



Sign Language of the Soul

—Hand Modes of Healing

By Dale Schusterman, DC, DIBAK

Abstract: The brain views the hand as one of its prime sources of information as well as a major destination for neurological motor effort. This paper will discuss the use of hand 'modes' in healing and how they can bridge communication between the energetic realms and the body.

The Hand

The hand is the tool with which we manipulate and interact with our environment. We can use them to create the most beautiful and intricate artwork. They can also transmit healing energies. A mother's caress of her child, the touch between lovers, and the laying on of hands by a healer all express love and a sense of connection. The hands can accomplish much in the world and in relationship to others.

The cerebral cortex transmits and receives a large amount of information to and from the hands. This is evidenced by the homunculus (little man), a map of the body placed over the cortex, which shows the amount of space allocated to each part of the body (Figure 1). The hand occupies almost 20% of the cortex for both sensory and motor function. Therefore, the hand is a major focus in our neurology and the use of specific hand positions can enable us to maximize our therapeutic effect in healing.

The hands can generate specific sensory states within a person. When placed in unique spiritual gestures or signs, they can activate internal worlds. In other words,

both the inner and outer landscapes can be accessed and influenced. In fact, we can place hand signs that tune the nervous system and energy system of an individual to the subtle realms of the soul, and can use this attunement for healing ourselves or for healing others.

Hand Mudras

The use of specialized hand signals called mudras dates back thousands of years. The term mudra, which comes from the root mud, means to rejoice. The Tantric tradition considers mudras to be "seals." They are used to seal, or lock into the body, certain energies or states of consciousness. 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.

Likewise, statues of Hindu deities show different mudras in their hands. Practitioners of yoga use mudras to focus

other biblical personalities with their hands showing specific mudras. Kabbalistic literature (Jewish mysticism) 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 (Figure 2). 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.

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. He could ascertain the meaning of the different hand positions through manual muscle testing, observation, and a deep intuitive ability. Beardall developed several hundred of these hand modes that represented all parts and functions of the body.

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.

One common procedure used in applied kinesiology is to place the body in different positions when testing muscles. Some muscles will only exhibit inhibition (appear weak) when the patient is sitting, standing, or assuming the position of the original injury. It makes sense, therefore, to include specific hand positions in muscle-testing procedures when we realize how much of our cortex is wired to and from the hands. We communicate so much with our hands that harnessing this tool can be a way to enhance our conscious dialog with the body.

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 (Figure 3). 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. 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 to realize the full meaning of this mudra.

The Master Circuit was the first of many hand signs given to me in my inner contemplations over the years. This 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 retrieved the book and found that the new mudra was activating places over my body that correlated with the locations of the 10 Sefiroth; the major energy centers of the Tree of Life (Figure 4). This was the beginning of my research into the Kabbalah and how 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.

The Tree of Life

The Kabbalistic Tree of Life (Figure 5) offers a valuable perspective for healing. Based on Jewish mystical thought, the Tree is a map that serves as a blueprint for both the cosmos and the human body. The symbol of the Tree of Life consists of 10 spheres called Sefiroth (Sefirah is singular), which are connected by 22 pathways. The Sefiroth represent the 10 stages of Creation. The pathways represent the alphabet of Creation. The Hebrew alphabet consists of 22 letters. These 32 paths (10+22) have a direct correlation to the structure and function of the physical body.

Chapter 2 in my book *Sign Language of the Soul* explores this one-to-one correlation in detail, but, it is interesting to note that each extremity in the body contains 32 bones and there are 32 teeth in the developed adult mouth. The Tree of Life manifests in four different dimensions or worlds, which correlate with the four extremities. The 22 bones of the skull and the 20 amino acids plus two stop signals of the DNA (22) relate to the letter pathways of the Tree. Keep in mind that there are many more such linkages, but the essential idea is that the human body perfectly reflects its spiritual origins.

Addressing the Soul

My goal was to learn how to dialog with the body from the spiritual perspective. Although this does not imply any religious connotation, it does assume that there is a sacred place within each person. When I realized that there was a way to physically tune the body to this sacred place, I knew that an important key had been revealed. I found that through resonance the higher pattern could be stimulated in the physical system. Humans are perfect resonators. Anytime we are with another person we begin to resonate to their energies and vice versa. If we don't like what we feel, we get away from that person. If we embrace the feelings, we find a rapport with that person. The effects of resonance can be exposed in the nervous system with muscle testing.

If I go up to John Wilson and ask, "Hey John, what's up?" I will get a different response than if I ask, "Hello Mr. Wilson, how are you today?" He responds (resonates) based upon how he is addressed. The same occurs in the nervous system. We all know the touch of a healer when he or she puts his or her hands on us. Likewise, when we start a

dialog with the body, the type of questions we ask determines the kind of answers we receive. The body always responds, but it is important to ask the right question in the correct manner if we are to gain an accurate perspective.

For instance, asking physical, psychological, or even spiritual questions are of limited value if the problem is biochemical in nature. The job of the healer is to determine the greatest need of the client. If the only way you know how to ask the body questions is on the structural level, then that is the type of information you will receive from the body—unfortunately, it may not always be the root of the problem.

Example

Let us explore one of these hand modes. The mudra that resonates to the Hebrew word Shekhinah and the Sanskrit word Kundalini is shown in Figure 6. Shekhinah and Kundalini are both terms used to describe the feminine aspect of divinity, which is said to be exiled in the lower realms, or the physical plane. Without getting into a philosophical or religious discussion on this, we can observe the effect of this hand mode.

Place this mode into someone's hands. Touch the tips of the thumbnails to each other and touch the four fingertips to their opposites (Figure 6). The person with whom you are working can then release this mudra as long as he or she remains quiet and centered. Now, touch his or her lower sacrum-coccyx while testing any strong muscle. You should notice a weakness or inhibition of this muscle. There is nothing wrong or in need of correction at this area. This test only shows that the hand mode activates this area of the body/energy field. Now have the

person with whom you are working speak any word in order to break the resonant effect of the mudra at the lower sacrum or coccyx.

This simple exercise shows that the Shekhinah/Kundalini mudra activates the energy over the lower sacrum and coccyx. It is interesting that the Kundalini force is said to rest as a coiled serpent in this area. This is just a short demonstration of one of the spiritual hand modes.

Conclusion

Hand mudras that tune the nervous system to the Tree of Life center the body to a very special frequency that is beyond all switching and other neurological distortion in the body. Beginning a dialog with the body in this way insures a better outcome. The Sign Language of the Soul procedures are quite good at clearing structural imbalances, energetic distortions, and if you know how, psychological issues. They can be of great help in clearing confusion from the body so that one can evaluate the whole system. You will find that many structural imbalances begin to stabilize once you address the energetic basis behind them. There are limitations of any natural healing method in treating serious illness without other knowledge or support. However, anyone working with the spiritual hand modes will be pleasantly surprised by the results.

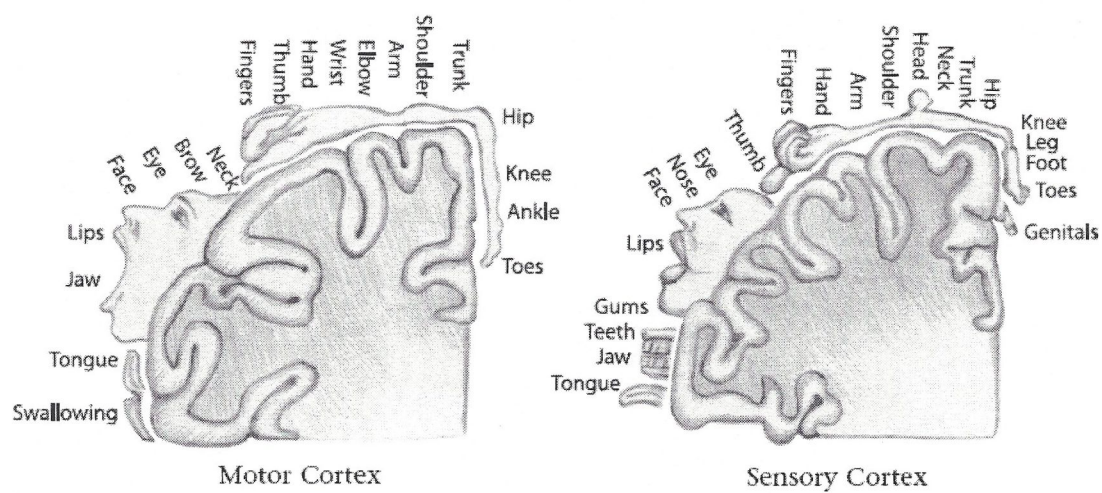


Figure 1. The Homunculus (From *Cerebral Cortex of Man*, by Penfield and Rasmussen, Macmillan Library Reference, © 1950 Macmillan Library Reference.

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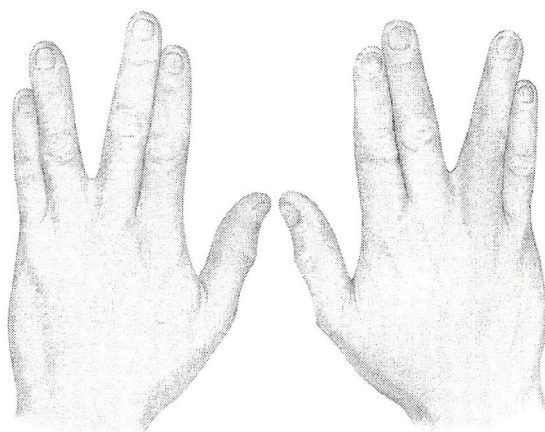


Figure 2. Levite Blessing Mudra (Ahavah)

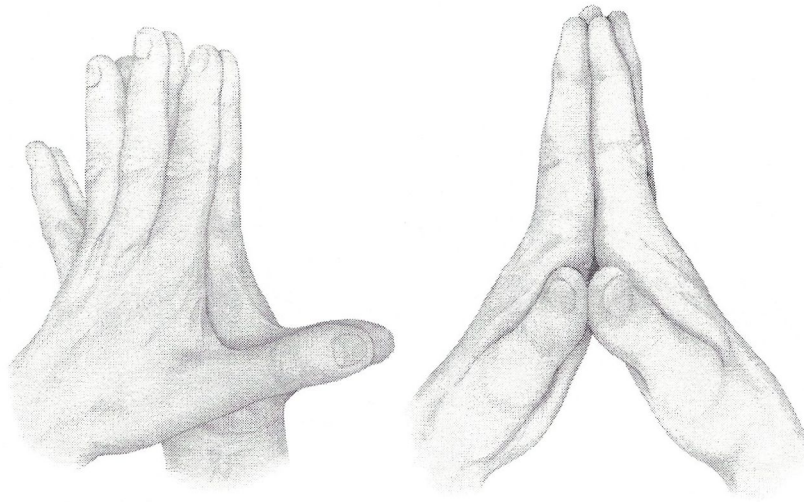


Figure 3.Master Circuit (Yesod)

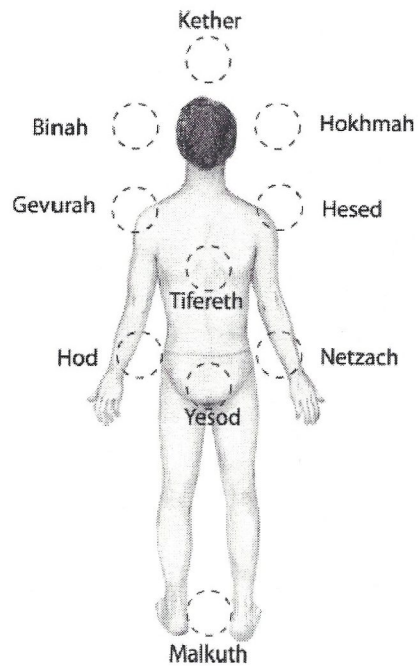


Figure 4.Tree of Life over the Body

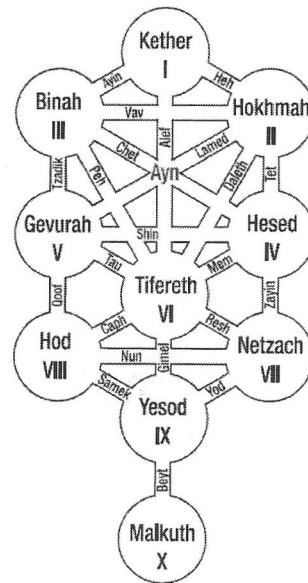


Figure 5.Tree of Life

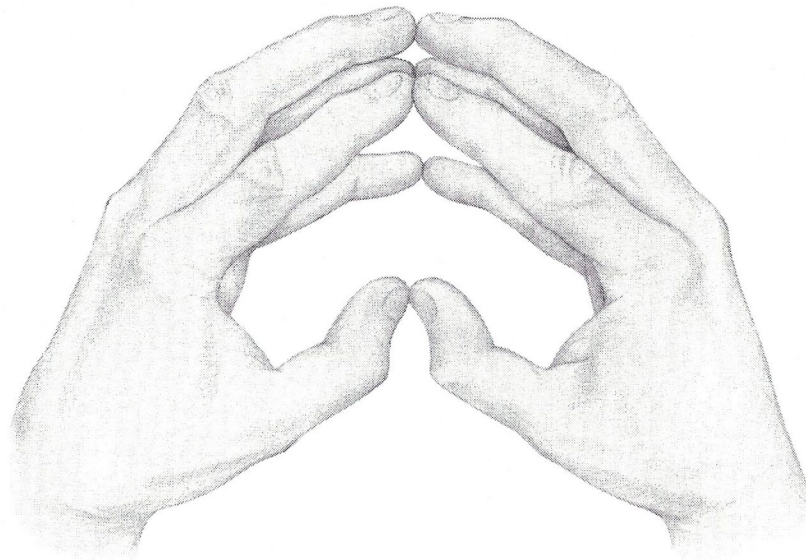


Figure 6. Shekhinah/Kundalini

Schusterman, Dale (2003). *Sign Language of the Soul: A Handbook for Healing*, The Writers' Collective

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