



# **DELTA LIFE SKILLS<sup>sm</sup>**



**EMOTIONAL FREEDOM IS IN YOUR HANDS with REB<sup>sm</sup>**

***Integral Energy Psychology***

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## **PART ONE: THE RADIANT ENERGIES BALANCE (REB)<sup>sm</sup> PROTOCOL: PHILOSOPHY/RESEARCH/THEORY BACKGROUND©**

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## **21. THE RADIANT ENERGIES BALANCE (REB)<sup>sm</sup> AS A TRANSFORMATIVE AND THERAPEUTIC ASANA/MUDRA**

### **21.1. INTRODUCTION**

All the specialized or energy kinesiology practices involve movement broadly defined. They differ from the

mainstream kinesiologies in that they include "movement of energy" in their programs. Certain practices in the field of specialized or energy kinesiology and energy/information psychology recommend assuming specific poses or postures (asanas) while performing or saying specific things (e.g., Wayne Cook hook-up, Brain Gym® activities, Touch for Health procedures, Donna Eden's Energy Medicine, and the REB<sup>sm</sup> posture). The general idea behind this is that assuming the posture makes the task more precise, efficient, deeper, or effective. What you hook up or connect are the various energy points and centers. In the REB<sup>sm</sup> protocol, we assume that the posture will speed up the process of transformation making it easier to transcend and include the issue into a broader context which, hopefully, will be more in tune with the essential self. The assumption is that this posture engages all of the body's energy/information system to address the issue presented for balancing.

The Radiant Energies Balance<sup>sm</sup> posture involves hooking up the four special meridians which have dual roles as regular meridians as well as radiant circuits. You hold the spleen strengthening point **below the left** breast, which is the front spleen energy center (chakra) (Co and Robins, 2002, pp. 16-19) and connect it with the triple warmer sedating point (Eden, 1998, 2002b). Eden says that you can hold the opposite posture but the spleen energy center is only located on the left side. To engage the other special meridians, central and governing, you place your tongue gently just behind the upper teeth.

Specific finger positions (mudras) are used for diagnostic purposes. For instance, in the fields of Applied Kinesiology and One Brain (Three In One Concepts; Stokes, Whiteside) "finger modes" are used to access various aspects of the energy/information system. These finger modes serve as codes to indicate specific aspects of the system that need balance or to determine a priority intervention. Not much controlled research has been conducted on this area but there is a great deal of clinical and applied information that has been codified in the various systems which use "finger modes."

Judith Swack (2001a and b) (see her contribution in the trauma section 16.4.) points out that people, when stressed, naturally assume certain postures and gestures. She calls the practice of stimulating various meridian end points "natural bio-destressers." The original title of her address to the 2001 Energy Psychology Conference International was "Energy psychology isn't weird. It's biology." Donna Eden refers to the stress release points located just above your eyes the "Oh my god" points because that is the natural gesture and exclamation for someone who has been shocked. Touching the finger tips of the hands together (the "prayer position") is common throughout the world. The reason for it, energetically speaking, is that half of your bilateral meridians have end points in the region of the finger tips. Before I first learned the special kinesiologies in 1989, I wondered about these things and found the explanation: you're manipulating the buttons and switches of your energy/information system!

From standard psychophysiology, research has demonstrated the influence of facial muscles on mood. By simply placing your mouth in a smiling facial configuration (i.e., holding a pencil in your teeth) your mood brightens. (Ekman & Davidson 1992; Ekman, Davidson, & Friesen 1990; Johnston, date ?2002; Levenson, Ekman, & Friesen 1990; Lienhard, date ?1997; Poole, date ?2002).

The 2nd and 3rd steps in the "Instant Calming Sequence (ICS)" (Cooper, 1991) are to smile and to change posture. The whole sequence can be learned quickly and used collectively to quickly neutralize negative stress pressures. STEP 2. Flash a Smile: "Learn to relax your face into a little smile--or at least don't frown--when you find yourself in a tight spot. Stress researchers say that the slightest smile--even when you don't feel like smiling--may increase blood flow to the brain and

help 'reset' the nervous system so it's less reactive to stress." and STEP 3. Shift your stance: "A common stress response, known as somatic retraction, is to assume slouching posture: chest tightened or collapsed, shoulders rolled forward and down, abdomen, back or neck tensed. This position not only restricts breathing and blood flow to the brain, but it also creates muscle tension, slows reaction time and can magnify any feelings of panic. The solution: Just shift your body around. Pretend a sky hook is gently lifting your spinal column upward from a point on the top of your head. You'll feel less tense when your head is up, neck long, shoulders broad and loose, pelvis and hips level, back straight and abdomen tension free. Also, simply changing positions--getting up if you're sitting, sitting down if standing--can do a lot to release pent-up emotions."

When I was teaching psychology students at university I instructed them to control disturbing emotions to: gently hold the left forehead stress release point, breathe through the right nostril, smile, and turn the head to the right. It's cheaper than therapy and drugs!

This "smiling effect" has to do with Porges' parasympathetic/vagal "social engagement system" which has intimate connections to the other cranial nerves such as the facial muscle nerve which controls smiling among other things. "The social engagement system has a control component in the cortex upper motor neurons that regulates brainstem nuclei; i.e. lower motor neurons controlling special visceral efferent pathways to control: eyelid opening (e.g. looking); facial muscles (e.g. emotional expression); middle-ear muscles (e.g. extracting human voice from background noise); muscles of mastication (e.g. ingestion), laryngeal and pharyngeal muscles (e.g. vocalization and language); and head-turning muscles (e.g. social gesture and orientation). Collectively, these muscles both regulate social engagement and modulate the sensory features of the environment. The neural control of these muscles contributes to the richness of both social expressions and social experiences." (Porges 2001, p. 124)

## **21.2. TRADITIONAL MUDRAS/ASANAS PRACTICES**

### **21.2.1. THE POSTURE OF ECSTASY**

Taken from [www.omphalos.net/files/meditate/ECSTASY.TXT](http://www.omphalos.net/files/meditate/ECSTASY.TXT) not currently available (quoted in full)

"(Original source: Felicitas D. Goodman (1986) 'Body posture and the religious altered state of consciousness: An experimental investigation,' Journal of Humanistic Psychology, Summer, v. 26, No. 3, pp. 81-118. Author's address: Cuyamungue Institute, 114 East Duncan St., Columbus, OH 43202.)

"The nature of ecstatic states of consciousness may be encoded in their postures. The types of visions, prophecies or healing abilities that accompany ecstatic states may have less to do with the religious content surrounding the ceremonies of ecstasy than with the posture assumed by the people undergoing the ecstatic experience."

"This unusual hypothesis is being proposed by psychological anthropologist Felicitas D. Goodman, PhD, based on observation of people in ecstatic states and her experiments training people to enter such states of consciousness. In some of her earlier research, Dr. Goodman learned that she could induce an ecstatic state in a subject through the use of a gourd rattle similar to that used in many primitive shamanistic ceremonies. While a subject, alone, or in a group, walked in a circle, or simply sat, Dr. Goodman would shake this rattle in a steady manner for 15 minutes. The use of the rattle was based on the hypothesis that 'acoustic driving' affects the functioning of the brain, blocking the verbal left hemisphere and opening access the intuitive right hemisphere. Within five

minutes, most subjects were giving indications of being in an altered state of consciousness. At the end of the experiment, their verbal reports confirmed that they had been experiencing something resembling an ecstatic state, including visions and variations in body image. Noting that the content of these visions seemed to vary as a function of which subjects had remained standing and which had become seated, Dr. Goodman ran a series of experiments to specifically test the effect of posture."

"To obtain experimental postures, she went to ethnographic resources to locate either photographs of shamans in ecstasy, or artistic renditions of this state. She found five different postural positions. In her subsequent experiments, she would ask her subjects to assume a particular posture, commence the rattle playing for 15 minutes, then obtain their reports. She found that these reports were highly consistent for a given posture, but differed between various postures."

"For example, one posture was similar to sitting in meditation, except that the legs are both tucked under the body and turned toward the right. Subjects experienced color sensations, spinning and strong alterations in mood. This posture was that assumed by Nupe Mallam diviners. According to the literature, the divination experience begins by alterations in moods."

"In another posture, subjects stood erect with their heads back and their hands clasped at the abdomen. Subjects reported warmth, a flow of energy rising, and a channel opening at the top of the head. According to the ethnographic literature, this posture had been associated with healing, involving the flow of energy. In a similar manner, the other postures tested produced experiences resembling the reports of native shamans who assume the posture in their trance work."

"The author can only speculate concerning the mechanism by which posture affects the content of ritualized trances. We know that posture affect mood states. It is perhaps by their effect upon a wide variety of psychophysiological variables that posture affects the course of ecstasy."

### **Ecstatic Body Postures : An Alternate Reality Workbook**

Taken from Belinda Gore. <http://www.e seeds.com.hk/ecstatic-body-postures.html%20> not currently available (quoted in full)

"Specific body postures reappear in the art and artefacts of world cultures, even those widely separated by time and distance. What are these images of unusual postures telling us? Anthropologist Felicitas Goodman discovered that people who assume these postures while in trance report strikingly similar meditative experiences. The results from this research are astonishing, proving that certain body gestures and movements, when properly worked with, actually trigger us into accessing altered states of consciousness."

"With clear instructions and illustrations, Belinda Gore, one of Dr. Goodman's prominent students, reveals to us these shamanic postures and how to work with them. *Ecstatic Body Postures* is a 'must read' for anyone interested in meditation, shamanic practice, yoga, and body work."

Ecstatic Body Postures: How Ordinary People Can Experience Non-Ordinary Consciousness  
by Belinda Gore [www.berkeleypsychic.com/Reader/archive/may99/ecstatic.html](http://www.berkeleypsychic.com/Reader/archive/may99/ecstatic.html) (quoted in full)

"All around the world, the artwork of indigenous people reflects an ancient tradition of ritual body postures that create doorways to altered states of consciousness. These images—found on cave walls or totem poles, in delicate gold or silver work, or in simple terracotta pottery—have been available to us for centuries. However, twenty-five years ago [about 1980] anthropologist Felicitas

D. Goodman discovered that these figures are not just an artisan's fanciful creation. They are instead refined and precise visual instructions for triggering a neurological process in which normal, ordinary people can enter non-ordinary consciousness, a state of expanded awareness in which we engage a wide spectrum of meta-normal capabilities and experience what our ancestors called the world of the spirits."

"The beauty of these ritual postures is in their simplicity. The key is the great common denominator of all humanity, the human body. Regardless of race, gender, or ethnic identity, we all have in common with our most ancient ancestors the structure and functioning of our physical bodies. The organization of the human nervous system, the endocrine system, the mechanics of circulation and digestion are all pretty much the same as they were 30,000 years ago. This similarity in the human body's architecture allows post-modern city dwellers to enter the so-called Alternate Reality through the same doors as Neolithic medicine women or pre-Columbian Mexican shamans."

"Dr. Goodman discovered the uses of these ceremonial postures as an outcome of her research on glossolalia, commonly known as 'speaking in tongues.' Through careful observation of ministers teaching their congregations to go into trance and be possessed by the Holy Spirit, she identified several generic factors necessary for a successful trance experience. First, a sacred space must be established. Any place can become sacred space if it is separated from the busyness of everyday activities. In my home I [Gore] have a special room where I [Gore] keep my personal sacred objects -- stones and feathers, carved Zuni fetishes, and masks — and where each morning I greet the spirits with prayers and gifts of blue corn meal or sweet grass, in the tradition of Native Americans. In workshops we use a gourd rattle to call upon the four directions, the sky and the earth, to invite those who inhabit the Alternate Reality to join us and to establish our meeting room as sacred space."

"The second necessary condition is that the people who are preparing to engage in ecstatic trance do so willingly, with the anticipation of a good and sacred experience. Occasionally people ask if wandering into the spirit realm isn't it an invitation to be inhabited by dark or destructive forces. When we enter the Alternate Reality through ritual body postures, we enter through very specific doorways, defined by the postures themselves. It is just like being invited into someone's home rather than wandering lost and aimless through the streets of a foreign city. In eighteen years of teaching ecstatic trance workshops and working with clients in my psychotherapy practice, I [Gore] have learned that ritual body postures provide a safe means for even inexperienced people to experience non-ordinary consciousness."

"The third factor necessary for ecstatic trance is the presence of a consistent, repetitive sound that provides an auditory cue for the nervous system to shift into perceiving non-ordinary reality. Our bodies are hard-wired for this heightened state of consciousness but we have to activate the program. The rhythmic sound of rattling or drumming is ideal. Dr. Goodman found that a rattling rhythm of about 200-210 beats per minute, the same rate she heard at the Deer Dances of the Rio Grande Pueblos, works best. In workshops and individual sessions, fifteen minutes is long enough for people to make the shift of awareness into the trance state but not so long that the nervous system is exhausted from the unaccustomed activity. While live rattling or drumming is preferred, an electronic version has the same effect."

"Finally, some method for silencing the mind's inner dialogue is essential. By focusing on the breath, the steady inhalation of air into the nostrils then a quiet exhalation, and by counting the breaths for fifty complete cycles or about five minutes, anyone can begin to slow down the steady stream of thoughts and experience a more quiet mind. When the mind is too active, it attempts to

shape the altered perceptions to fit its accustomed patterns of thought. Silencing the mind's chatter permits the possibility of other worlds."

"Intrigued by a newsletter article by a Canadian psychologist considering the effect of body postures (mudras) on meditation, Dr. Goodman combed the ethnographic literature for photographs or drawings of body positions that might be used in a religious ceremonial context. Working with individual subjects, she discovered that the addition of ritual body postures to the method already described transformed the trance experience. Postures are designed for fairly specific purposes: healing, divination, shapeshifting, celebration, and initiation into the mysteries of death and rebirth. The influence of the postures is strong enough to override even cultural differences. Agnostic computer programmers, for example, can undergo profound shamanic experiences during the fifteen minutes of an ecstatic trance session."

"Research has shown that during ecstatic trance remarkable changes occur in our bodies. The blood levels of stress related hormones drop dramatically, while the brain increases the synthesis of beta-endorphins, which are responsible for the signature feeling of well-being that makes trance so appealing. Blood pressure drops while the pulse rate increases, a rare combination usually associated with the preliminary stages of dying. Shamans have traditionally said that they die during trance, and these data suggest they were well aware of what we consider to be sophisticated knowledge of physiology. Perhaps the most dramatic finding is that when brain waves are measured with direct current, subjects who in normal states of concentration registered around 100 microvolts of current increased to 2500 microvolts during ecstatic trance. Clearly something happens in the brain during trance that extends our normal capacities beyond what we can imagine."

"When Dr. Goodman began her research in 1977, she could not have guessed where it would lead. Her work unveiled a simple secret, that by aligning and adjusting our bodies in very specific ways, we can consciously enter the wonderful and mysterious realms known to all spiritual traditions, variously called the Dreamtime, the Garden, the Sky World, and Heaven. As we stand at the cusp of a new millennium the prophecies of many indigenous people say that this is the darkest of times, when the light of Spirit is only a flicker. Ecstatic trance with ritual postures offers guidance and support through this difficult passage as we emerge into the next stage of human possibility."

## **21.2.2. MUDRAS (MAINLY HAND GESTURES/FINGER POSITIONS)**

### **21.2.2.1. INTRODUCTION**

Wayne Muromoto (1999) "Mudra in the Martial Arts". Special to Furyu Online not currently available [www.furyu.com/onlinearticles/mudra.htm](http://www.furyu.com/onlinearticles/mudra.htm) (quoted in full)

"One of the more curious things that I encountered in my martial arts training was the use of mudra in combative arts. Mudra (Japanese: in), for those who aren't familiar with them, are these weird hand gestures that are derived from esoteric Buddhism (mikkyo), particularly the Tendai and Shingon sects. These gestures are supposed to generate spiritual focus and power which then are manifested in some way externally."

"Unfortunately for the greater amount of martial artists in the modern budo (martial ways), mudra are not part of their training. Most 'modern' budo are based in some way on modern concepts of physical education and sports training, and do not include, unless a particular teacher is himself/herself an adherent of a Buddhist sect, the use of esoteric Buddhist rituals, such as mudra, mantra (chanting or words of power), and mandala (inscriptions, paintings or scrolls that can create

spiritual energy). This, by and large, includes judo, kendo, iaido, kyudo, karatedo, and even aikido as it is presently formulated."

Miller (1996) states that "...*mudras* [are] precise ways of holding the hands, fingers, and body to represent specific acts of offering, saluting, or understanding, and to produce certain energetic effects... In classical Indian dance... hand mudras play three roles: as aesthetic artistic expressions; as energetic movements that directly impact both dancer and audience; and as iconographic pointers--symbolic representations of historical and/or religious significance." (Miller, pp. 81-82)

"Types of mudras run the gamut from natural gestures we use in everyday living to hand positions that work on deep levels during meditation. Gestures we use every day represent, for the most part, simple actions, such as greeting someone through an outstretched hand, calming another by raising a hand, blaming by pointing a finger, or gestures in dance and theater which are conventional methods for supporting the word, movement, or songs used in the performance. On a more esoteric level, we see mudras as religious gestures which assume metaphysical meanings, such as those carved into devotional statues depicting episodes of a Buddhist legend, or those used in Vedic rituals to denote various gods and goddesses... Mudras often convey wisdom teachings...Some mudras...employ the entire body. Others involve only the hand, isolating the fingers in specific combinations to evoke particular energies in precise ways. In these *hasta*, or hand mudras, the fingers and hands take on different conceptual meanings, depending on the spiritual orientation one adheres to. The hand is like a miniature universe representing a complete cosmological system. In the Buddhist and yogic systems, the hands represent the sun (right) and the moon (left), intelligence and meditation. In both systems the fingers are associated with the five elements, but variations abound as to which fingers represent which element...The underlying power of mudra lies in its actual *energetic* effect.... [M]ost ...can immediately appreciate their impact, although the effects can be subtle to the causal practitioner. (Miller, p. 82)

"The *Sharira Mudras* [are] structural gestures (*sharira* = body), these mudras utilize fingers, arms, and pressure points to channel the breath into the different spaces in the torso. We use them to prepare the body structurally so it can receive the breath physically... [P]osture in yoga means not only a physical position but a mental attitude that is firm yet pleasant; steady while relaxed..." (Miller, p. 84)

"The *prana nadi mudras* are technically energetic mudras (*prana* = life force, *nadi* = channels) that work with the breath. They channel breath and prana into the lungs and torso in particular configurations.(Miller, p. 85)

"The *merudanda mudras* are also energetic mudras (*meru* = Mount Meru, the spine; *danda* = staff), but their use brings prana into deeper regions of the central nervous system. They do not so much channel the actual breath...as they do the life force itself." (Miller, p. 86)

The *prana kriya mudras*: "Each mudra contains... both a practical application and an esoteric symbology. The symbolic representation hidden within the *prana kriya mudras*...also called ... the 'gesture of wisdom'--fire combines with air as we touch together the thumb and the index finger.... The thumb represents the Universal Self; index finger the individual self; middle finger the ego; ring finger, maya, the illusory world; and the little finger, worldly actions and reactions." (Miller, p. 87)



## 21.2.2.2. SIGN LANGUAGE OF THE SOUL: A Handbook for Healing

by Dr. Dale Schusterman,

book excerpts taken from website [www.signlanguageofthesoul.com/index.html](http://www.signlanguageofthesoul.com/index.html)

Schusterman (2003) has developed a complete psycho-physical-spiritual healing system based on mudras derived from ancient literature, especially the Kabbalah's "Tree of Life" model. Although he relates his approach to that of Asian systems (Ayurveda from India and Traditional Chinese Medicine and the Chakras), his primary model is that of the "Tree of Life."

### 21.2.2.2.1. INTRODUCTION TO ENERGY HEALING

"We live in a sea of energy. Radios, televisions, cellular phones, and wireless computer networks operate on unseen energy waves. Our bodies also operate within a human energy field that some call the aura. Electric fields give off magnetic frequencies allowing scientists to document these fields with their instruments (EEG, EKG). **New detectors can sense the biomagnetic fields of the heart from more than 15 feet away!**"

#### 21.2.2.2.1.1. Acupuncture

"The pre-eminent field of energy healing today is Chinese medicine or acupuncture. Dating back thousands of years, this ancient science has found a great audience in the West for one major reason - it works!:

#### 21.2.2.2.1.2. Energy Techniques

"In an era when science is excelling in taking apart the cell, even to the genetic level, many are drawn to expand away from the smallest parts to embrace a holistic approach to healing. People are discovering that they are capable of moving the energy within and around their bodies through breathing techniques, yoga exercises, Qi Gong, and so on. They do this because they feel better, think better, and it improves their health."

"Laying on of hands has been practiced for millennia, however, in recent years it was considered only a part of the religious domain. **People know the value of being touched by others in a loving and caring way.** Scientific research has validated the positive effect this has in the healing process. We know instantly when someone touches us if we like their 'energy' or not."

#### 21.2.2.2.1.3. Energy Healing for Stress Reduction

"**If energy healing does nothing more than reduce stress, then it has a dramatic biochemical effect on the body.** Balancing the hormones of stress will cause an improvement in digestion, assimilation, elimination, circulation, and mental function. There is great evidence that energy healing accomplishes much more than this."

"Many holistic therapists now incorporate forms of acupuncture, polarity therapy, chakra balancing, and other forms of non traditional healing. A search of any health oriented magazine today will show a wide variety of 'energy therapists' to choose from."



#### 21.2.2.2.1.4. How to Choose an Energy Healing Practitioner

“The most important factor to consider is the person(s) with whom you will be working. Although the technique a healer uses is important, of even greater significance is the person giving the treatment. In energy healing, the method will only take you so far. After that you are reliant upon your practitioner’s perception and insight, and the subtle energy that he or she can transmit. The holistic healer must take care of his or her own health and be able to transmit a clear, focused healing energy to the client. This cannot be taught, but it can be cultivated. It is something we should all strive for.”

#### 21.2.2.2.1.5. Do it Yourself

“While it may take years to learn acupuncture, there are many first aid protocols one can learn from books and short classes. Many of the energy healing procedures are available for the general public to learn through weekend courses and seminars. These are not meant to substitute for traditional medical procedures, but they can greatly assist in a person’s wellness, stress reduction, and self-empowerment.”

#### 21.2.2.2.1.6. Sign Language of the Soul

“The Sign Language of the Soul procedures are a new form of energy or vibrational healing. They work on the concept of resonance. **The map of the energy body (soul) is the same map that operates within the body, although in a different dimension.** When you stimulate one map, there is resonance to the same area in the other. In this way one can attune the physical nervous system to the soul and thereby achieve great balance and healing.”

#### 21.2.2.2.1.7. Anyone Can Do Their Own Energy Healing

“While the book is geared towards holistic healers, **anyone can learn the quick and easy centering process. It takes less than a minute to perform.** Instead of taking the time to learn the four balancing procedures, you can look at the healing symbols which accomplish the same thing. Therefore, the learning time to become proficient at these procedures is quite minimal and the benefits for applying them have great potential.”

“The following pages have excerpts from the book and give some detail about the various parts of this work. Some of the topics may be new to you, so just read it for an overview. **You do not need to know all the inner workings of a television in order to enjoy a show.** Likewise, you do not need to understand all the circuitry of the human nervous system-soul connection in order to apply the balancing procedures.”

### 21.2.2.2.2. SIGN LANGUAGE OF THE SOUL CONTENTS

#### 21.2.2.2.2.1. Section I, "physical methods,"

“**This first section sets the stage for understanding the healing process.** This section describes the basic philosophy of the work and what you can expect to accomplish with it. You will see how the Tree of Life patterns manifest in the physical body, and you will learn a simple muscle test that will enable you to evaluate these patterns.”

#### **21.2.2.2.2.2. Section II, "Tools,"**

**“The methods used to tune the body to the Tree of Life are developed in these chapters. You will start to learn a Sign Language of the Soul, including the hand signs (mudras) based on the Hebrew letter Shin. These tools open the Kabbalistic patterns in the body. You will also learn how to use muscle testing to demonstrate that this is not just theory; it really works.”**

#### **21.2.2.2.2.3. Section III, "Anatomy of the Tree of Life,"**

**“Here you will learn the various pathways of the Tree: the 10 Sefiroth, the 22 letter pathways, and the four worlds. We will work with multiple levels of the worlds and you will need to know which ones are active in the body.”**

#### **21.2.2.2.2.4. Section IV, "Activating the Tree of Life,"**

**“This section describes how to awaken the spiritual blueprint within the body. The four dimensions of existence have analogs in the body and there are four doorways to access them. Here you will learn how to acknowledge the deeper aspects of the Tree.”**

#### **21.2.2.2.2.5. Section V "Balance,"**

**“Balance’ puts all the information to practical use. Most distortions in the body-mind resolve with one of the four balancing procedures presented here. You will find detailed explanations of the pathways, and learn how to test and balance them. You will immediately be able to apply these methods to yourself and others.”**

**“To make things easy, there are healing symbols you can use in place of the four balancing procedures. You will also learn how to bring hidden imbalances to the surface. Once revealed, they can be corrected with the Tree of Life activation, and one of the four balancing procedures.”**

#### **21.2.2.2.2.6. "Final Thoughts”**

**“Final thoughts look ahead to the next steps in the evolution of this work.”**

#### **21.2.2.2.2.7. Appendixes**

**“Here you will find a synopsis of all the hand signs, words, and balancing procedures.”**

#### **21.2.2.2.3. INTRODUCTION**

**“Many mysteries of the human body and mind are far beyond what science is currently capable of explaining. However, **we can learn much about ourselves when we study the ancient teachings that reside at the core of the major wisdom traditions** (Judaism, Christianity, Hinduism, etc.).”**

**“Sign Language of the Soul demystifies these spiritual concepts and shows how they provide a blueprint for understanding the inner circuitry of the body-mind. With this map in hand, we can quickly and efficiently balance, heal, and rejuvenate many of our physical, mental, and emotional issues. This method is NOT about religion. It is a practical set of exercises that anyone can.”**

#### 21.2.2.2.4. KABBALISTIC HEALING

“The term Kabbalah means tradition, or that which is received. Although the name Kabbalah dates back only to the 12th century, it is said that HaShem (literally, The Name), or God, originally taught it to Abraham when He formed His Covenant with him. This knowledge was passed on to each generation orally, from teacher to student. It is the Jewish mystical tradition.”

“**The purpose of Kabbalistic study is union with God.** Although there are many other applications for a study of the Kabbalah, this is primary. In Sign Language of the Soul, the Kabbalistic Tree of Life serves as a model for deep balancing and healing in the body-mind.”

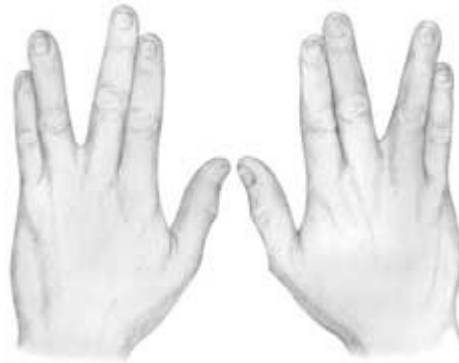


Figure 21.1. Levitical Blessing Mudra

“Numerous therapeutic systems of healing relate the human body to universal or spiritual maps. Chinese medicine and acupuncture operate on the premise that the elements of man/woman are analogous to the five elements of nature. Qi Gong, Tai Chi, and yoga have similar correspondences. **Man/woman is seen as an expression of universal forces, which have structure, hierarchy, and purpose.**”

“There are few models from the Western wisdom traditions that actively explore this same type of relationship, of Cosmos to man/woman. One such system that does provide a remarkable linkage of God to human is the Kabbalah. As such, it lends itself to the development of a unique system of healing.”

#### 21.2.2.2.5. THE HISTORY OF HAND SIGNS

##### 21.2.2.2.5.1. introduction

“Specialized hand positions called mudras are used to seal, or lock into the body, certain energies or states of consciousness. **You can use these hand positions to center yourself for healing and balance.** Historically they have many uses, but in this work you can achieve harmony and health with the simple movements of your hands.”



Figure 21.2 Ajna Chakra mudra

- **“The Polynesians use special hand positions in their dance rituals.** They are used as a non-verbal narrative tool that expresses the story they are telling.
- The folklore beings of many Asian cultures are depicted with different mudras in their hands. **Mudras are also prevalent in the hands of many Asian religious masters,** and in images of their deities..
- Statues and paintings of **the Buddha show his hands in different mudras,** and these mudras are still in use in Buddhism.
- Statues of Hindu deities show different mudras in their hands. **Practitioners of yoga use mudras to focus energy** in certain ways during the postures (asanas), and especially during meditation. Each mudra has a mantra or Sanskrit power phrase associated with it, and the two often function together. We have all seen the thumb tips touching the index fingertips in people who are meditating.
- **Paintings and engravings depict Jesus, angels, saints, and other biblical personalities with** their hands showing **specific mudras.**
- **Kabbalistic literature includes many diagrams of the hands** with Hebrew letters on the different joints, and modern rabbis continue to use the blessing mudra of the Levite priests.”

**“The ancient masters, saints, and teachers were communicating a message with their hands.** These hand positions were not random, as they tell us something about the message or perspective of the teacher. It is not uncommon for people in deep meditation to have their hands unconsciously form specific mudras. The hands can, and do, reflect deep inner states of consciousness.”

#### **21.2.2.2.5.2. Clinical Kinesiology**

“Alan Beardall, D.C., one of the original applied kinesiologists, made many great contributions to the collective knowledge of the subject. One of his many accomplishments was the development of the therapeutic system that he called ‘Clinical Kinesiology.’”

“Central to this integrative approach to natural healing was the use of hand mudras. He called them hand modes. He once observed a patient spontaneously make a specific hand sign that altered the response of the muscle he was testing. This led him to research different hand positions and their effect on the body. **Dr. Beardall developed several hundred of these hand modes that represented all parts and functions of the body.**”

“For instance, the hand mode for a subluxation (a misalignment of a vertebra in the spine) is placing the side of the thumb against the side of the little finger at the last joint. If a patient places this mudra in one hand and a strong muscle weakens upon testing, it indicates that there is a subluxation

somewhere in the spine. It is then possible to continue muscle testing while touching down the spine to find which vertebra counteracts this weakness. This is the vertebra that needs correction. Touching the vertebra without the hand mode might not weaken a muscle and so not reveal the underlying problem.”



Figure 21.3. The Subluxation Mudra

**“The hand mode acts as a neurological filter or focus point for the body.** This is like sorting a list of names by the first name or the last name or the city the people come from, depending on the filter you have chosen. Beardall’s hand modes enable the practitioner to get specific information from the nervous system. They help to give context to a dialog that you are having with the body. It is the difference between asking a general question and asking a specific one. This is **a great tool for getting to deeper layers of distortion and imbalance in the body.** With this technique, a doctor could literally “ask” the body where the problem lay, and if it needed acupuncture, nutrition, or spinal manipulation to correct it.”

**“We communicate so much with our hands that harnessing this tool can be a way to enhance our conscious dialog with the body.”**

### 21.2.2.2.5.3. The Master Circuit

“Many years ago, I realized that I could place the mudras in my hands and determine their effect on my body. I would spend some time each day doing very subtle balancing of my system as preparation for meditation.”

“In October 1983, at the end of a period of deep inner contemplation and work with some new modes that Beardall had just developed, I had a life transforming experience. **My hands spontaneously went together in a hand sign** that I had never seen before. I said to myself, “I wonder what this means.” There was an instantaneous reply. **I heard a loud voice say, “This is the Master Circuit!”** The voice came from all sides of me. I was stunned. Not one to hear voices, this was a memorable experience, because it was definitely not my little brain speaking to me.”



Figure 21.4. Master Circuit Mudra (Yesod – IX)

“Furthermore, the effect of the mudra lasted in me for hours. Without going into more detail, this hand sign worked in my system like nothing I had ever experienced. It took approximately 13 years before I fully understood this mudra.”

“This mudra, which was my key to the Master Circuit, was the first of many hand signs given to me in my inner contemplations over the years. The mudra was active over only certain areas of my body, and the design of the active areas was quite different from anything I had ever seen.”

“Soon after receiving the Master Circuit mudra, I recalled having purchased a book on the Kabbalah several years earlier. I did not think much of the book, or the Kabbalah, at that time, but I did remember the diagram of the Tree of Life.”

“I retrieved the book and found that **the new mudra was active over the locations of the 10 Sefiroth, the major energy centers of the Tree of Life.** This was the beginning of my research into the Kabbalah and how it is used to activate the spiritual patterns in the body. Since then, I have spent much time contemplating the mudras and the energies of the Kabbalistic Tree of Life.”

“Early on, I had a limited number of mudras with which to work, but something was definitely happening with the ones I had. They were not enough, however, so I kept meditating, working on myself, and searching for new insights. Some mudras took over a decade to understand, some almost two decades. To this day, I continue to gain a deeper understanding of how it all fits together. I have no illusion that this system of healing is complete, as I frequently receive new insights about this work.”

“Often I would spend months seemingly bogged down in what I thought was futile, only to find that I was being shown a completely new perspective. **It was like climbing a ladder backward. I could see where I had been, but not where I was going.** I gradually gained confidence that there would always be another rung to climb. Slowly, but surely, an unseen force guided me to each new level. Each level is but a subset of a greater level, but all the levels look the same. **The anatomy of the Tree of Life is always the same whether we are discussing quantum physics, the function of the liver, or the meaning of Genesis.**”

“**Spiritual masters or teachers use mudras to express the state of consciousness they are in or as a method of transferring that energy state to others.** In our case, **we will use the mudras as inputs to tune the body to the different frequencies.** We will also use them to tune others to these frequencies.”

“**The hands communicate to both the external world and the inner awareness.** Our ability to observe the body’s response to a hand sign with muscle testing, will tell us where we can, and cannot, go with this work. This will keep us working in cooperation with the Inner Being, which is connected to our nervous system ‘until death do us part.’”

#### **21.2.2.2.5.4. Alternatives to the Hand Mudras**

“The hand mudras presented here are all fairly easy to make, although they will be easier for some people than for others. I hope that you will find them interesting and experiment with them to gain experience. This work grew out of using these hand signs and evaluating their effect on the body.”

“However, it is important to emphasize that **it is not necessary to use the hand mudras to do the balancing procedures** described in this book. There are several alternative methods for activating the Kabbalistic patterns in the body.”

“For instance, **each hand mudra correlates with a specific Hebrew or Sanskrit word.** Many of the mudras correlate with specific biochemical substances or places you can touch on the body. If you find the mudras confusing or difficult, do not despair. **You do not need to be a finger contortionist to learn these methods.**”

“Looking at the pictures of the hand signs works as well as placing them into the hands. If you have difficulty making a certain mudra and you are unsure of how to pronounce its corresponding word, then just look at the picture of it. This will have the same effect as if you had placed the mudra in your own hands.”

#### **21.2.2.2.5.5. What the Hand Signs Do**

“Although I initially learned the hand signs through research into my own system, I soon found that when they worked in me, they would also work in everyone else. “

“The hand signs presented here focus the nervous system on different energetic levels or states of awareness. Most of these levels are beyond normal waking consciousness, although the mudras themselves do not necessarily cause a conscious shift in consciousness.”

“They cause the body or nervous system to resonate, for a moment, to that level. If you have the sensitivity and are able to shift your state of awareness, then the mudras will take you there. For



most of us, they just cause the physical system to resonate to that consciousness so that a healing process can occur.”

“You must understand that working with the hand signs and the balancing procedures will cause changes. You might feel spacey or suddenly hungry as you experiment with them. Do not be surprised if emotional issues begin to surface or if new insights come to you as the result of placing your fingers in different positions.”

“The mudras are powerful, especially when used with the proper visual focal and when used at the right time. Therefore, **anyone with psychological or physical problems, or anyone using mind-altering drugs or psychoactive medications, must not use these methods without supervision by a qualified therapist.**”

## 21.2.2.2.6. THE HUMAN FORM AND THE TREE OF LIFE

### 21.2.2.2.6.1. introduction

“The Tree of Life symbol encapsulates many principles of the Kabbalah. It consists of 10 Sefiroth, or spheres of energy and consciousness, which are connected by 22 gates or pathways. **It is a tool of great significance, because it is a template for the structure and function of the soul. The body and mind are also built on this same template.** The *Sign Language of the Soul* procedures enable you to activate, in the body, all of the pathways on the Tree of Life.”

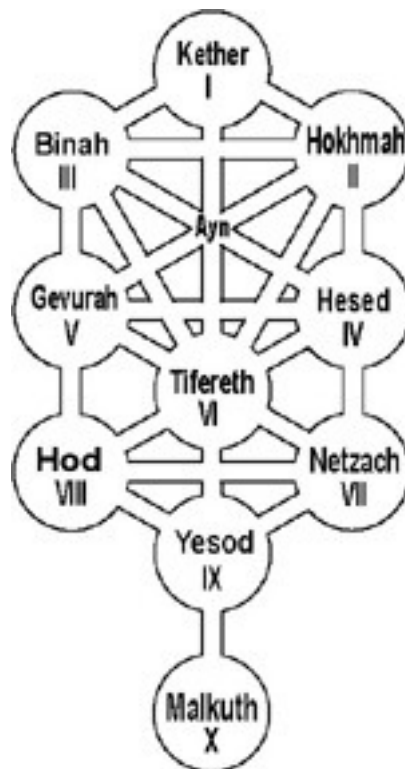


Figure 21.6. The fallen Tree of Life

“The following sections, excerpted from the book, show how the symbology of the Tree relates to the human form.”

### 21.2.2.2.6.2. “10”

“There are **Ten Intangible Sefiroth**, the number of the ten fingers, five opposite.”

“The 10 fingers (toes) represent the 10 Sefiroth, the energy centers of the Tree of Life. They also correlate with the 10 openings in the body. Seven are in the head (two eyes, two nostrils, two ears, and the mouth), plus the anus, the penis/vulva, and the umbilicus (closes at birth). The locations of the Sefiroth around the body are shown below.”

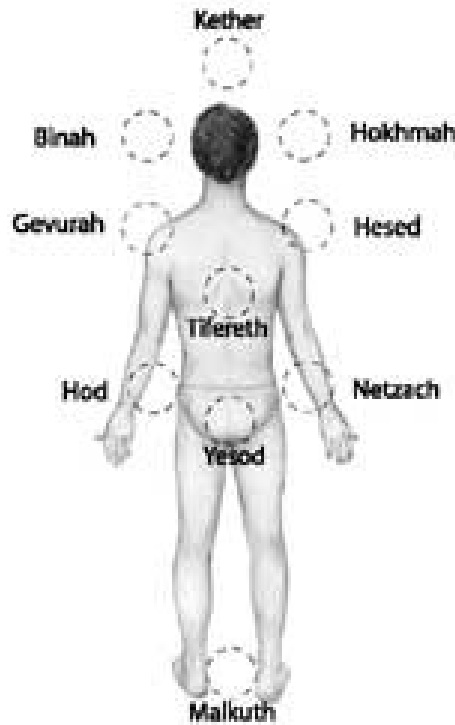


Figure 21.7. Tree of Life superimposed on the body

### 21.2.2.2.6.3. “22”

“The number 22 is a special number in the Kabbalah. Twenty-two pathways on the Tree of Life connect the various Sefiroth. These pathways correspond with the letters in the Hebrew alphabet. In the body, there are 22 individual bones in the skull. There are also 20 amino acids and 2 stop signals coded by the DNA and these also correlate with the Hebrew letters.”

### 21.2.2.2.6.4. “26”

“Five of the 33 embryonic spinal segments eventually fuse together to form the sacrum, and four segments fuse to become the coccyx. This leaves the spine with 26 individual bones:”

- 7 cervical vertebrae
- 12 thoracic vertebrae
- 5 lumbar vertebrae
- Sacrum
- Coccyx”

“There are also 26 acupuncture meridians, when we include both sides and the midline meridians. The number 26 is one of the most important in the Kabbalah, as it is the numerical value of the Tetragrammaton, the four-letter name of God, YHVH (Y=10, H=5, V=6, H=5). In addition, it is the sum of the numbers of the four central Sefiroth of the Tree of Life (1+6+9+10=26). Therefore, the sum of the central column Sefiroth, which resides over the spine, equals the number of bones in the spine.”

#### 21.2.2.2.6.5. “32”

“The 32 pathways on the Tree of Life consist of the 10 Sefiroth and the 22 gates or pathways that connect them. In the human body, there are 32 bones in each extremity. A special Tree exists in the mouth where there are 32 teeth (in the adult).”

#### 21.2.2.2.7. CHAKRA BALANCING

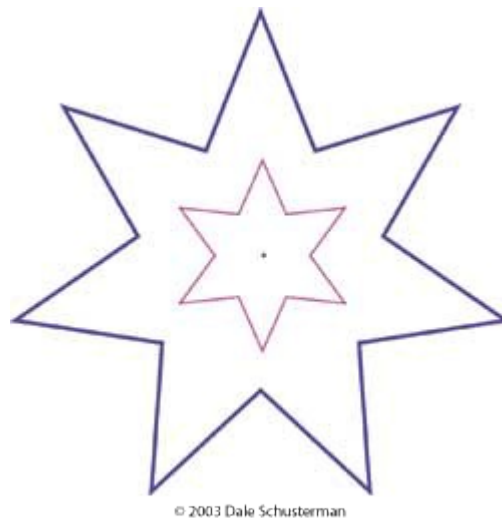


Figure 21.8. Chakra Balancing Symbol Star

“Chakra is a Sanskrit word meaning wheel. **Chakras are vortex wheels that move energy from one state to another.** There is much literature on the chakras, dating back to the Tantric Hindu tradition. Tantric philosophy describes these energy centers as focused areas of consciousness.”

“There are literally thousands of chakras around the body, but only six major chakras align with the spine. A seventh chakra, called the crown, which sits above the head, contains all the frequencies of the lower six. The chakras are not physical, but are located in the subtle energy fields.”

“Clairvoyants and other sensitives are able to see or feel these energy vortices and to describe them in great detail. Even though the chakras are not tangible in the material sense, they do have physical associations. **Chakras relate to the neurological plexuses along the spine and to the major endocrine glands.**”

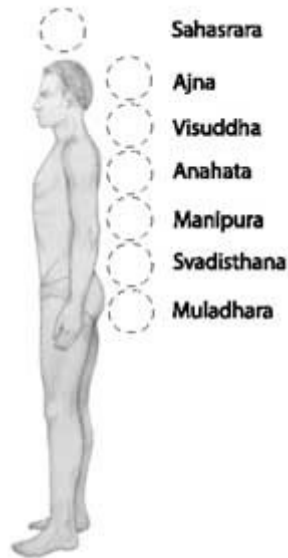


Figure 21.9. Chakras on the body

“Many holistic methods of healing utilize chakra balancing techniques.. There are meditations, visualizations, sounds, and breath exercises designed to balance the chakras. Some approaches are more involved than others. In the *Sign Language of the Soul* procedures, chakra balancing is only one of four treatments types, therefore, not everything is corrected through the chakras. Looking at the double star picture at the top of the page is useful in chakra balancing.”

#### 21.2.2.2.8. THE PATTERN OF 64

##### 21.2.2.2.8.1. DNA

“In 1953, James Watson and Francis Crick developed the three-dimensional model of the genetic code (for which they received the Nobel Prize in 1962). They found that genetic material is a biochemical code that created a double helix formation. This double helix is like a spiral staircase. The horizontal steps of the ladder carry the unique genetic material. The rungs on the helix ladder spell out the DNA code.”

**“Four different nucleotide bases (A, T, G, or C) are found on the rungs of this ladder. Since the nucleotides code for 20 amino acids, a sequence of at least three bases is required. A double sequence would only provide 4x4, or 16, possibilities, which is not enough. A triple sequence provides 4x4x4, or 64, possibilities, which is more than enough. Therefore, there are 64 unique codes in DNA.”**

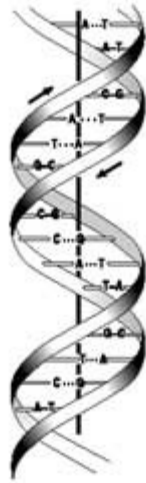


Figure 21.10. The Double Helix

### 21.2.2.2.8.2. I Ching

“The *I Ching*, the Chinese book of philosophy, describes the movements of the two basic members of polarity, yang and yin, as they develop and interact with each other in the formation of the world, consciousness, and human experience.”

“It is a binary system just like a computer as it is possible to reduce any image on a computer to its basic yin/yang or 0/1 units. The *I Ching* is a philosophical computer, a psychological abacus. It starts with pure duality, a solid or dashed line, yang or yin. Then it adds another line of either polarity to show how the two basic forces can change into each other.”

**“There are four basic states of yin and yang as they move and interact with each other. The I Ching studies 6 permutations of yang and yin, which results in 2<sup>6</sup> or 64 different arrangements of yang and yin.”**



Figure 21.11. The Four Basic States of Yin and Yang

### 21.2.2.2.8.3. Kabbalah

“Although the Kabbalah is clear that God cannot be named, the four-letter Name ascribed to Him/Her is YHVH. These four letters have great significance in describing the attributes of the Tree of Life. It is interesting that **these four letters directly correlate with the four nucleotides of DNA and the four states of yang and yin.**”



Figure 21.12. The Vav Mudra

“These three different systems, two philosophical and one biochemical, exactly mirror each other. Furthermore, **there are four hand signs that equate to these four basic building blocks of biology/consciousness.** The mudras enable us to activate this universal pattern within the nervous system of the body.”

### **21.2.3. DEFINITION OF ASANA (POSTURES)**

Taken from <http://www.sivasakti.com/glossary/asana.html>

"Posture. At the origins this term meant the place where the yogi is seated, but at this moment it's most widely accepted significance is that of 'pose.' The practice of these physical poses is a fundamental stage in many branches of the yoga system and is considered to be absolutely necessary for the approach of the superior levels. The Yoga Sutras, a classical yoga manual, affirms that the posture must be firm and comfortable. The yogi must be relaxed while executing asanas, keeping their spine, neck and head in a straight line. The modern Hatha Yoga manuals describe at least 200 such yogic postures. Hatha yoga Pradipika affirms that the regular practice of asana induces a state of stability, good health and gives brilliance to the physical body. Asanas have complex physiological, energetic, psychic, mental and spiritual effects. Some asanas are used for meditation. They induce very elevated states of consciousness. A bodily pose or posture."

#### **21.2.3.1. INTRODUCTION TO THE PRACTICE OF ASANAS**

Taken from Horia Cristescu (?date 2002) <http://www.sivasakti.com/glossary/asana.html>  
Sivasakti.com Spiritual Directory (quoted in full)

"Most modern yoga classes and books have lost the secret key of Hatha Yoga. The true purpose of the ancient practices of the yoga system is to bring a superior balance and awaken the subtle energies of the body. It is not so much a physical practice but a spiritual practice based on Shakti, the fundamental vibrating energy of every human being."

"Hatha Yoga is an age-old discipline of Yoga. Hatha comes from 'ha' - solar (+) and 'tha' - lunar (-), the harmonious union of the two opposite aspects in the human body. The practice of yoga postures (Asanas) aims to open and purify the energy centers (Chakras) and energy channels (Nadis)."

"Our goal is to introduce in the Occident a... paranormal approach to the practice of asanas. At the present moment, the literature about asanas is rich, however, it presents a major flaw - it focuses exclusively on the exterior, exoteric, aspects, leaving the hidden, esoteric aspects unknown. But how is this possible ? Let's see ... first of all, the Tantric masters who really know the secrets of Hatha Yoga chose not to reveal to the large masses their esoteric knowledge on asanas, preferring to transmit this information 'from mouth to ear,' never committing it in writing. Even the most famous texts on Hatha Yoga : Hatha Yoga Pradipika, Gheranda Samhita and Shiva Samhita are at best very elliptic, never offering a plain explanation for everyone to understand."

"The second reason for this regrettable situation is the lack of deep mystical experience of the most yoga instructors and book authors from our days. As a result, there are a number of wide spread misconceptions about Hatha Yoga. Asanas are not mere physical exercises and they are not meant simply for health and relaxation. We submit to your attention the concept of asanas as paranormal training exercises."

### **21.2.3.2. "THE SECRET OF ASANAS Horia Cristescu**

"The subtle body has seven principal energy centers and many secondary ones. When a yogi performs an asana, the specific configuration taken by the force centers (Chakras) creates a connection to the corresponding subtle energies from the Universe through the process of Resonance."

"'Resonance' comes from the Latin 'resonare,' which means to resound, to vibrate. The process of resonance comprises two systems, in our case the human being and the 'macrocosm' or universe, which have a common vibration frequency. The asana helps the yogi 'tune in' one of the infinite spheres of energy of the macrocosm. In order to achieve this process of resonance the yogi mentally evokes the desired effect while performing the asana."

"The practice of asanas is at least as much a mental practice as it is a physical practice. Let's take for example Bhujanghasana, the Cobra Pose. When a yogi performs this pose all he has to think is 'pure love' and concentrate on his heart chakra. This is the secret key of Bhujanghasana, and if it is used properly it will induce resonance between the yogi's heart chakra (anahala [heart] chakra) and the infinite macrocosmic sphere of love (maha anahata chakra), transferring virtually unlimited quantities of the love-energy to his heart."

"There is a perfect correspondence between one's own chakras, located within the microcosm of the human subtle body, and the exterior, infinite chakras of the macrocosm. Everything that exists in the macrocosm exists in us as well and something that does not exist inside of us does not exist in the macrocosm - this is the law of correspondence. However, while in the macrocosm all the subtle forces are perfectly energized with infinite power, in the microcosm they are often dormant, existing only in a state of potentiality. For example, one person may, in theory, have the possibility to experience pure infinite love, the same person may not actually experience this love because of a lack of resonance with the same types of energies from the macrocosm."

"The law of correspondence associates every psychic energy with a specific form, color, sacred word and musical note. For instance, Muladhara [root, base] Chakra, the force center of vitality is associated with the square, the yellow-brown color and the 'LAM' sacred word."

"This is the first time the correlation between asanas and force centers is revealed. This step is unprecedented in the Occident and opens the door for a deeper and more spiritual approach to asanas. In fact we can say that there is no 'real' Hatha Yoga outside the practice of chakra meditation and chakra awareness."

"A common man looking at a yogi practicing asana may imagine that what he sees is all there is to it. In fact, the secret of asanas is not the posture itself, but the mental concentration associated with the execution. That is why many have seen yogis performing Hatha Yoga and considered that they too would be able to do the same by mimicking their pose. Nothing can be further from the genuine practice of asanas."

### **21.2.3.3. "HATHA YOGA IS APPROCHABLE BY EVERYONE, EVEN BY CONVINCED MATERIALISTS Horia Cristescu**

"New Hatha Yoga students are not required to have unquestioned faith, all they are required to have is openness of heart and mind and the will to give a fair chance to its system of exercises. Many new students were convinced materialists and they came to the yoga class only for health problems.



However, the practice of yoga resulted in a more acute understanding of one's own, native religion and this understanding resulted in an opening of the heart towards it. By gradually purifying the structure, starting with the physical and finishing with the mental, the Hatha Yoga exercises bring a new world of capabilities and feelings for the open minded student."

#### **21.2.3.4. "KUNDALINI YOGA AND ASANAS Horia Cristescu**

"Kundalini is the name of the most fundamental energy-force in the human being. The awakening of this fundamental energy, Kundalini is experienced by a large number of yogis and 'ordinary' people all over the world. This 'force,' although poorly known in the Western sciences, is the main vehicle of men towards the revelation of the Supreme Self and the attainment of ultimate spiritual freedom. In most 'ordinary' people the fundamental energy Kundalini is dormant. It's location (in the dormant state) is the sacral plexus (Muladhara [root, base] Chakra), but when it is awakened, it raises from center to center, up the spinal chord (Susumna Nadi) until it reaches the crown center (Sahasara), accompanied by extraordinary emotions and states of consciousness. Kundalini pierces the seven force centers (Chakras) and generates the state of spiritual illumination ... but the experience of Kundalini is not without perils. The spontaneous or accidental awakening of Kundalini can cause a great deal of pain and even psychic problems. These sufferings are caused by the energy overcharges in the subtle body. The 'impurities' of the subtle body are 'burned' by Kundalini and this often is a painful process."

"Of course, if the awakening of Kundalini comes after attaining a solid training in Hatha Yoga, if the chakras and nadis have been purified with asanas and pranayama (breath control exercises) then Kundalini is no longer a cause for painful experiences - but a source of extraordinary bliss and sublime feelings. Kundalini is the fastest path towards ultimate spiritual freedom and Hatha Yoga is the best way to prepare for its awakening, because both asanas and Kundalini work on the same subtle force centers (chakras) and subtle channels (nadis)."

#### **21.2.3.5. "OPENING THE HEART AND FINDING THE SOUL THROUGH ASANAS**

Horia Cristescu

"The correct practice of Hatha Yoga produces a gradual awakening of the seven force centers. With the activation of the first [root, base] center (muladhara), we gain a state of excellent vitality. With the activation of swadhistana chakra, we ensure the capacity for harmonious social interactions and a healthy sexual appetite. By activating manipura [diaphragm, solar plexus] chakra, we amplify our will power. By opening anahata chakra (the heart chakra), we gain the capacity to love infinitely - a divine state of pure love, without having a particular object to be directed upon. Vishuddha [throat] chakra induces a state of great purity and deep spiritual intuition. Ajna [pineal] chakra gives us perfect control over our subtle body and the paranormal power of clairvoyance. Finally, sahasrara is responsible for the state of union of the human being with the Absolute Transcendence, the most elevated state of consciousness."

"Somewhere on this way, by balancing the feminine and masculine aspects of our personality, by opening up so that we could resonate with the benefic energies of the macrocosm, Hatha Yoga facilitates a profound transformation of our inner being. Our consciousness is expanded to the infinite, the heart is filled with bliss - this is the actual experience of many people who walked this spiritual path."

### 21.2.3.6. "Practicing Hatha Yoga Horia Cristescu

"By contrast with the normal approach in sports, asanas do not intend to increase the muscular mass, the force, speed or endurance - they don't aim for effort. In fact, asanas are the exact opposite of aerobics and other sports. The keyword here is 'suppleness.' The practice of asanas should not be accompanied by effort."

"The asanas are conceived in such a way that the muscles are not involved in their execution. Instead of compressing the muscles, an asana elongates them. The joints and the muscles are stretched and this does not require effort. In fact it is normal that after a couple of hours of Hatha Yoga a practicant should feel more energetic and vibrant than in the beginning of the session, as opposite to a sports practicant who usually feels tired and worn-out."

### 21.2.3.7. "Here is a list of simple rules that are of great help when practicing asanas:

Horia Cristescu

- ∞ choose a certain time of day and practice asanas at the same time every day
- ∞ the place for practice should be private and away from agitation; you need a quiet retreated place that will give you privacy for the duration of your exercises
- ∞ it is recommended that you practice on a blanket that can cushion you from the cold or hard floor
- ∞ before starting the sequence of asanas, you need to do the warm up exercises; do not avoid them because otherwise you may harm yourself while stretching in asanas
- ∞ while performing an asana do not let your mind wander around; instead, focus on the specific chakras that are associated to that particular pose. Remember that asana practice is a form of meditation. If you do not focus on the right chakras, the spiritual efficiency will drop under 5%.
- ∞ after the execution of each asana you want to take a minute to fully assimilate into your consciousness the specific effects; this consciousness-awareness phase can be executed in a comfortable position and is a key to success in Hatha Yoga
- ∞ do not force your way through asanas; the asana should be stable and comfortable
- ∞ before starting to practice any asana you should read the counter-indications and avoid any health hazards; many asanas have specific counter-indications and you should never ignore them
- ∞ it is much better to do 20 minutes of Hatha Yoga every day than a one-time two hours session every week; do not overdo it in the beginning because you do not want to last only a couple of weeks, you want to keep the practice up for many years
- ∞ by maintaining the same time and location you establish a benefic resonance that will help you a great deal in the long run; when the time for yoga comes you will feel 'magically' attracted to start practicing
- ∞ asanas executed in group are much more efficient than asanas performed alone; the more people executing the same asana at once, the better; responsible for this increased effect is the same 'law of resonance,' only in this case 1 plus 1 gives more than 2
- ∞ do not forget to perform the relaxation pose after each asana session"

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