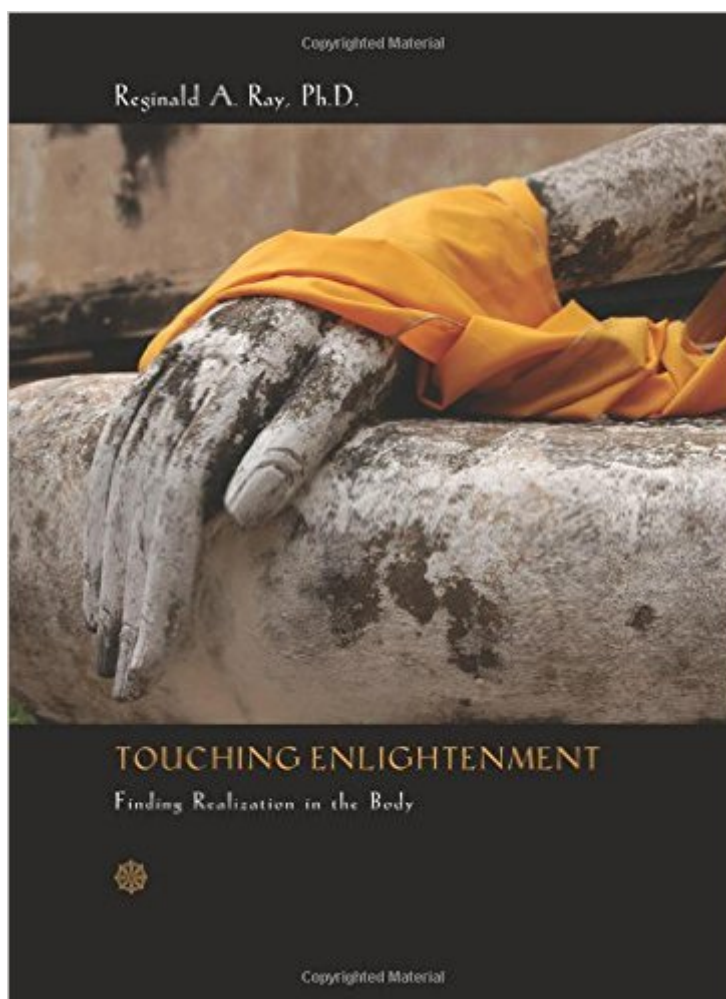


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Touching Enlightenment: Finding Realization In The Body



Synopsis

What does it mean to "meditate with the body"? Until you answer this question, explains Reggie Ray, meditation may be no more than a mental gymnastic â•something you can practice for years without fruitful results. In *Touching Enlightenment*, the esteemed author of five books about Buddhist history and practice guides you back to the original practice of the Buddha: a systematic process that results in a profound awareness in your body rather than in your head. Combining the scholarship that has earned him international renown with original insights from nearly four decades practicing and teaching meditation, Reggie Ray invites you to explore: How to enter fully into communion with your embodied natureThe insights of Tibetan yoga, from guidance on breathing and working with discomfort to its challenge to modern practitioners on the path to realizationWhy "rejected" experience becomes imprinted in the body â•and how to receive it anew to reconstitute your human way of being Karma of cause and karma of result â•taking full responsibility for your lifeYour three bodiesâ•the physical, the interpersonal, and the cosmic"To be awake, to be enlightened, is to be fully and completely embodied. To be fully embodied means to be at one with who we are, in every respect, including our physical being, our emotions, and the totality of our karmic situation," writes Reggie Ray. In *Touching Enlightenment*, he offers you a map of unprecedented clarity and power for embarking on the journey toward ultimate realization in and through the body.

Book Information

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Customer Reviews

Reginald Ray has written a beautiful book full of important thoughts on how our bodies are front and center to the spiritual path. I cannot recommend this book enough for the spiritual seeker. So much of our time is spent moving away from our bodies as a result of pain or some other trauma. But the running away is the last thing we need to do. Going deeper into the wisdom of our body is the call by Mr. Ray and one that I find important. Our bodies are the gate way to truth inside ourselves. I think Ray's book is timely in that so many seekers are searching for a deepening into the presence they find in their meditation. Yet unfortunately the body is not involved for many teachers and practitioners. But that should be the beginning point not an add on. In Ray's words: "It is my belief that we modern people can arrive at the full embodiment that has always been a possibility for our species. The impact and the implications of such a recovery are nothing less than revolutionary. For to recover our original or primary body as our own involves experiencing the totality of oneself, without judgment; living with a directness that is not filtered or distorted by the thinking mind; rediscovering ourselves within the network of relations with others; coming to awareness again of the primordially of the natural world as a subject; and, perhaps most surprising, beginning to sense and see what has been called the "unseen world," the "other world," the world of "others" who, while not flesh and blood, are nevertheless living presences around us and with us, to inspire, guide, and protect.

I strongly echo the sentiments in Mr. Bucher's review. This is an important book. Mr. Ray appears to be a rare example of someone who is both a serious scholar and a deep practitioner. By the latter, I mean someone who is not just talking about the realization that is contemplated by Buddhist philosophy as an intellectual exercise, but who has experienced it personally through his practice. Anyone who has embarked on that path with any seriousness comes to realize that language and ideas, no matter how eloquent, can't change us in the ways described by the Buddha; only direct experience, unmediated by the conceptualization implied by language, can be transformative. The practices Mr. Ray discusses, derived from Tibetan Yoga traditions, are a very direct path to this experiential wisdom. Ray seems also well positioned to speak to the particular needs of the modern person, including Westerners. His body-based approaches also, as eluded to by Mr. Bucher, seem especially appropriate for people who have experienced trauma. Although not discussed in the book, this is consistent with recent neuropsychological research, which is revealing the extent to which emotions and "unconscious" material are experienced and held throughout the nervous system, and hence, the body (see, e.g., the work of Allan Schore [*Affect Regulation and the Origin of the Self: The Neurobiology of Emotional Development*; and Bessel Van Der Kolk

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