

Handout and Teaching Notes

The Joy of Being Teacher Training Module Four

Class 25

Chapter 18 “Getting the Juice of Experience”

Part II Fields of Perception, Tuning in to the Field of Perception and

Relaxing More Deeply into Feeling pp.126-8

11th, 13th May 2026

Objectives for this class

- 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 welcome the *tone* that you assign to a feeling.
- To practice relaxing more deeply into the feeling itself, staying inside the feeling.
- To understand that deeper relaxation of Kum Nye calls forth concern and cooperation in place of anger or rejection and also can suggest productive new courses of action

Overview for this class

1. Tuning in to the Field of Perception

Relax deeply; allow the body to be still and calm down. Then your senses can operate more clearly, and the feeling tone can come out ... tune in more closely to the field of perception itself.
p.127

2. Relaxing more deeply into the feeling itself, learning to stay inside the feeling, just being there

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Focus 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 thoughts about the feeling may arise, whatever reasons may come up to explain it, just let it go...Relax more deeply into the feeling itself. 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.

Key Words: The vibrant aliveness of the field of perception. Stay inside the feeling, just being there

With practice, relaxation calls forth concern and cooperation in place of anger or rejection, or suggests productive new courses of action in place of discouragement. p.128

CLASS

Monday May 11, 2026

Note that the content and practices found here may be different from what is presented on Wednesday May 13.

1. 7 Opening the Flow p. 202

Straighten at the waist, arms and head hang loosely as body moves toward upright. Notice the strong energies starting to flow through the body. Stand completely still .

1a. Sitting for a few moments:

Allow the entire stream of mental activity to flow by without paying it much attention. Relax deeply; allow the body to be still and calm down. Then your senses can operate more clearly, and the feeling tone can come out. p.127

2. Tuning into the field of perception p.127

Reading Tuning into the Field of Perception, using text wording for meditation

Tune in more closely to the field of perception itself.

Perceptions and thoughts can manifest very differently, but all have energy that resonates in our being like music. Within this silent music, there is the vibrant aliveness of the field of perception.

2a) Start sitting - Tuning/ energy resonating as you sit

Sense energy of perceptions and thoughts - all have energy that resonates in our being like music.

2b) Now stand up - your perceptions & thoughts will change. Start to walk, look around. Tune into the field

2c) Adding unexpected rhythm (drum, bowl, other)

3. Tuning into the Field and Directing Momentum in Positive Ways pp.127-128

Engaging the vibrant quality of the perceptions more directly

3a. Take up a situation that has/ had "negative stimulations" (see bottom of p. 127). Recall and sense into the patterned reactions that usually drive the perceptual process. What feelings are you experiencing? Focus on the feeling, just allowing the sensations to be whatever they are....

3b. JB Movement practices

J2 Releasing Energy p. 195 *Release the legs and feel the energy flow in the hips and legs*

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J35 Vibrant Harmony p. 268 *Feel the tension in your face and neck. Chin up, gently back and forth. Exhale strongly. Sit quietly and feel the energy flow, especially in the throat.*

3c. Basic Touching Energy of Feeling - returning to the patterning of the situation

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

Almost instantly, we have access to more information; we can see more clearly the context of the situation, and we can respond in ways that are more genuinely helpful to self and others. p.128

4a. Reading and discussion: what is happening for people?

4b. Contemplative Reading from Fields of Perception pp.126-127

Summarizing and discussing first paragraph in terms of Regime of Mind mechanisms. Bringing in regime and "I."

However closely we may identify with the word "I", it is not the living, breathing being who is fully in touch with the experience. Involving the concept of "I" in the process of identifying and interpreting meaning is like putting a middleman between ourselves and the manufacturer. p. 123

Then reading:

Encouragements, discouragements, neutral observations-all these messages may only be meaningless mind chatter, stirred up on the surface of mind by tension or anxiety. None of them, not even the interpretations and commentaries, can touch the inner essence of relaxation and invite the joy of experience to come out. They have nothing to do with relaxation or meditation; they cannot engage meditation directly, so they cannot analyze and judge the quality of your concentration. There is no need to respond to them, follow their dialogues, or reflect on their significance. It is not important whether you are confused or not confused, or whether or not you have thoughts. As much as possible, let this entire stream of mental activity flow by without paying it any attention. Relax deeply; allow the body to be still and the mind to calm down. Then your senses can operate more clearly, and the feeling-tone can come out. Once you become familiar with how this works, you can tune in more closely to the field of perception itself. pp.126-7

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With practice, relaxation calls forth concern and cooperation in place of anger or rejection, or suggests productive new courses of action in place of discouragement. p.128

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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.

5. Silent chanting of AH *Kum Nye Tibetan Yoga* p. 53

Sit comfortably. Bring the hands in front of your belly, cradling the fingers of the right hand in the fingers of the left hand, and lifting the thumbs slightly and joining them. Breathe gently through both nose and mouth. Silently chant AH, letting AH and the breath become one. *You may feel a silent, concentrated quality, and the breath may become utterly still.*

6. Closing Gesture

Assignments for the week

1. Reading

Read chapter 18 again, especially pages 126-8. If you look at the workbooks in regard to the movement exercises, when/how do they bring in topics relevant to "Getting the Juice of Experience"?

2. Exercises and Meditations

Tune in to your Field of Perception as much as possible during the week and continue on with Basic Touching Energy of Feeling.

3. Reflection and journaling

Express your Field of Perception in words, images, gestures.

You might also like to contemplate this passage or another you choose:

With practice, relaxation calls forth concern and cooperation in place of anger or rejection or suggests productive new courses of action in place of discouragement. p. 128