

**Daily Meditation 12/12/2021**

## **The Marvel of Light, The Miracle of Light**

Morning.

We're meditating this morning on the relationship of light and matter, and therefore, of course, our bodies and all bodies, including Mother Earth. Because the new physics connects light and matter and tells us matter is nothing but very slow-moving light. It's embodied light. And it's unique in the universe, really. There is much, much more light--unembodied light--than there is embodied light.

So, we should really be grateful for matter and this frozen light. Also for our bodies.

I'm going to share with you some thoughts from John Conger, a Reichian psychologist. And he's written a book called *The Body in Recovery*, and several other good books on the body. And here he presents four steps to getting more in touch with our bodies.

And I reproduce this from page 144, on, for several pages in my book, *The Hidden Spirituality of Men*.

The first step is grounding. He says, "Being ungrounded in this world is dangerous. To be ungrounded is to be unstable and unsupported by the very earth we walk on. We have no foundation; we are lightweights disconnected from our feeling, and unrelated to others."

And so, he presents one practice you can do, which is to stand and imagine yourself as a tree, and pushing your roots, penetrating deeply into the earth.

He says this visualization does ground us.

And he says, "There is such a thing as an inner stance, wherein one is lined up with oneself, allowing maximum energy to flow up from the ground and into limbs and trunk," which is our bodies, "and back to the earth again."

The second step is boundaries. We have to create boundaries.

"Boundaries give us protection," he says. "They also tell people where they are intruding. They give people something to bump up against, to identify who we are on a social interactive level. And people really like to bump up against us to find out who we are. And so there's such a thing as social space and

as intimate space. This is where the boundaries are weak. And we have to learn to discern the difference. We have to create boundaries."

Says, "Without a clear 'no,' we cannot have a clear 'yes.' To keep the world at arm's length, to push people away with our arms, is a critical aspect of our healthy development. By learning our boundaries, we can then truly welcome others in," because we don't develop our own inwardness, our own self.

Step three is breathing. And of course, to pay attention to our breathing. He points out the sports, including running, swimming, hiking, so forth, require us to breathe deeply, and therefore are very important.

And Christian de la Herta is a spiritual teacher who does deep breathing practices with people. And I myself have worked with him and had some amazing experiences in these workshops of his. And he tells several stories about people who've had such awakening experiences by learning to breathe deeply. And these experiences may include recovering painful memories of the past, and healing. They may include some physical healings, and of course, some spiritual trips that people make.

I once had a trip with my dog, who had died three months earlier, through space, through the planets that went on and on for a couple hours, during this process of the deep breathing.

And the fourth step that Conger speaks of is feeling.

He says, "With grounding, boundaries, and authentic breathing established, we're able to take in the full range of emotions again. Breathing fully into our chest and belly releases emotion." And he says, "The diaphysis of feeling faces us with a humanity that is monstrous, that we consider inhuman."

And so, a lot of the inhumanity of humans--man to man, woman to woman. And this derives from our ignoring our bodies.

And he says, "Often our socialization demands of us the containment of aggression." In the study, we should find healthy ways to express our upset and our anger. Of course, creativity is such a thing, and physical activity--running, swimming, and so forth--can do that too.

And he actually recommends kicking and hitting, to do, of course, in your own space, not someone else's. Getting a pillow or doing kicking or hitting. And, of course, I recommend beating a drum, because that is a kind of hitting that hurts nobody.

But all these practices I think are very important. That we not just talk about the marriage of the body and soul, which Thomas Aquinas calls a *communio mirabilis*, a wonderful communion. And Julian of

Norwich also has similar language. Not just talk about it, but to practice it, to honor the body by heeding its needs.

And these four steps from John Conger, I think, are very valuable.

Thank you. I'll see you tomorrow.