The Energy Body (A Little Bit of What, Why, and How)

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In a way, I wish this retreat was maybe two weeks long. When we think about building blocks for this practice, there are some essential things we need to cover, offering what everyone might need given their different background histories. The consequence of this means that the first couple of days—today and tomorrow—will be probably a little more dense with teaching than as the retreat goes on, just to get a certain amount of material out there so that you can start playing with it. There'll be a talk this evening, for instance, and tomorrow there'll be talks in both the morning and evening. I hope that's okay. It's obviously in the service of getting things across.

What I want to talk about now, hopefully in just under an hour, is this term "the energy body" that you've heard about. I want to say a few things about that. Again, as Catherine probably mentioned, consider what you need—where's the consolidation for you, the reminder, and what's the next thing for you?

I should mention at the start that I already somewhat regret this term, "the energy body." It got coined in my mind somehow some years ago in the context of different practices, but I can't really think of a better one that's not an enormously long mouthful. So I'm staying with this for now.

I want to talk about this and introduce it as part of the practice. What are we talking about here? I want to explain why—why this particular way of paying attention to the body? You have mindfulness of body as the first foundation of mindfulness, and if you practice insight meditation, you're saturated in that. So why this approach? I want to address that question and talk about what it is and how you can work with it.

If we address the "what" first, there are perhaps two levels of definition or description: a narrow one and then a larger one.

In the narrow or smaller definition, what do we mean by the energy body? I would say it's actually a kind of attention. I'm putting it more in the subjective rather than in the object—you understand? It's a range of ways of paying attention that feel or sense the whole bodily experience as a kind of field of energy or vibration or texture.

When I pay attention in a certain way to the space of the body, it opens up differently to this sense of a field—of energy, vibration, texture—which is slightly different than if I pay mindful attention to, say, the sensation of my knuckles. We're all used to that. So we're talking about something different in this smaller

definition.

Let's play with this a little bit. Come into a meditation posture. With the energy body, posture is actually quite important at first—it will help you access this sense initially. Later it becomes less important. Find a posture that's comfortable, relatively relaxed but upright. Already in the posture itself, there's a tone and energy reflected in the physical posture of openness, relative energization, uprightness, and balance. Find a posture right now that has those qualities inherent in the physicality of it.

First, you can connect with the sensations of contact, of sitting, in the usual way. Then, when you've established that connection, open up the space. Open up the space of awareness just a little bit bigger than the whole space that your body occupies—the whole physical space that your body occupies. Rather than paying attention to one point or several points in the body, we're opening up a whole space of attention, just a little bit bigger than the body space.

What happens if I just dwell with that more open, spacious awareness—or relatively open? I just feel: what does it feel like in that space? The attention is kind of light and receptive, a delicate attention. What is the experience? If I use words like vibration or texture or energy, sometimes just doing this—just opening up the attention this way—I already have a sense of something. It's somehow related to the uprightness of the body, the symmetry of the body, the openness of the body. So it can be quite subtle when we talk about energy.

Now what happens—and this will happen a gazillion times—is that the awareness, the attention, will shrink from this relatively open space. It does that for lots of different reasons: often when we get distracted, when there's contraction, just out of habit. So expect it to shrink, and then just open it up again to that same size and remain sensitive to the feeling in that space.

It's okay right now if you don't actually feel anything, but just inhabit that space with awareness, with sensitivity, with receptivity. Keep opening it, keep stretching it, because it will collapse many, many times.

What happens right now if you sit a little more uprightly than you usually sit? You're not forcing anything, but you're opening the body so the spine is erect. There's almost like a line you can imagine of energy from the base—the tailbone, or even beneath the body—up through the center, perhaps out the top of the head.

And you're attentive to the whole space—very delicate, receptive attention to whatever is going on there.

What happens now, if you feel okay with it, gently beginning to breathe long and slow, deep breaths without moving a lot of air. So actually you don't have to take huge gulps of air with this, but just let the breath be long and slow and smooth, and let it fill that space.

Find a long, slow breath that's comfortable, and how does it feel? How does it ripple through? How does it expand or contract, or what happens in the space of the body when you do that with the breath? How

does the energy, how does the felt sense, the vibration move or change or is informed by this long, slow breath? Opening up the body with the breath and opening the awareness to the whole body, that whole space.

So let the breath be long and slow but still comfortable. And if you want, what happens if you imagine—or feel even—the breath coming in at the solar plexus and entering the body instead of the usual way we think about it, through the nostrils and the mouth? Coming in at the solar plexus, and then—it's really okay to imagine this and just see what happens—the breath going both up and down the body at the same time, coming into the solar plexus and moving up and down in two lines from that solar plexus: up into the head, maybe even out the top of the head, and down to the feet.

And with the out-breath, it retraces those two paths and out of the solar plexus, out of the front of the body. Keep opening the awareness and feeling in. Long, slow, smooth, comfortable breath. We're feeling, imagining the breath energy in the whole body space, radiating out from this point at the solar plexus where the breath energy comes in, radiating out up and down, and then reversing out with the out-breath, opening the body, letting the energy open up the sense of the energy body.

So I'm moving very quickly here just to give you a little taster if possible. You could keep the breath if you like, or you can let it go at this point. What happens if you imagine this space that we're calling the energy body a little bit bigger than your physical body—that whole space—what happens if you imagine it as a cloud of light?

And if you're not visual, that doesn't matter either. It's just a cloud of energy that's somehow radiant. Use your imagination, but you're feeling into it as well, feeling into what that imagination does to the sense of the body, the sense of that space. Here's my body as cloud of light—perhaps white or gold or any color that feels right for you.

And again, stretching the space when it collapses, opening up again and again and again. Opening, opening, opening. Mind has a habit to contract, so just opening again and inhabiting, filling that whole space with delicate, sensitive awareness. Bright awareness.

Whatever you experience is really fine. No pressure here. But if we again move on a little bit, and if you have been using the breath, let it go now. You're still attentive, stretching this whole space.

And what happens if this space is imagined as the source of loving-kindness, the source of metta? So perhaps with that light, perhaps just with the sense of the space, and it's bathing, bathing all parts of itself and radiating out goodwill, metta, loving-kindness—the energy body as radiant metta, source of metta.

Keep opening that awareness, that sensitivity to the whole space. And when you're ready you can open your eyes.

So as I'll explain, these are just some of the things you can play with—just a small few ideas that can help

to open things up or get a sense of it. The energy body will also, if you like, express or reflect the emotions. So sometimes it doesn't feel like a radiant cloud of metta. It doesn't feel open, energized. It feels there's a twist in it or it's contracted. This is completely normal. This is completely what we expect. Absolutely. This is really important to see.

Actually, another reason—we'll talk about it more tomorrow—for emphasizing the energy body is it's a really good place to become aware of and to work with emotions, both lovely emotions—metta and joy and peace and appreciation—and also the difficult emotions where we get contracted. So as you pay more attention to this, you'll become aware of different flows of energy, of different kinds of texture, and different kinds of blocks and contractions. It's all just part of the everyday life of the energy body. Absolutely. So come back to that later.

So that's, if you like, the small description. It's just, as I said, this kind of attention that feels, if you like, in terms of a field of energy, of vibration or texture.

Why? Why do this? As I said, that's a question I wanted to address. Lots of reasons actually, but just to touch on, list them very briefly. When a meditator enters into deeper states of what we call samadhi, or like jhana, or that kind of real harmonization, collectedness, unification that the Buddha talked about in absorption, it's basically a state of the energy body.

This is essentially what the experience entails. One becomes fused with that state, open to it, relishing it, enjoying it, intimate with it. So this way of working is almost like gently moving in that direction anyway. It establishes an inclination, a natural leaning toward these deeper states.

This approach proves very helpful in developing samadhi—cultivating well-being in this field, right here in this body, as a source of nourishment and resource.

It can also be extremely useful in metta practice, either as a source of the loving-kindness itself—doing metta more from the body and from the energy rather than from phrases—or as an indicator telling you when you're on track with practices like metta. You'll sense, "Oh yes, that's the attitude, that's the intention," and recognize when you're less aligned.

This kind of attention to what we're calling the energy body becomes extremely helpful in insight practices as well. It serves as an indicator here too. When there is letting go—which is the very function of insight practice, to let go right here, right now—you feel it in the energy body. It's reflected there. So you can discern, "Oh, what I'm doing right now, this way of looking, this is helping. I can feel it. I feel it viscerally in the field."

As I mentioned, this sensitivity also applies to working with emotions. They're reflected and expressed in the space of the body. There can be tremendous subtlety and skill in working with this, which we'll explore more deeply another time.

Regarding imaginal practice, opening to this kind of sense of the body helps the experience become, instead of mere papañca or daydream or obsession or fixation with a certain image, what we call erotic imaginal—which moves in the direction of soul-making. It's one of the essential ingredients. This kind of attention and sensitivity to the body helps the experience open up to become more soul-making. It helps what could be craving transform into eros.

If I have cravings and bring my whole energy body awareness to them, it can help the craving become eros. It can help what we might call papañca become imaginal. So it serves as a really helpful ingredient.

Again, it's indicative. Pay attention to this body—it tells me when there's a sense of soul-making occurring, and that becomes my guide. An image might seem like a waste of time to my mind, but my body says, "Hmm, I can feel that doing something," and I trust that sensing.

The energy body possesses this sensitivity that serves as a helpful indicator. When there is an imaginal image, it's very quickly reflected in the energy body. There comes a kind of coherence, a harmonization, an organization, an opening and an energizing. When something is truly imaginal, it has an immediate effect on both the energy body and the mind. If the mind was scattered, something shifts and settles.

What this means is that paying attention in this way to the field, to the energy body, supports the imaginal. And conversely, the imaginal opens up the energy body and helps it. They feed each other mutually.

You'll also discover at some point that images can arise through the energy body itself—rather than the image being something out there that I am looking at, this body actually becomes image, or the image bursts through the body. I become an image via the bodily experience.

So this addresses some of the "why." None of this will be possible—or would be much less accessible—if we don't first hold the body still and pay attention in this particular way. None of these indicators would be available to us.

There are some practices where one lets the body move spontaneously in meditation with a flow of energy. I was involved in such approaches many years ago. But if you do too much of that, then none of these indicators I'm describing—none of the help for soul-making, the indicating function for samadhi—none of that will happen. It may be wonderful as its own practice, but if we want to develop soul-making and related practices, I would encourage not pursuing that approach.

Instead, the body remains still and poised with this sensitivity, so I can feel the flows or expansions or whatever is happening energetically. We'll talk about movement and soul-making as the retreat progresses, but for now, keeping the body still and developing this sensitivity rather than engaging spontaneous movement would be tremendously beneficial.

One implication of this is that when you're doing imaginal practice, working with images, because it

harmonizes and opens and energizes and creates coherence in the energy body, you might find yourself working with an image when it's as if a fork presents itself on the path right there in meditation. Here's this image with a sense of soul-making, and simultaneously there's a sense that the energy body feels quite lovely—coherent and aligned and harmonized.

So the fork in the path becomes: I could, if I choose at that point, lean toward emphasizing more the feeling of the energy body. I could actually put more weight there and let the image either dissolve completely or recede into the background.

And I'm more getting into this sense of harmonization and good feeling and well-being in the energy body. Then I'm going more in the samadhi direction. Or the other fork is I prioritize the image and I'm just enjoying and noticing and being aware of how the energy body feels, but the image and the soul-making sense with the image is what's priority. So there's a choice—a little bit this way, a little bit that way. And you can develop control over all this.

I'm going to say something for some of you who are already quite experienced with all this. I was talking to someone a few weeks ago and she said, "Well, this image comes and often what happens is I just spontaneously go into this kind of space of lovely energy oneness and the image just disappears." So there's a kind of habit there of moving towards this really lovely sort of melting into oneness, a kind of samadhi state with this person. It's not wrong, but it's just a certain path. If that's the only thing that ever happens, then that's going to be problematic.

So what happens if an image arises and it gives rise—births together with it—a sense of nice energy in the energy body, and then instead of just melting into that, we actually let the energy itself become image for the self? So we have an image then—it's this twoness. We're not melting, we're not unifying, which would be the usual direction of samadhi. We're actually keeping a twoness. There's this energy, and there's the sense of self. And that can become image. It's like, what's the sense of the blessing of this energy in relation to the self? What's the imaginal sense? A bit like we did with that chant last night. Then the whole thing can become imaginal and not just collapse into a samadhi thing.

One more thing. For those of you who have a lot of experience with this, it may not make sense to some, but what is it to take the whole thing to another level and sometimes see the energy as imaginal? I'm not even going to explain what that means. I'm just throwing it out there. What does it mean to actually relate to the energy as imaginal? This perception is imaginal.

So there's a little bit of the why, and I gave the more narrow definition. If we say what would be a broader definition—which I'd like to open up now, just for the sake of making more sense and more space in the teachings—in the larger description or definition of what we mean by energy body, you could say there are three interrelated aspects to it.

Again, energy body means a kind of poise of attention, a kind of attitude, a way of looking and of

conceiving. That, number one, feels—just as in the more narrow definition—feels the body as a field of energy, of vibration, of texture. So that's the first aspect. Same as the smaller definition.

Second is a conceiving right then of the body that does not limit it to the usual modern Western conception of body, which is either a kind of scientific materialist conception of molecules and atoms and tissues and all that, or the usual sort of "I'm too fat, too thin, too ugly, too this, too that"—the kind of way we appraise the body fed by the more superficial levels of our culture. So there's a conceiving going on. It's part of what we talk about as energy body, but it's not a limiting conceiving. Within that, you can have all kinds of different conceptions of the body. We're not limiting it to this or that.

And the third aspect—so you've got the felt sense, the conception, and the third aspect is an image of the body. So right now, even if you shut your eyes, it's not necessarily an imaginal image, but it's just, well, in my case, I've seen my body and I sort of see a shape. I can see I've got these maroon trousers on, I've got my legs—it's just a shape. There's an image, there's a form sense of the body.

So these three aspects of what we could call bodily awareness—felt sense, conception or idea, and image or form sense—what I want to do is say all that opens hugely wide. The conception we usually have of what a body is, we don't narrow it down to any one conception. At any moment, it might be anything. And the image one might have of one's body and the felt sense—the range there is huge.

And what I really want to encourage, when we say energy body now, what we mean is the opening of that range of experience and sense and conception and image of body. Does it make sense? It's a much bigger definition. And suddenly the whole territory is vast in terms of experience. So that's really what I want to encourage.

Now, whatever nice nugget of a term someone can come up with—let's say energy body for now. Someone asked me a few months ago, "You talk about energy body and it's great and I really like it, etc. Why do you never mention the chakras? I've never heard you say anything about the chakras." And someone might be hearing all this energy body thing and think, "Okay, I get all that."

If you investigate the teachings of chakras, you'll see that systems vary quite significantly—the colors, how many chakras there are, where they're located, what geometry accompanies each one. When we use the term "energy body," the experience we have of body is dependent on the way of looking, just like anything, actually. The experience we have is dependent on the way of looking.

We're not talking about energy body as some kind of independently existing objective reality—as if it's like this: if you get it right, you'll see this, and then the next stage is, you understand? It's a different conception entirely. This underpins everything we're doing. While this might sound a bit abstract right now, this understanding will open up the territory enormously—the territory of experience. What we call energy bodies are dependent on mind in many, many ways.

In philosophical language, we're talking about a phenomenological approach, which means I go by

experience rather than preconceived ideas. It's a certain stance that allows a much wider range, opening up whole realms of experience, of possible experience, including in the imaginal sense of the body.

When I first introduced this term "energy body," I was really trying to help people move toward samadhi. For that purpose, it points toward more etheric, open senses—very light, tingly, that sort of thing. Energy body is quite helpful for pointing in that direction because it naturally implies those qualities. We're including that, and we're also including the normal, humdrum, everyday experience of the body as just one particular window in the whole range of wavelengths available to us.

I could be sitting here having an experience of the body as dense, hot sand. There's an image there, a very particular idea of body, and there's a felt sense of that heat and density—and it's blissful in its own way. I could be a pterodactyl in flight. There's an image, obviously, so image and energy and felt sense all wrapped up into one, carrying with it a certain experience. I might be sitting here—no one else can see the pterodactyl—but it's an alive energy-body-imaginal experience.

My body might become fire. My body is fire. My body might experience flows and lines of energy of all kinds. My body might be just a field, a relatively amorphous field of energy. It might somehow become a geometrical constellation of mystical primordial elements—earth, air, fire, water. How does that feel?

What about if the image I have is: I am music. I am music. If you ask me who I am, what my deepest identity is—or yours—I am music. What does that image sense, this strange image sense, do to the sense of body?

I think I shared once how the birds outside my window felt like they were weaving and healing my energy body. That's a particular kind of idea, a particular kind of image with a particular kind of felt sense that accompanies it. Or perhaps a flock of ravenous wild birds devouring my body—it's an image sense that comes with a whole feeling.

Or my erotic, imaginal beloved is there, looking at me. We're looking at each other and she's breathing, and where her breath comes toward my body, flowers grow out of my body. The exquisite bliss of that, the exquisite tender healing—this is all energy body, image beginning to amalgamate, concepts stretched.

All of this includes, as I said, felt sense, implicit idea or concept—what we're calling logos—and imaginal sense, image sense. Sometimes it won't be imaginal. There's an infinite possible range here—infinite, endless. Endless creation and discovery in this felt sense, what we might call an expanded version of mindfulness of the idea and the image of the body.

As I said, this includes the very normal sense, the very conventional everyday sense. It includes the modernist, scientific materialist idea—absolutely, why not? It's just part of the whole range, along with an image of the body that, as I mentioned, is not imaginal but just a kind of internal picture of this form.

When we talk about energy, and indeed when we talk about images, human beings often seem tempted to

bring in very quickly a kind of realist perspective. "Aha, this is now the truth, this is a certain deeper level of truth, or this is the reality." And then we bring to the whole endeavor the usual tendency to seek social agreement. We look for corroboration. Who sees this energy body experience as I do? You've got these chakras, you've got these phenomena. This is the way we usually think about reality – it's real if we all agree, or if enough people agree. The outliers can be dismissed. If enough people agree, then that's a validation. We think, okay, this must be real.

But I'm not interested in that approach. It's a different thing we're talking about, and a whole range of different possibilities will open up because of that shift. We're not interested in social corroboration of so-called independently existing realities. If we bring that realist perspective, if we stay too attached to it, somehow this whole practice we're doing, this whole art, will get off on the wrong foot. It will prevent things from opening up as much as they could – certainly with the energy body, but also with the imaginal and the soul-making practices.

This means certain experiences won't open up, certain senses won't open up, and certain whole conceptual possibilities won't emerge. As I mentioned last night, our very ideas of the self, of the world, of the mind, of the goal – where are we going with all this, where can we go – if there's too much attachment to realism, the whole endeavor gets constrained. There will be some attachment to realism – it's just part of being human – but if there's too much, it's like we get off on the wrong foot and the whole thing doesn't open up sufficiently. What we're talking about – this whole soul-making dynamic, certain kinds of sacredness – won't be as available.

Let me pull out again one element of what I said. There's an idea, or we could say we use a certain language, a logos or concept of the body that is often implicit at any time – an understanding of what the body is. There's an implicit idea we carry, often without thinking it consciously. It's an element of the energy body experience.

So yes, if you know certain systems, we can experience the meridians, the acupressure and acupuncture meridians. If you know that system, we can experience chakras, we can experience certain kinds of sheaths of the energy field that many people call the subtle body or the etheric body. All of this is often connected with healing paradigms and certain kinds of healing work. That's all wonderful and valuable. We can experience all of that.

But in this kind of approach, in this pushing the boat out, we're not taking any one of those systems as an objective, independent truth – nor the scientific materialist view either. There's something about the whole underpinning idea of this soul-making work that allows concepts and ideas to expand their range and become enormously flexible. Eventually, we can simply decide to have a very different idea about this experience right now. You can see it in the conventional way, you can see it in all kinds of ways.

What emerges is an enormous flexibility with the kinds of ideas that actually shape perception, that direct and open or close or limit our experience. That's part of where we're going with this. The beauty and

facility of being flexible with ideas is fundamental to this work. It's part of what we're calling the phenomenological approach.

So back to the question of purpose. I touched on this earlier, but the purpose of practicing with the energy body is not to try to achieve a state where the energy body always feels open and harmonized and pleasant and bright and energized. That's not the purpose. It won't happen anyway – it's impossible – and it's not what we're doing.

To take this further, the main point of this kind of practice with the energy body, or imaginal practice, or emptiness practice, or samadhi practice, is not healing – unless by healing we mean something much, much wider than we usually mean. What does it mean to heal perception? If healing means opening and not being rigid about "this is reality," if soul-making means healing and healing means soul-making, then perhaps. But conventional healing is not the primary thing we're doing here. It might be part of what we're doing – absolutely, and at times there may be more emphasis on that aspect – but there's something else at work.

If I use the phrase "fullness of intention," part of what really galvanizes and opens this whole practice is not limiting our intention for what we're trying to do or why we're doing it. Soul-making will, to borrow Mary's term again, break through whatever intentions we have for this practice – whether it's healing, getting the energy body just right, or whatever else. It will expand beyond those boundaries.

There's something profound that happens when I come to these practices with this fullness of intention. The intention is not for personal growth or development. It's not even to have less suffering. What happens when I have a real fullness of intention – and is that even possible? It's not that common, not that easy.

What does it mean to practice not for me? What does it mean to practice for soul, for soul-making, to practice for the divine, for the sake of the divine? So there's a possibility here of opening up the ideas of why we're doing this. Yes, healing can happen. Yes, a kind of beautiful re-visioning and re-feeling of my history and my hurts and my difficulties—all that can happen. Something more opens up if there's the fullness, if there's that openness of intention.

We really want to encourage this. We said before, if we talk about energy, we're really talking about a huge range—actually an infinite, endless range of possibilities. That's what we would like to encourage: this openness to possibilities of sense, of experience, of conception, and also of intentions.

This takes time, everything that we're talking about. Even just this felt sense—and you might have sensed, "I'm not sure I feel anything, I don't know," when we did that little exercise just half an hour ago—it takes time. And expect it to take time. And that's really, really okay.

So people have different backgrounds with this, and as Catherine said, different kinds of tendencies or whatever. I think it's really, really worth it. It takes time, but it's such a wonderful investment to develop

these kinds of sensitivities and awarenesses and skills. It will really help imaginal soul-making practice, as I said, and other practices too.

Is it necessary? I actually don't think so. Jung and people like James Hillman—I don't think they had a clue about this kind of thing. It wasn't integrated into their way of working, and probably you'd never hear them talk about their bodily experience when they describe their work. Lots of soul-making going on there, in certain directions and stuff. So I don't think it's necessary.

And of course there's loads of Dharma that doesn't do anything remotely like this. It's really about very different kinds of sensations that we all know about. But if you want to—and we are encouraging it as part of this kind of art that we're trying to open up—then the development of that, the journey, does take time. It's a journey of opening up this range, opening up the range of experience.

And part of that range will include what I alluded to earlier: the relative sense at any time of solidity or density of the body and ethereality or insubstantiality. So normal for Western people is not to feel any kind of sense of ethereal lightness. For some people here, it might be the more normal one, and it would be good to explore the more dense, solid range. But really we're talking about the whole thing opening up.

One last thing. So opening up that range is part of the journey—opening up the range in lots of different ways. But also opening up, and again gradually in time when we feel ready, how much energy we can experience. So it's not at all to say more is better, or the direction is we're going towards kundalini explosions or anything. Not at all. It's just that sometimes a person has developed in their life, in their personality, and also in their bodily experience, where the range of energy is actually quite limited. They're completely normal, well integrated into society, have a very functional and beautiful life, lots of sensitivities, but actually the range of what can be felt here, how much energy, is actually limited. And that has all kinds of knock-on limitations.

So sometimes, you know, this little exercise we did with the long breath—that's one of the ways of actually experiencing more energy in the body. Sometimes people are very resistant to it, partly because it takes a little getting used to, but partly because there's a resistance to feeling more energy. Actually, you're opening up the body and just...

So I put that out as well in the mix of what might be involved in the gradual path of opening all this up and developing. And then the skills to work with the energy body and open up things and that sort of thing.

Okay, so today, I think if we can, in your practice, as you move through the day, you can lean more towards the intention for samadhi, for well-being. So it's working with the energy body as primary, but the real kind of gentle intention is just to feel this space here as a kind of space of well-being, of energization, of harmonization, and just dwelling with that and enjoying it. Does that make sense?

Now, images may arise, and that's fine, but if you can just hold that very lightly as a kind of background

emphasis of attention for today. As I said, even if an image arrives, you'll notice that there's the sense in the energy body of the harmonization, etc., that comes with something when it's imaginal. And then you can just be aware of that, include that. So we're developing familiarity, awareness, sensitivity with this kind of attention.

And we're also developing the skill in a certain direction. That's the emphasis.

Through this gentle cultivation of samadhi, we begin to recognize how the energy body responds to different qualities of attention. We develop sensitivity to the subtle shifts that occur when we orient toward well-being, toward harmonization, toward that spacious sense of vitalization that emerges naturally when we allow it. This is not a forcing or a striving, but rather a patient development of familiarity with these more refined dimensions of our experience.

As you continue with this practice, notice how this quality of attention begins to inform other aspects of your day. The same gentle intention that brings harmonization to the energy body can be carried into your interactions, your work, your moments of rest. You're cultivating not just a meditation technique, but a way of being that recognizes the possibility of well-being as an ever-present potential.

This development of skill moves us gradually toward greater ease, greater capacity for presence, and deeper access to the nourishing dimensions of consciousness itself. Through this patient cultivation, we discover that samadhi is not something we achieve, but something we allow—a natural flowering of awareness when the conditions are supportive and our intention is aligned with wisdom.

Thank you for listening.

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