

“Project awareness – Introject your awareness – Receive the experience”. (Hart Lazer)

The Nervous System:

1) Central Nervous System: This is an organization of two principal components, (1) the spinal cord and (2) the brain. The spinal cord serves as a conduction path to and from the brain which regulates the complex activities of the body and mind. It is a highly developed computer which integrates whole body function in terms of sensations, movement, thought, feeling, intellectual faculties and higher intuitive processes.

2) Peripheral Nervous System: This is the comprised of those neurones which lie outside the bony case formed by the skull and spine and includes (1) autonomic and (2) sensory/motor nervous systems. Motor nerves take messages from the brain to the different parts of the body and sensory nerves bring messages back.

3) Autonomic Nervous System: The sympathetic and the parasympathetic nervous system are parts of what is commonly called the autonomic nervous system. (Autonomic = cannot be controlled by the mind). You can say that these systems work in balance with each other and directly or indirectly affect almost every structure in the body (e.g. heart frequency, heart capacity, lumbar function, kidneys, blood vessels, stomach and intestines).

- The sympathetic nervous system has an active ‘pushing’ & ‘stimulating’ function
- The parasympathetic has mainly a relaxing function

The autonomic nervous system is most important in two situations:

1. emergency situations that cause stress and require us to "fight" or take "flight"
2. non-emergency situations that allow us to "rest" and "digest".

The autonomic nervous system also acts in "normal" situations to maintain normal internal functions and works with the somatic nervous system.

Big 6 Asanas for a ‘Parasympathetic’ response:

- 1) Shirsasana – headstand
 - 2) Salamba Sarvangasana – shoulderstand
 - 3) Halasana – plow
 - 4) Vipirani Karani – legs up the wall on your back
 - 5) Shavasana – dead body
 - 6) Salamba Setu Bhandasana – supported bridge
- All lead the practitioner from sympathetic to parasympathetic, 3 minutes minimum.
 - It also requires 3 minutes for fascia to release from its grip.

| The Autonomic Nervous System | | |
|-------------------------------------|--|--|
| Structure | Sympathetic Stimulation | Parasympathetic Stimulation |
| Iris (eye muscle) | Pupil dilation | Pupil constriction |
| Salivary Glands | Saliva production reduced | Saliva production increased |
| Oral/Nasal Mucosa | Mucus production reduced | Mucus production increased |
| Heart | Heart rate increased Blood pressure increased | Heart rate decreased Blood pressure increased |
| Lung | Bronchial muscle relaxed | Bronchial muscle contracted |
| Stomach | Peristalsis reduced | Gastric juice secreted; motility increased |
| Small Intestine | Motility reduced | Digestion increased |
| Large Intestine | Motility reduced | Secretions and motility increased |
| Liver | Increased conversion of glycogen to glucose | |
| Kidney | Decreased urine secretion | Increased urine secretion |
| Adrenal medulla | Norepinephrine and epinephrine secreted | |

Asanas creating a 'Sympathetic' response:

1. Utkatasana
2. Virabhadrasana
3. Urdhva Dhanurasana
4. Kapotasana
5. Pincha Mayurasana

Please Note: any asanas raising your arms above your head and/or your chin lifting away from the collar bones.

The Science of the Soul – Become a Radiant Being

Cosmic prana is the essential energy of life and of all that exists. As such, it is the life force that is present in all beings, whether sentient or insentient. Cosmic prana infuses all life forms, although each may appear to be a separate entity or to take a different form. In the same way that white light emits the different colours of the spectrum as it passes through changing densities of matter, cosmic prana takes different forms as it passes through the different

densities of matter and of life. How prana manifests will vary according to the vibratory rate of the body it permeates.

On earth, an elemental body is formed out of chemical elements, plus something drawn from the dust and made alive. This elemental body is a mechanism filled with billions of nerve endings that directs the attention of God/Spirit into the physical. As a practitioner of this ancient yogic science, one's elemental body can grow and ascend in the process of finding God within and the universe throughout.

Throughout the ancient history of yoga, the soul science has produced radiant bodies of conscious energy for thousands of years. Conscious energy is not like unconsciousness energy, to gain access to the power of conscious energy, you must develop a relationship with it, learn its needs, learn to fulfill them, and remember it is part of the electro-magnetic spectrum around you. If you can learn to work with and witness this conscious energy, the veil between the worlds can fall; undiscovered country can become your backyard. Due this by first realizing that you are not cut-off; there is no supernatural, there is only the natural world and you have complete access to all of it. Souls are part of nature.

The Practice:

1. Aim, strive and practice becoming radiant bodies; at the present moment not all of us are radiant beings, but all participate to some degree more than others in this conscious energy.
2. To begin, you must meditate ('who does not meditate; disintegrates')

What is a Radiant body?

1. The organ of higher consciousness is part of the electro-magnetic field that fills the nervous system and rests a few centimetres outside the skin outside of the body. This tiny layer of electrons lying outside the skin is an organ in itself just like the heart, brain, blood or eyes.
2. It is in quantum super position, the electrons effectively everywhere in the universe and nowhere specific. It may be imprinted by information from anywhere and anytime.
3. With you may see other worlds, you may see the past and future, you see into the lives of those around you, you may even haunt God.

How to evolve this radiant body?

1. Paying attention to physical sensation is paying attention to energetic sensation. Being awake to oneself and ones surroundings increases the intensity of the impressions, so that they effect the spin of the electrons that are present in the nervous system. In this context, being awake means being aware of one's own self while at the same time absorbing impressions from the outside. The increase in spin and enrichment of the complexity of the pattern of being that results brings more and more form to the

radiant body. Lives in elemental form change the patterns of the electrons that form the soul and intensify their spin.

2. The imprinting of essence with experience requires effort and attention, it is the object of all paths, and ways to higher consciousness.
3. You must be able to watch and not watch at the same time, when you learn this; it will stay in super position even as you take the imagery that it is receiving into your brain and process it. The nervous system delivers these impressions to the area of the brain at the top of the brain stem, closest to the Pineal Gland, which is where this organ is centered.
4. Meditate in such a way that the mind is concentrated on physical sensation, this relieves the pressure of impressions incoming from the physical world on the electro-magnetic body and enables it to expand.

Radiant Body is also known as 'The Five Koshas'

According to yoga, human beings can be said to have five levels of energy which mutually coexist and range from the most gross to the most subtle, called the *pancha kosha* or five sheaths:

1. *Annamaya kosha* (the food body)
2. *Pranamaya kosha* (the pranic body)
3. *Manomaya kosha* (the mental body)
4. *Vijnanamaya kosha* (the astral or psychic body)
5. *Anandamaya kosha* (the blissful body)

Just as a generator activates a machine, so cosmic prana is the generator which operates these sheaths. Cosmic prana allows these sheaths to perform their functions even when we are asleep, in the absence of continued conscious awareness. In most people, conscious awareness exists mainly on the physical plane. Awareness of the more subtle states of existence can be developed through meditative practices, pranayama and prana vidya.

- 1) Annamaya kosha or physical sheath of the body is referred to as the food sheath due to its dependence on food, water and air, which are gross forms of prana. However, its existence is even more dependent on prana itself. While it is possible to go without food for up to six weeks, without water for six days, and without air for six minutes, life ceases immediately.
- 2) Pranamaya kosha is the vital sheath or pranic body. Together the physical and pranic bodies constitute the basic human structure. This is sometimes referred to as 'atmapuri', the city of the soul (*atma* meaning 'soul' and *puri* meaning 'city'), because through these bodies, which contain the even more subtle mental, astral and causal bodies, self realization is possible. The pranic body is more subtle than the physical body which it pervades and supports. It infuses life into every cell of the physical body. However, neither the pranic body nor the physical body can exist alone. The pranic body is approximately the same size and shape as the physical body.
- 3) Manomaya kosha, the mental sheath, performs many functions simultaneously and holds the two grosser koshas, annamaya and pranamaya, together as an integrated whole. It acts as

a messenger between each body, conveying the experiences and sensations of the external world to the intuitive body, and the influences of the causal and intuitive bodies to the gross body. The mind is capable of attaining the greatest speed. Thought is the ultimate manifestation of motion. The mind can move forward and backward in time. Time does not exist as a barrier for the mind, and during meditation it can be experienced that time ceases to exist.

4) Vijnanamaya kosha, the astral sheath or the body of intuition, pervades manomaya kosha and is more subtle than it. When this sheath is awakened, one begins to experience life at the intuitive level, to see the underlying reality behind mere manifestation. This leads to wisdom.

5) Anandamaya kosha, the blissful sheath, is the final and most subtle sheath. This is the causal or transcendental body, the abode of the most subtle prana. This sheath is beyond all definition.

By being aware of our own prana, we connect with cosmic prana and become aware of the prana in other living beings. After awakening prana, we experience its flow, form, colour and quality at all levels.

Fascia (făsh'ē-ə), pl. **fas·ci·ae** (făsh'ē-ē), adj. **fascial** (făsh'ē-əl) (from latin: a band) is the soft tissue component of the connective tissue system that permeates the human body. It interpenetrates and surrounds muscles, bones, organs, nerves, blood vessels and other structures. Fascia is an uninterrupted, three-dimensional web of tissue that extends from head to toe, from front to back, from interior to exterior. It is responsible for maintaining structural integrity; for providing support and protection; and acts as a shock absorber. Fascia has an essential role in hemodynamic and biochemical processes, and provides the matrix that allows for intercellular communication. Fascia functions as the body's first line of defence against pathogenic agents and infections. After injury, it is the fascia that creates an environment for tissue repair.

The Influence of Asanas on our Internal State of Being

The stepping stone to higher awareness and a happy life is an optimistic attitude. Asanas help to change and re-orientate a person's mental outlook in a number of ways.

1. Asanas greatly influence the proper functioning of the endocrine system. It carries out an uncountable number of indispensable functions within the body and it influences our physical appearance, emotional outlook and in fact much of our behaviour and attitude towards life. A person with who has a healthy endocrine system is generally optimistic, clear in thought and positive in action. The endocrine system consists of various glands throughout the body, which secrete hormones, which act as triggers which prompt the various organs into higher or lower levels of activity as required. Asanas as designed to rectify overactive or sluggishness of individual glands as well as harmonize the control center of the system in the brain.
2. Asanas coordinate the various systems bringing rhythm and balance into the body-mind complex. These systems are rhythmical in nature and include the blood, nervous, respiratory, digestive as well as the endocrine system and when the proper working

relationship between these bodily processes is lost there is a resultant loss of health, body efficiency, mental and emotional well being.

3. Asanas have a subtle influence on the surrounding and permeating energy field which is normally imperceptible to our senses. In yoga this is called the *pranamaya kosha* (energy sheath) and is commonly known as the etheric body. This energy travels in and around the body in specific pathways which are called nadis. The pathways easily become blocked and prana becomes congested in certain areas, which can lead to physical and mental disorders. Asanas encourage free flow of prana and thereby facilitate good health. Further, this energy body is intimately connected to the mind. As such the uninhibited flow of prana brought about by asanas, leads to mental equilibrium and calmness.
4. Asanas automatically bring about a change in breathing. Rapid and irregular breathing signifies tension in mind and body, whereas slow, deep and rhythmical breathing indicates calmness and well-being. Asanas bring about mental and emotional equanimity by slowing down the breathing and deepening the inhalation and exhalation.
5. Asanas help to focus awareness, an essential feature of the practice of yoga. Awareness of breath movement while doing asanas draws our attention away from entanglement with superficial worries and problems, at least for a period of time. This includes relaxation of one's personality. It may be temporary, but it assists in bringing about permanent changes in a person's mental and emotional makeup.
6. Asanas are a step towards higher awareness. Asanas are an integral part of yoga techniques with the purpose of leading each of us to higher awareness. The ancient yogis aimed at transcending the normal limitations of the mind and body. Their aim was to transcend individuality and to achieve self-realization. Their aim was to make the body so perfect and the subconscious mind so calm and trouble free that these aspects of individual existence could be forgotten. Consciousness could be disentangled from the troubles of the mind and body. When the aches and pains and ailments of the body are removed and one is emotionally and mentally relaxed, then one automatically ceases to be aware of the physical body and the superficialities of the mind. In this way the fetter of individuality can be released and one's true nature – pure, infinite, all pervasive consciousness – can be realized.

“There are 16 arches in the foot. In the effort to create the posture (arch in this case), something happens inside of us and it produces a different state, a shift”... --Ramanand Patel

The Influence of Meditation on our Internal State of Being

1. During meditation the activities of the sympathetic nervous system are reduced producing an increase in blood flow, a lower of blood pressure, slower heart rate, less lactic acid production and less stimulation of the adrenal glands, thus less adrenaline put into our system.
2. The limbic system which is situated at the top of brainstem has the function of comparing sense data from the sense organs with the information that is already in the brain from previous experiences in life. The limbic system intensifies emotional

responses to data that do not harmonize or fit in with previous conditioning or memory. Thus if something happens to us that is unexpected or different from our previous experiences, the system immediately creates an emotional reaction such as anger, stress, fear, etc. This eventually triggers off the adrenal glands, which releases adrenaline into the blood stream, making the whole body tense and stimulated. Yet, at the same time, a part of the limbic system called the septal region acts in the opposite direction. It reduces our emotional responses; it releases tension and creates relaxation of the whole body and mind. By meditating more, we can make the septal part of the limbic system operate for the predominant part or even all of our life.

3. During meditation one experiences a feeling of no anxiety. One's normal self interest seems to disappear and one feels the same, if not more, for other people as for oneself. Life no longer seems fragmented by opposing ideas and opinions. Everything merges into one composite whole. External events enter the mind, are absorbed, yet without causing the usual disturbances or reverberations. All things take their normal course of action, without and unnecessary hustle or bustle. Fear, the biggest troublemaker in life, no longer exists. Even fear of death disappears, and the idea of death seems almost superficial, non-existent and unimportant. The usual ups and downs of life are replaced by a continual and elevating feeling of the joyfulness of life. Everything seems to fit together like a jigsaw puzzle. Even normally opposing religious, philosophical and cultural ideas seem to be in unison with one another.
4. Everything unites to become one. The faculty of intuition is the medium of knowledge. Objects show their deeper and essential characteristic. Everything assumes a state of helpfulness; opposition to one's nature no longer exists. Every atom shimmers with life and vitality. The progress of time and immensity of space lose their fixed meaning; they are seen as nothing more than a manifestation of the universe. Time begins to stand still and the outer depths of space no longer seem so far away. The stars come within grasping distance. Infinity and eternity become almost tangible. Existence is seen as the permanent aspect of everything. One realizes that one's being is intimately bound up with everything that is.

PRANA:

The aim of all yogic and other spiritual practices is to release the great cosmic power or kundalini Shakti which lies coiled three and a half times in mooladhara chakra. In the ancient scripture called the *Satapatha Brahmana* it is written: "Prana is the body of the Self (supreme conscience)." In other words, prana is the vehicle or the medium of consciousness. In the sense prana can be equated with the Hindu concept of prakriti, meaning the manifest constituents of the universe in the form of matter and energy. From modern science we know that matter is really no more than an expression of energy. As such we can say that prana means energy. This prana or energy, whether it is the mind, body, matter or any form of energy, acts as the medium for carrying consciousness. Without prana, consciousness would be totally unable to manifest myriads of life forms in the universe. Prana is the active aspect of existence and consciousness is the all-pervading, inactive and witnessing principle. For life to exist both must be present.

In tantric and various other scriptures, energy or prana is symbolized by the all powerful divine mother Shakti or Kali and various other goddesses. It is regarded as the feminine aspect of existence, the fertile ground on which consciousness exists. The main theme of Tantra is the unification of Shiva and Shakti so that consciousness can express itself perfectly through the medium of energy, prana.

Kundalini Shakti (Macro-Cosmic energy)

Prana is both macrocosmic and microcosmic and is the substratum of all life. Mahaprana (the great prana) is the cosmic, universal, all-encompassing energy out of which we draw substance through the breathing process. According to the Paramahansa Satyananda, "You cannot conceive macrocosmic prana; I cannot speak about it, and you would not be able to understand even if I could." The various pranas in the body are at once a part of this mahaprana and also separate from it.

The cosmic manifestation of prana or mahaprana in the individual body is represented by kundalini. The entire cosmic experience from creation to dissolution is embedded within the folds of kundalini, hence it is known as atma Shakti or universal energy. In all living beings the divine consciousness is first converted into prana or energy and, as kundalini is the reservoir for this magnificent amount of prana, it is also known as prana shakti.

The word *kundalini* is derived from the term *kunda* which means a 'pit' or 'cavity'. Kundalini is the energy inherent within the matter of mooladhara chakra, the dormant centre lying in the perineum in males and in the cervix in females. When the full potential of this energy is released it travels up through the central nervous system, in the physical body, or sushumna nadi, in the pranic body.

Generally, however, prana Shakti is only partially released from mooladhara chakra through the connecting channels of ida and pingala nadis. Ida and pingala are only capable of conducting a low voltage of energy; they vitalize the mind and body but not to its full potential. Only the full force of kundalini Shakti (prana shakti) can awaken all the conscious and vital functions.

Prana Shakti (Micro-Cosmic energy)

Prana Shakti also manifests as six main centres of chakras (storehouses of prana) which are located along the spinal column or sushumna. The lowest chakra in the energy circuit is mooladhara. The next chakra, swadhisthana, is two fingers width above mooladhara and corresponds to the sacral plexus. Above this is Manipura, behind the navel, which corresponds to the solar plexus. In the spinal column, in the region of the heart, lies Anahata chakra which is connected to the cardiac plexus. In the middle of the neck is Vishuddhi chakra which corresponds to the cervical plexus. At the top of the spinal cord, at the medulla oblongata, is ajna chakra which is connected to the pineal gland in the physical body.

In order to control the functions of the body, prana Shakti also manifests in the major prana vayus:

1. Prana
2. Apana
3. Samana
4. Udana

5. Vyana.

In the Upanishads prana vayu is also called the 'in breath'. *Vyana* is the 'all-pervasive breath'. *Prana* is inhalation; *apana* exhalation; *samana*, the time between the two; and *udana*, the extension of samana. Each vayu is interdependent and interconnected.

Necessity of prana

Of the five vayus the two most influential are prana and apana. Prana is the inward moving force which is said to create a field moving upwards from the navel to the throat. Apana is the outward moving force which is said to create a field moving downwards from the navel to anus. Both prana and apana move spontaneously in the body but can be controlled through tantric and yogic practices. The Upanishads say a method has to be employed to reverse the direction of the opposite moving forces of prana and apana so that they unite with samana in the navel centre. The result of these forces coming together is the awakening of kundalini.

Multi-dimensional energy

Prana, or the tangible manifestation of the higher self, flows through various energy pathways or matrices within the pranic body. The three most important paths of pranic energy are known as *ida nadi*, *pingala nadi* and *sushumna nadi*. They are located along the length of the spinal cord. Ida and pingala nadis coil around sushumna in three dimensions like a spiral staircase. A complete knowledge of these nadis helps in understanding the inherent multi-dimensional energy of us that is prana.

Ida and pingala are flows of charged ions capable of exerting an influence upon the flow of prana. Ida nadi is a negatively charged flow of prana and pingala is a positively charged flow of prana. Consequently, discharges occurring between them are likely to influence all the dimensions of our consciousness of one who meditates upon them. In fact, it is believed by some scientists that the psychic centres, or chakras, in the pranic body are nothing more than areas of immense radiation caused by localized accumulations of pranic energy emitting various sub-atomic or 'elementary' particles.

Prana has been described as a type of complex multi-dimensional energy consisting of a combination of electrical, magnetic, electromagnetic, photonic, ocular, thermal and mental energies. The five principle sub-divisions of prana, which exist in the different parts of the body, have varying densities of ionic fields. They may be visualized as swirling clouds of differing colours and hues. The pranic clouds are free to expand or contract with or without the influence or any external factors. The different colours of the pranic or bioplasmic clouds are due to the emission of photons when electrons change their energy levels from higher to lower frequencies.

| QUALITY | IDA | PINGALA |
|---------------|--------------|----------------|
| ○ Breath | left nostril | rights nostril |
| ○ Temperature | cold | hot |
| ○ Sex | female | male |
| ○ Activity | mental | physical |
| ○ Energy | negative | positive |

- Planet moon sun
- Tao yin yang

“Nadis originate near the area of the sacrum, closer to the coccyx. In order to innervate the upper body, the pathways need to be open and that’s the reason why there is an emphasis on opening the hip and sacral areas. The sacral and pelvic regions hold a lot of profoundly deep emotional material”. --Hart Lazer