

Kuji-In for Everyone

Ancient Spiritual Training

Adapted to our Modern World

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Introduction

Mental Training Proven by Time

From the origin of time, men sought to refine their potential in every field. This natural interest for personal enhancement usually applied to the physical attributes, driving men to use every known technique to become stronger, faster, more agile, in order to win when comparing their bodily treasures before the masses of critically inclined admirers. In time, not only the warriors and athletes were competing, but in a more subtle way, also the artists and the traders.

It has been known, mostly behind the scenes, that athletes who combine a mental training to their usual physical routine obtain better results much faster than other athletes, even when training as hard as they can, lacking this necessary edge to make a difference in the end.

Before every competition, every match, every event, every show or presentation, athletes, performers and business people take the time to concentrate and visualize their routine; they relax, breathe deeply and tell themselves that everything will be fine. Mental training is naturally used as a reflex each time we are expecting to give all that we have, to perform, to go beyond our limits.

Imagine that instead of leaving it to the subconscious mind, this mental training was done consciously in ways proven to be efficient. Imagine now if, instead of practicing mental training right before a crucial event, it was done before or after each training period, everyday reinforcing yourself in what you do best.

On another note, as it even seems completely off the subject, there was a burst of ninja movies in the 1980s, that made their fighting art, their ways and culture popular. Among other things, there is a mysterious technique they commonly use, combining breathing, secret spoken words, and weird hand positions, that seemed to put the warrior in a sacred state of mystical power. While it was unknown to the modern industrialized world, this technique has been used for ages by the Hindu, Chinese and Japanese people, in many fields of application, including fighting and warfare, but also applied to medicine, farming and business development. It just so happens that the samurai used this technique to enhance their personal power, strength and fighting abilities, and was then pictured in the movies by ninjas, making them even more mysterious.

Because this technique of mental training also includes nine ways to place the hands, it was named after the only apparent aspect of the “Nine Hand Seals”, which is only the tip of the iceberg. The Japanese people called it Kuji-In, which means “Nine Syllables”, because of the nine spoken words. Nevertheless, it has been used

for thousands of years as a self-empowerment technique aiming to develop the physical and mental potential of those who had the determination to apply the technique.

Although the “Nine Hand Seals” technique traveled through the ages in the cultural baggage of the various populations using it, it was transmitted as a meditation or religious practice, even a medical energy therapy dance. But once stripped of all dogma and belief, the original mental training method rises again and becomes applicable to people from every culture, in most disciplines. In the following pages, we will try to explain every aspect of the technique and how to use it in a modern civilized world as logically as possible.

Self-empowerment is not simply a mental technique, but a process of transforming one’s attitude in life. What you are now brought you to what you know of yourself at the moment. If you want to become more than what you are now, a personal change is in order. The most important part of this ancient self-empowerment technique is the change of personal attitude. For this change to happen, you must study yourself as you are now, and operate a change for the better. By operating this personal change in your character and your personality, you will become more than what you are now; you will become Self-Empowered.

The beauty of the following technique is that all components of the technique are not required for the effects to take place. For thousands of years, some traditional applications only used a few aspects of the technique, while others used all of them. If you feel uncomfortable with one or many aspects of the technique, you can feel free to use only the components that suit you. Some people only use this technique as a reference to change their mental attitude.

In any case, as you develop the step-by-step tools exposed in this book, you will feel the first results quickly, and the more profound changes after a while of practice. You will feel energized, positive and confident. Your doubts will give place to certainty and self-trust. Your body will regenerate faster and you will heal a bit faster than before. Most of all, your attitude towards life will be powerful and unshakable.

The Technique

Although the only apparent features would be the commonly seated posture holding some kind of hand position, this Nine Hand Seals method actually combines five main tools:

- a hand position
- a spoken expression
- a focus point in the body
- a mental visualization
- a philosophical concept to ponder

All or a few of these tools are used while breathing in a relaxed posture. The beauty of this technique is that it can be done by combining only two of the five tools, helping in the assimilation of the technique, yet it reaches its full potential when all the tools are applied at once. This way, it becomes much easier to assimilate each step one by one.

In this introduction to Kuji-In and Self-Empowerment, we wish to avoid inserting anything that would resemble the ancient religious or spiritual methods. It is a subject that will be studied if you are interested in the deeper understanding of Kuji-In. The ancient spoken expression is a mantra, in Sanskrit, that contains esoteric wisdom. The first steps in training Kuji-In does not use

the long Sanskrit mantra, but simply the recitation of a syllable, called a Kanji, in Japanese. However, since we are not all Japanese, instead of using this syllable for our training, we'll be using an English expression. Hence, the spoken expression is not a translation of the Sanskrit manta, but a philosophical translation to the kanji syllable (like Rin, Kyo, Toh...) associated to each Kuji-In level. We will indicate the Sanskrit mantra associated to each level that you can use once you are acquainted with the basic Kanji technique.

When to Use

The techniques can be used for a few minutes before any of your training routines, practice periods, or by themselves in the middle of the day. It works great right before you go to bed, but we know of a few practitioners that use it for half an hour every day.

In time, the practice of the technique will automatically put you in a state of relaxation and inner awareness, most of the time at the cost of a lesser awareness of the surroundings. It is the goal to attain. You will naturally generate your own mental cocoon when you practice, thus it becomes necessary to warn you of an important side effect. If you start doing even a part of the technique while you are driving your car, or doing something that requires your attention, you might get into this isolated mental state for a moment, putting yourself and other people at risk. It is

often stronger than your own will to drive carefully. Practicing this technique will put you in a state of inner awareness. You would not like to use this wonderful technique to lose your concentration when it is the most critical. So, we recommend you practice the Nine Hand Seals techniques in a suitable place for it, when your concentration is not required to keep you and other people safe.

Since this technique focuses your attention within yourself, it is not a technique to use while you are actually training or performing some other activity that requires your attention. Even if the techniques will give out great benefits by themselves, the Nine Hand Seals assists your development by making your potential fully available when you need it in your other training processes. In this sense, an athlete must not use the Nine Hand Seals or its component tools while he is doing his actual routine, but before it, or use the mental focus tools when simply training in the gym. In the same manner, a musician will only disturb his concentration if he tries to hold the mental concepts in mind while also trying to play with efficiency, but having practiced the Nine Hands Seals before, more neural connections will be available for him to benefit from his practice.

For example, the first technique is used to develop both physical strength and self-confidence. An athlete who practices enough of the first technique will have quicker results when bodybuilding,

and faster recovery periods between each training. A businessman who takes the time to use the full technique 15 minutes each day for a week will feel much more comfortable afterwards, when doing his presentations or holding negotiations.

Nerves and Meridians

The body is filled with nerves that carry electricity, but it also has a more subtle circuitry, known as meridians. These meridians are commonly used in traditional Chinese medicine in the application of acupuncture. They are also the base of many massage techniques, since they have many beneficial influences on the body and the mind. Their use normally induces a state of relaxation, making the body prone to recovery.

The hand positions that we will use cross and extend the fingers in ways to benefit from these meridians. Even though the meridians travel through the whole of the body, most of them start and end at the fingertips, thus, the hand positions and finger puzzles. When you breathe while concentrating on focus points or acupressure points, it will work on these points in the same way a needle or massage would.

In ancient India, the Hindu people tried out every type of: body positions, meditations, endless recitation of prayers, difficult fasting, applying many trials on their minds and bodies, in a quest

for the ultimate yoga of self-development. One of the legacies of these experiments was the use of hand positions that worked on the body and the mind in manners similar to what yoga would do. Yet, these hand positions are much simpler to apply than holding full body postures. These hand positions traveled to China and Japan along with the propagation of philosophy and meditation techniques.

Auto-Suggestion

The spoken expressions we will use always represent a reference to the philosophy that we keep in mind, yet it is spoken to accelerate the effect of the technique. It is known in auto-suggestions and neural programming that even though we keep a thought in mind, the concept integrates the mental process much faster if it is spoken aloud, since it uses more parts of the brain to speak than if the concept is only mentally contemplated. The words can be spoken in any language, since the important thing is to involve the brain in physical speech. While many practitioners of Japan's Kuji-In appreciate speaking the Japanese words, a great deal of people also like to speak them in common language.

The concrete affirmations of philosophical expressions are a key component for mental training, as it reinforces the concepts they represent in our mind. While repeatedly reciting a few words that hold a certain meaning, the speech interacts with subconscious

parts of our mind to make new connections and render the concept more accessible to our awareness, in our conscious mind. Although the spoken expressions used in our techniques might seem to differ a bit from the philosophical concept held in mind, their efficiency is used to its fullest since they work in combination with the mental concept. This entire aspect will become much simpler when you are finished learning the first technique.

Focus Points

When we pay attention to a place in our body for a long enough period of time, the focus point will become relaxed and our awareness of this place will be enhanced. Paying attention to a part of our body will accelerate its healing or regeneration, since our mental attention does lend more neural electricity to the area of attention. This available extra energy is always used in the best possible way by the body. For example, people who use pain killers heal slower than those who do not, since feeling pain continually attracts our attention to the hindered area. While the time difference is not miraculous, it is notable. Each of our nine techniques requires us to focus on a specific point in the body, not to heal it but to enhance it. These focus points, specific to each of the nine techniques, are simultaneously a part of the meridians system, nervous system, and endocrine system,

associated with an acupressure point, a main nervous centre and a gland.

When focusing on a point in your body, it should be done in a relaxed attitude. It is not necessary to concentrate with force. Simply pay attention to the focus point and try to feel it. It might take quite a while before you feel any particular sensation at this focus point, and it is not required. The moment you pay attention to a specific place on your body, the technique will be enhanced.

Visualization

Visualization is an image that we imagine in our mind. Mental visualization is there to help us keep our attention on the technique, hoping to prevent the mind from wandering too far astray. Yet, if you start to think about random subjects, do not put pressure on yourself to come back to the visualization, but try to come back in a peaceful and relaxed attitude, calmly resetting the imagery in your mind.

The image kept in mind will assist in placing our attention on the focus point, but it will also use colours in ways known as chromotherapy (colour therapy), combining the psychological effect of the colour to enhance the efficiency of our practice period. Of course, the visualization itself will have a subtle reference to the philosophical concept held in mind.

Technique Introductions

Each of the nine methods will be introduced by a little explanation of its inner workings. Even if it is not required to understand all of these conceptual aspects for the techniques to work, it is recommended you at least consider their meaning before you start combining the different tools, until you can comfortably combine them all.

Be forgiving with yourself while you are learning the first technique. Start by combining only two or three of the five recommended tools. Do not be stressed about the apparent complication of the method. All will come easily to you as you become more proficient with the application of each step.

Step 1: Trust

Physical and Mental Strength

The goal of this first step is to help in the development of self-trust, acquiring the ability to put more willpower in every action we undertake, resulting in a gain of physical and mental strength. The more energy is available to our nervous system when we need it, the more energy also becomes available to our muscles in the deployment of physical force. In the same way, more mental energy will result in strength of character, determination, and perseverance. Acquiring more self-trust will also result in the appearance of courage.

The first step is where we first pay attention to ourselves, thus we will use the concept of “meeting ourselves” in the spoken affirmation. The goal is to create and reinforce the contact we have with our inner self, with our body as well as our mind, so that every other aspect of the technique will be efficiently integrated.

The concept of “trust” will be mentally contemplated. We will encourage our mind to accept that we are capable of a great many things. We will loosen up our subconscious fears so that more of our precious energy can be given to the part of us that wants to

expand in power and efficiency. In conjunction with the creation of a contact with our identity, this entire technique works on developing self-trust. It will also make more mental energy available to support every other action we take with willpower and determination.

Willpower is the ability to focus our will, an intense desire, a concentrated wanting, into a single accomplished feat. Yet, our mind holds many secrets as to why we cannot give absolutely all the energy available when we apply willpower. It depends on: our mood, our state of mind, our feelings of the day, but all of this could be controlled and changed with reason and... will.

There are other aspects of ourselves that we cannot control so easily. A part of such is that our brain does not always arrange itself with all the perfect neural patterns to make all the energy available to the accomplished action. But mostly, there are those hidden memories and experiences that make our brain spend a bit of our mental energy not always in the proper neural connections and distribution.

The body and the mind might remember the wounds of a training that did not go so well. It might focus on a performance that was judged poorly by others more than appreciated. Even the most trustful and self-confident people have these silent thoughts that nourish doubt, fear of failure, even fear of pain.

With these mental patterns around, a part of the brain's energy is not used to the matter at hand, but is kept busy by these silent background thoughts.

Many times, when people sense fear, feel threatened or feel they are standing on unstable ground, the buttock cheek muscles will naturally tighten, as a natural defensive reflex to protect an area called the "perineum". The perineum is the soft spot between the anus and sexual organs, right at the base of the body. It is a place where we identify the begging and perpetuation of life. If this tender area is damaged, it might trouble the functions of our nervous system. Nevertheless, it is a spot that we never pay attention to, thus, the natural reactions we have in this area are usually left to the subconscious mind and we seldom notice these reactions. In this first exercise, we will focus on the perineum. Paying attention to the perineum will simply make us aware of it, and it will stimulate the free flow of energy in the area surrounding it. It will also help us become aware of our subconscious thoughts, or at least help us release ourselves of the subconscious control we keep in this area.

The Technique

Remember that you can start by using two of the five tools below, and add the remaining tools one at a time when you feel comfortable to bring your experience one step further.

The Concept

The mental concept to be pondered while applying the technique will be about self-trust. In this form, you will repeat to yourself positive affirmations like:

- I accept myself
- I trust myself
- I have faith in my abilities
- I have all that it takes

Repeat these affirmations in your mind until the “unworded” concept of trust can be kept in mind, without the use of a worded reference. What we mean is that we must try to hold the sense of the meaning, or the feeling of it, without actually repeating phrases or using words to recite it mentally. This will let us ponder on self-trust while lending the use of wordage to the “spoken expression” part of the exercise.

Hand position



Extend your two middle fingers and interlace all other fingers. The photo on the left shows you how to keep your hands in front of you, at a level where you feel comfortable. The photo on the right shows you a side view to help you understand the finger placement in the hand position.

According to different systems, the middle finger has acupuncture points to help augment the level of energy, treat fatigue, and regularize blood tension and circulation.

Spoken expression

The spoken expression associated with this technique is “I meet myself”, inspired by the Japanese kanji RIN 臨. It should be spoken mentally only if you are in no position to speak it out loud. The goal of this affirmation is to amplify the contact you have with your mental and physical systems, and it amplifies the attention that you give to yourself.

Of course, you probably know who you are at the conscious level, but this affirmation will encourage you to make contact with the subtle hidden parts of you that you probably do not know about. Another interesting side-effect of all our methods will be to help you eventually become aware of all that you are. This process starts with this first step, where you meet yourself in a subconscious way.

Sanskrit mantra: Om vajramanataya swaha

Focus Point

We will focus on the perineum. We will simply pay attention to this point in our body. Without effort or trying to feel something special, keeping our attention on this tender part of our body will help us re-create or encourage the contact we have with a physical, genetic part of us. It will also help us remain grounded, down-to-earth.

Mental Visualization

We will imagine (in our mind) that a red shining light ball pulses at the level of our perineum. The red light is living activity, it is powerful, and it pulses softly, radiating red light. The ball can be 2-3 inches wide at start, and grow progressively over a few minutes, while we keep nourishing it with our mind, until it is big

enough to surround our pelvis and coccyx area. When you are about to finish your practice period with this exercise, visualize the ball getting smaller again, not because it is getting weaker, but because it is concentrating all this accumulated red energy into the perineum. This concentrated reduction can be done over a minute, or just a few seconds.

Example application:

2 tools: For a few minutes, combine the hand position with the mental concept of self-trust, done while breathing and relaxing.

3 tools: For a few minutes, focus on your perineum, visualizing the red ball of energy radiating from there, and recite “I meet myself”.

5 tools: For a few minutes, contemplate self-trust as a mental concept, visualize the red ball of energy at your perineum, on which you focus on while saying “I meet myself”, always holding the hand position. Breathe deeply and relax, maintain all the aspects of the technique in focus.

For every step of the technique, feel free to use only the tools of the technique with which you feel comfortable.

Step 2: Responsibility

Self-Control and Free Will

This introduction will be the hardest to accept of all nine techniques, since it should awaken stuff that we try to bury deep inside our unconscious mind. Please read in a peaceful attitude and go on to the exercise remembering the previous self-trust.

The goal of the second step is to develop a conscious sense of responsibility, and to de-dramatize the concept of consequence. Being in charge of our life is also being responsible for our actions, but the thoughts of consequences are too often associated with an emotion of guilt. Whatever the result of your actions, being responsible does not mean being guilty.

Each action we take has consequences. We are responsible of all the actions we take. This thought is terrifying to some people, yet it is inevitable. But why would such a powerful concept be so frightening? There is a responsibility associated with drinking water, and its consequence would be hydrating our body. Now, I do not see anything frightening in that! Too often is the concept of responsibility associated with punishment.

When some events turn out great, we may discard them or congratulate ourselves, but when something goes wrong, we try to find who is responsible, implying that the one responsible is the one guilty for what went wrong. Such a reaction is a negative conditioning reinforcing the association that being responsible means being guilty. Let us explain the difference between responsibility and guilt.

Guilt is an emotion that we experience as the result of oppression. It often appears when someone is mad at us. It just so happens that other people are usually mad at us when we took an action that had negative consequences for them. We might even feel guilty when we are mad at ourselves for taking certain actions. Yet, whether we are the cause of the event or not has no importance in the feeling of guilt. We will feel guilt the moment we feel oppressed, like when someone is mad at us. We might even feel guilty for the consequences of actions we did not take in the first place. Guilt appears when we believe that something is our fault. It is of no importance if it is our fault or not. Only the belief of it is required for the emotion of guilt to manifest itself. This is how oppressors succeed in manipulating their victims. This is also how we play the game of being the victim of our own destiny, by simulating oppression from imaginary exterior sources.

Responsibility is the acknowledgment that the actions we take produce effects in the form of consequences or reactions. Because of guilt, we tend to repress our sense of responsibility for a lot of events that had unhappy outcomes. Often, we have preferred to condition ourselves in believing that these negative consequences were not the result of our actions, hoping that the emotion of guilt would subside. It can take quite a while for us to notice that repressing our sense of responsibility did nothing to stop the guilt anyway. Many people will never notice the difference. Thus, by denying that the actions we take have consequences, we subtly affirm that we are powerless in our lives. And above that, we are even stuck with our emotions of guilt, since we imagine that we do not have the power to relieve ourselves from it.

If we were to accept that the actions we take have effects in the form of consequences, we would affirm that we have the ability to affect our lives and our environment. By accepting our responsibility, we are actually accepting that each time we were happy, when we felt good about ourselves, when we accomplished something great, when we succeeded, that it was in some way the result of our own doing, thus, that we were responsible. Accepting our responsibility for what went wrong is also accepting our responsibility for what went right. Responsibility is the actions/reactions resulting from our doing,

and it is not divided into the different outcomes it produces. Responsibility implies we have the means to operate changes.

By accepting that we are responsible for our actions, we affirm that we are powerful. Such a thought might have been impossible if we did not have the slightest of self-trust. But this should not be a problem now that we went through step 1: Self-Trust. You will come to notice how each step of the Nine Hand Seals affects the following steps. But for now, simply believing in ourselves (step 1) and admitting that we can affect our lives (step 2) already has great value.

Another aspect that becomes important then, is the fact that you are in control of what happens to you, according to the actions you take. If you like to succumb to each of your emotional outbursts, and justify yourself by saying that it is not your fault, that you cannot control it, then you are still affirming that you wish to bury yourself in guilt and admit you would rather be powerless than in control of your life. Sometimes it seems easier to delude ourselves into thinking that it is not our fault, than to assume the responsibility of having strong emotions. Such belief would be the natural result of poor self-trust. But once you start developing self-trust, you will inevitably wish to become the master of your life again. In any case, even if we like to bury ourselves in guilt, we are still responsible for our actions.

Whatever the fantasy we build around our actions, whatever justification we invoke to feel more comfortable, we will always get from life what we put into it. Believing in being the victim of our unworthiness is a lie that resides only in our own built-up conception of life. In truth, we are all already responsible, and all worth living a full life; we have only shielded ourselves from such beautiful affirmations of power, out of our misunderstanding of the emotion of guilt. Often, you might not be in charge of a specific situation, you might not be responsible for certain events, but you are always in charge of how you react to it, and of what you can do to change the situation, especially if it affects your life.

Now, what should you do when the emotion of guilt rises again to camouflage your sense of responsibility? The first thing would be to take a deep breath and remind yourself that you are in charge of your experience. Then, accept to feel the emotion without fighting it. Accept its presence in your guts, and be aware of its presence. Try to revise the situation you are in and identify if you are “responsible” for the situation, or if you feel guilt out of self-oppression. Do you have something to do with the situation? Can you change a thing? This will help you work your way out of senseless guilt, into responsible free-will.

For the following exercise, we will contemplate the fact that we are responsible for our actions, thus acknowledging our power to take control of our lives. Even if you do not yet believe this is

possible, this exercise will progressively reconcile you with your right to take command of your life, to be in charge, to be responsible, and that you have the means to act accordingly.

The Technique

For the following exercise, we will contemplate the fact that we are responsible for our actions, thus acknowledging our power to take control of our lives. Even if you do not yet believe this is possible, this exercise will progressively reconcile you with your right to take command of your life, to be in charge, to be responsible, and that you have the means to act accordingly.

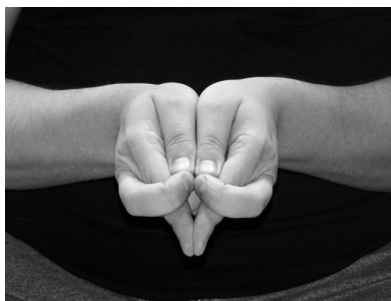
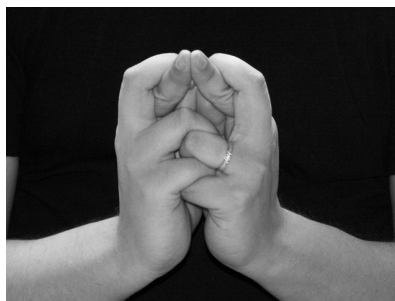
The Concept

The mental concept to be pondered while applying the technique will be about responsibility. In this form, you will repeat to yourself positive affirmations like:

- I am in charge of my life
- I am responsible for my actions
- I have the power to change
- I am free to act according to my will

Repeat these affirmations in your mind until the “unworded” concept of responsibility can be kept in mind, without the use of a worded reference.

Hand Position



Extend your index fingers and bend your middle fingers over your index fingers so that the tips of your thumbs are touching. Interlace all your other fingers. If you cannot touch the tips of your thumbs with your indexes, simply bend the indexes over the middle fingers, as far as you can.

The index has a relation with the lower abdomen, and is often used in acupuncture to treat pains in this area. The thumbs have acupuncture points affecting the throat, in relation with the expression of self. In this hand position, we are combining the effect of returning our energy/tensions (middle finger) over our index finger which relates to the abdomen. Setting the complexity aside, we could resume this finger puzzle by saying that everything we do returns to us.

Spoken Expression

The spoken expression associated with the second technique is “Many means and methods”, inspired by the kanji KYO 兵. It should be spoken mentally only if you are in no position to speak it out loud. The goal of this affirmation is to condition yourself in believing that you have all the tools required to make your life what you want it to be.

At this point, tons of reactions from your mind might rise from within, telling you that you do not have many means to take control of your life. These are normal reactions. They are the negative conditioning coming out. Do not pay attention to them, and do not try to stop them. Simply continue with the exercise.

Sanskrit mantra: Om isha naya yantraya swaha

Focus Point

We will focus on the lower abdomen, the area between our pelvis and our navel. This is where the guts are, where willpower expresses itself. It could explain why having “guts” means having willpower and courage. Simply focus your attention in this area.

Mental Visualization

We will imagine that an orange sun-like shining ball pulses at the level of our lower abdomen. The orange sunlight is radiating

outwards in every direction, it is powerful, and it pulses softly, radiating orange sunlight. The ball can be 2-3 inches wide at first, radiating orange sunlight in every direction, shedding light on everything.

Example Application:

2 tools: For a few minutes, combine the hand position with the mental concept of responsibility, all done while breathing and relaxing.

3 tools: For a few minutes, focus on your lower-abdomen, visualizing the orange sunlight radiating from there, and recite “Many means”.

5 tools: For a few minutes, contemplate responsibility as a mental concept, visualize the orange sunlight ball shining from your lower-abdomen in every direction, while saying “Many means”, always holding the hand position. Breathe deeply and relax, maintain all the aspects of the technique in focus.

Step 3: Harmony

Awareness and Tolerance

Now that you are building up your self-trust, that you are developing a good sense of responsibility, it would be nice to learn how to be at peace in every situation. Being in control of your life does not always mean you have to take action to change everything. It takes some wisdom to identify when to act and when to let go. This is precisely the goal of this exercise.

When faced with conflict, we have normal reactions that encourage us to fight, in order to win. This has been a very useful biological defense system for thousands of years, but this reaction is not always that useful anymore. It would be nice to be relieved from this inner tension to fight, from time to time, so that we could find peace more easily.

In order to identify the tensions that rise from within, we must first learn to pay attention to these tensions in order to become aware of their existence. By taking the time to perceive the rising anger, the adrenaline, the stress of getting ready to defend our positions, we are able to decide if and how we are to take action. When these tensions arise while we are not paying attention to them, they simply take control of us and we tend to do things

that we regret later on. In fact, it becomes quite easy to say “I did not mean it” or “it was stronger than me”, yet you did nothing to stop yourself. Why is that? You simply were not paying attention to what was going on.

After so many years of reacting out of reflex behaviours, it is normal to lose control of ourselves from time to time. It is not a behaviour that we can change in a few minutes. It is well anchored within us, both at the biological and the mental levels. But we should not deny our responsibility (previous chapter) by saying that we could not stop ourselves. If we had trained ourselves at being aware of our inner defensive reactions, we would remember that we are responsible for our actions, and that we have all the means necessary to take control of our lives.

To be at peace requires that we become aware of the inner fighting that occurs in times of trial and conflict. Notice what is fighting inside you. Where does the reaction come from? It usually comes from an area around the inner abdomen, where the anger usually takes its first form. Once you become aware of the tension, by paying attention to it, you buy yourself precious seconds before you apparently lose control, so that you can decide what to do with this tension.

When the pressure builds up, it is normal to want it to go away, or to direct it outwards so that we can be relieved of it. Having a

moment to decide what we will do gives us the chance to make better choices.

At this point, we encourage you to change your reactions into positive actions, and to develop tolerance to what irritates you. But this cannot be done too quickly. Thus, it becomes essential to practice at becoming aware of your inner fighting while you are not pressed by an irritating situation. In fact, we recommend you practice your inner awareness while you are calm and relaxed.

Such is the goal of this third technique. In a state of relaxation, pay attention to what is going on inside your inner abdomen. Whatever you feel, even if you do not feel a thing, you are slowly developing your inner awareness, so that it will be available when you really need it. When you feel tensions and reactions rise from inside, try to adapt to it, instead of reacting to it. Try to accept its presence and let it be inside you, instead of doing all you can to push it outside. Give yourself permission to feel emotions instead of fighting your way out of the emotion. Allow the irritating feeling to remain for a moment, and breathe into it. The goal is to become fully aware of it. Once aware of the inner emotion behind any feeling, the pressure naturally lessens.

The Technique

We will now contemplate the fact that we are aware of our inner feelings, and that we can remain calm and conscious, whatever the situation. We will practice at breathing into our abdomen, to help our inner feeling reveal itself. Do this technique mostly when you are calm, when you are not experiencing any hard emotions.

The Concept

The mental concept to be pondered will be about awareness and tolerance. In this form, you will repeat to yourself positive affirmations like:

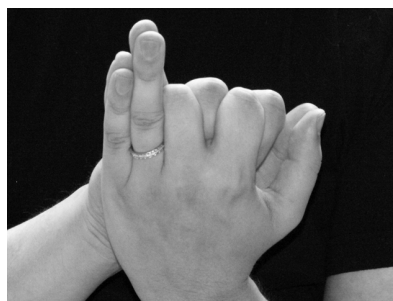
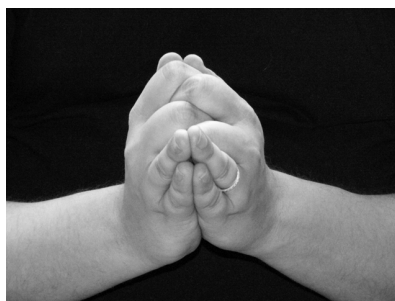
- I am aware of myself
- I accept what I feel inside
- I am at peace when I am aware
- I accept myself as I am

Repeat these affirmations in your mind until the “unworded” concept of inner awareness and tolerance of what you perceive can be kept in mind, without the use of a worded reference.

Knowing yourself is not intellectual. Applying the third step of self-empowerment will not reveal who you are in a tangible

manner to you, but you will become aware of the abstract concept that defines you. In time, you will know yourself more, even if you cannot put it into words.

Hand Position



Point your thumbs and the last two fingers of both hands while keeping your index and middle fingers interlaced inside your hands.

The index finger is often used to point, to project outwards. The middle finger is the main finger used to operate our daily hand movements. Both these fingers are now turned inside the hands, and it helps get in touch with our inner feelings. Only the two smaller fingers stand out, that represent subtlety and sensitivity.

Spoken expression

The spoken expression associated with the third technique is “Who am I?”, inspired by the kanji TOH 問. It should be spoken

mentally only if you are in no position to speak it out loud. The goal of this affirmation is obvious. It is aimed at triggering the revealing of what you are inside, by asking the question directly to yourself. The question should not be followed by an improvised answer. You should simply pay attention and accept whatever rises from inside. It happens that emotional reactions rise from within when we do this for the first few times. It is normal, and you should try to relax these reactions rather than encourage them.

In the previous exercise (step 2), the reactions tended to come up from your mind. Now, the reactions might be a bit more emotional, but this is positive. This third step releases inner pressure that you unconsciously keep inside, providing you with more energy and freedom of action afterwards. Breathe deeply when you practice each technique. Some people tend to play a role of “victim” when they feel emotions. Try not to give into this type of behaviour. This technique aims at freeing you, not encouraging personal drama.

Sanskrit mantra: Om jita rashi yatra jiva ratna swaha

Focus Point

We will focus on the inner abdomen, so that the contact will be easier to make with your subconscious self. Pay attention to the area inside your guts and bowels. Relax your abdomen.

Mental Visualization

From the previous orange sunlight, we will migrate inside in a yellow-golden sun that emits light inside our body. We try to spread light inside our emotional centre, and release the knots and clogs that are there. See the light flow freely inside your body.

Example Application:

2 tools: For a few minutes, combine the hand position with the mental concept of awareness, all done while breathing and relaxing.

3 tools: For a few minutes, focus on your inner-abdomen, visualizing the yellow-golden sunlight radiating from there, and ask yourself “Who am I?”

5 tools: For a few minutes, contemplate awareness and tolerance as a mental concept, visualize the yellow-golden sunlight ball shining from your inner-abdomen inside your entire body, while asking yourself “Who am I?”, always holding the hand position. Breathe deeply and relax, maintain all the aspects of the technique

in focus. Accept the sensations and feelings that come out, but do not encourage them, nor disregard them. Be as impartial as possible. Accept what is revealed from inside you.

Step 4: Power

Affirmation and Determination

Only once you are aware of who you are can you start affirming yourself. Any other type of personal affirmation is but theatrical play according to previous conditioning, in a desperate attempt to gain more attention or importance. Again, knowing yourself is not obvious at the intellectual level, but it is a feeling of who you are, of how you define yourself. And above that, nothing prevents you from changing your definition of self the moment you start being aware of who you are.

The fourth technique is quite simple. It consists of harnessing the feeling of your own self that you have discovered and to invest it in action and movement. It is the expression of personal power to its fullest. But this is what you have been working on since the first step of this series of exercises.

In order to develop true self-empowerment, you first had to trust yourself, seen in the first step. Then, you had to re-acquire the knowledge that you have the power to affect your environment. This is developed by accepting that you are responsible for your actions, thus confirming that the actions you take have an actual effect on yourself and your environment. With the first two steps,

you have developed the attitude it takes to empower yourself. Now, what fuels self-empowerment is... the Self! Thus, the mental and emotional awareness that you progressively develop with the third step is what fuels your self-empowerment. With this subtle link to yourself, you can now express yourself outwardly with more trust, responsibility, and awareness.

Self-empowerment changes your life for the better. In every action you take, every word you speak, you will be more confident in yourself. But self-empowerment has nothing to do with imposing yourself on your environment. Personal power has nothing to do with fighting or taking more space. When you know who you are, and feel confident about yourself, you do not need to take more space than required, nor do you need to pressure your personal power on others.

As you develop an attitude of power, do not try to project this power outwardly to other people. Doing this would only reveal the insecurity that remains inside you. The actions you take should be done with energy and determination, but this should not be used to influence other people. Being infused with self-power makes it easier to offend other people. Remember that you are responsible for your actions, and that by feeling filled with yourself, trusting and confident, you might forget that people around you are more sensitive to your actions from now on. The challenge of the fourth step of self-empowerment is to be filled

with your Self as an individual, without developing any arrogance. Keep focusing on yourself, developing self-trust and a sense of responsibility. You are encouraged to defend yourself when attacked, but never to attack in the first place.

Along with the development of this new power from within, you will see more and more changes in your environment. People will react differently to you, and you will be less attainable by attacks and conflicts. You will develop the means to make your life better... or worse. You might as well act in ways to create a wonderful life for yourself and the people around you. The more you smile, the more people will be happy to be with you.

Self-empowerment will also have certain side-effects in your body. You will be able to solicit more electricity from your brain and nervous system, thus becoming progressively stronger. You will have access to more energy, and your body will find it easier to regenerate after a physical effort. In time, even your body will heal wounds quicker and you will fight sickness with more ease.

The Technique

This is the place to take command of yourself, but not by stressing yourself with strength. At any point, if you notice you are contracting your muscles, especially the abdomen, then you are not in a state of self-empowerment, but in a state of control, which will only hinder the development of personal power. Relax yourself and feel the power come from within. Most of all, trust yourself.

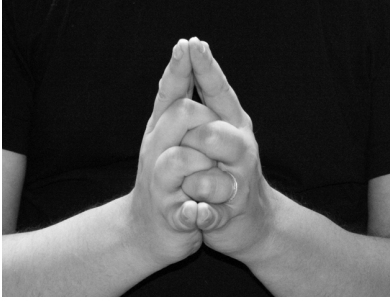
The Concept

The mental concept to be pondered will be about determination and perseverance. In this form, you will repeat to yourself positive affirmations like:

- I am determined and perseverant
- I have the power to act
- I am at peace when I am in power
- I am the master of my life

Repeat these affirmations in your mind until the “unworded” concept of determination and perseverance can be kept in mind, without the use of a worded reference.

Hand Position



Extend your thumbs, index fingers and both little fingers. Interlace your middle and fourth fingers inside your hands. With this hand posture, we are pointing outwards with our index, the finger of affirmation. We are also keeping the finger of sensitivity out, the little finger. The thumb is the finger of support and expression.

Spoken Expression

The spoken expression associated with the fourth technique is the answer to the previous question: “I AM”, inspired by the kanji SHA 者. It should be spoken mentally only if you are in no position to speak it out loud. When you utter aloud or silently that “I AM”, you should not try to define who you are, but simply let the conceptual feeling of Self (developed in step 3) fill you up in a relaxed and positive manner.

Sanskrit mantra: Om haya vajramanataya swaha

Focus Point

We will focus on the solar plexus, which is the soft spot below your sternum. The solar plexus is an important nervous center that has white and gray nervous cells, just like in the brain. In the brain, the gray matter helps us understand the outside world, and the white matter helps us feel what is going on inside. Yet, in the solar plexus, the white matter is on the outside and the gray matter is inside. Thus, the solar plexus is the centre where we feel what is going on outside, and understand what is going on inside.

Mental Visualization

The yellow-golden sunlight developed in the third technique will fill our body and express itself outwardly from our solar plexus. At this point, the solar plexus should radiate intensely from within to shine everywhere around us.

Example Application:

2 tools: For a few minutes, combine the hand position with the mental concept of determination, all done while breathing and relaxing.

3 tools: For a few minutes, focus on your solar plexus, visualizing the yellow-golden sunlight radiating outwards from there, and speak to yourself “I AM”.

5 tools: For a few minutes, contemplate determination and perseverance as a mental concept, visualize the yellow-golden sunlight radiating from your solar plexus, while saying to yourself “I AM”, always holding the hand position. Breathe deeply and relax, maintain all the aspects of the technique in focus. Do not pressure the feeling of what you are. Accept how you will reveal yourself to yourself. Apply the technique and let it work on you. You will naturally develop self-empowerment.

Step 5: Worth

Deserving Self-Empowerment

Another subtle hindrance to the development of self-empowerment concerns the concept of “self-worth”. For the same reasons as in a lack of self-trust, the definition of our personal self-worth may be troubled by unknown or forgotten past experiences. Although we might trust in our ability to accomplish a feat, we might subtly not believe we are worth it, again reserving a part of our mental energy for self-judgment and denigration. Even without treating the cause of poor self-worth, we can consciously use our mind to encourage the refrain of self-judging inner comments that we hold against ourselves. With the rising self-trust developed by this first step exercise, it will be much easier to focus on positive thoughts and release from our subconscious mind a part of the limiting negative conditioning.

While you are working on changing your attitude towards life, you are invited to pay attention to the way you express yourself, and how you perceive life. Are you more positive? Are you more negative? Do you play an ego game of being the victim of what happens to you? Do you hold unresolved guilt that leads you to believe you are not worth the effort?

While it is not the goal of this book to provide emotional therapy, you are encouraged to work on forgiving yourself for whatever keeps emotions of guilt inside you. Guilt negatively influences your sense of self-worth, and serves no other goal than your own destruction.

Do all that you can to keep a positive attitude towards life. Use the bad lucks and the failures to focus on bettering yourself, turning them into positive fuelling devices.

If you tend to complain about everything, try to hold yourself back from wasting this precious energy, and focus on appreciating what you have.

The Technique

The concept of self-worth will be slowly but surely reprogrammed in your thought processes as you practice the following technique. Do not let yourself down when you see a lack of results after only a few applications of the technique. Keep your determination and perseverance up, believe in yourself.

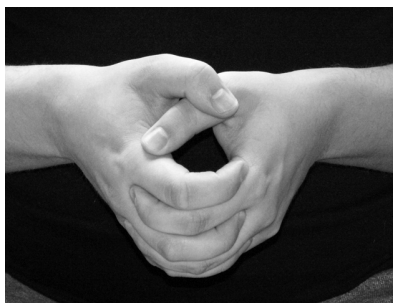
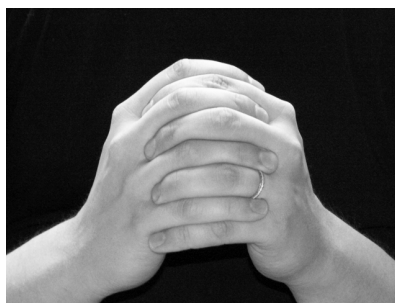
The Concept

The mental concept to be pondered will be about deserving happiness. In this form, you will repeat to yourself positive affirmations like:

- I deserve to be happy
- I am positively powerful
- I am complete when I am happy
- I am a complete being

Repeat these affirmations in your mind until the “unworded” concept of happiness and wholeness can be kept in mind, without the use of a worded reference, even if you do not actually feel the emotion of happiness.

Hand Position



Interlace all of your fingers, with the tip of each finger pressing into the root of the facing finger.

With all fingers joining together, you are affirming that you are a complete being, where all components work together. Nothing is missing.

Spoken Expression

The spoken expression associated with the fifth technique is the continuity of the previous affirmation: “I am complete”, inspired by the kanji KAI 皆. Again, when you utter aloud or silently that “I am complete”, you should not try to define who you are, but simply let the conceptual feeling of Self and wholeness fill you up in a relaxed and positive manner.

Sanskrit mantra: Om namah samanta vajranam ham

Focus Point

We will focus on the heart, the physical centre of self-worth.

Mental Visualization

The yellow-golden sunlight developed in the third and fourth technique will fill your heart with warmth. You should also visualize a sphere appearing around your entire body, glowing with blue radiating energy.

As you practice this fifth step, remember all the other techniques by reminding yourself that you trust yourself more and more everyday. You are responsible for your actions and you have the means to change your life. You are peacefully accepting who you are now, while also focusing on changing your life for the better. You are self-empowered, powerful yet peaceful. You are worth it; you deserve to be happy, as a complete being.

The remaining steps, from 6 to 9, will become more and more abstract as we progress. They will work on your subconscious mind to free the mental processes that hinder your self-empowerment altogether. They will contain much less explanations and they will be a great support to what you have developed up to now.

To learn more about these steps, it is required to implicate yourself on a spiritual path. Either guided by a competent teacher, or traveled on your own, there must be a conscious spiritual path nonetheless. There also must be a serious spiritual process, with determination in the practice of the technique. Without practice, every spiritual technique is just fun to know, and will not deliver any fruits. Knowledge is essential, but only experience will bring wisdom. Experience required practice. You can't think experiences, you can only experience experiences.

I personally know someone who says that he never did any of the spiritual practices, and he experienced high states of spiritual bliss, but he spent time everyday to look at himself. Everyday, he would take time to ponder his experience, breathe in his emotional charge, and observe his ego/mind at work. This does not seem like a spiritual practice, but introspection is an efficient spiritual practice. It will be wise to broaden your perception of what is a spiritual practice, and spirituality as a whole.

Step 6: Understanding

Enhancing Mental Processes

Things are not always as they seem, and sometimes we simply do not understand them as they are. The concept of this technique is to let go of the limits we hold over the way we think. The more you practice this step of the technique, the better you will understand the subtle workings of nature. Your intellectual mind will also be more efficient in any type of understanding.

The Technique

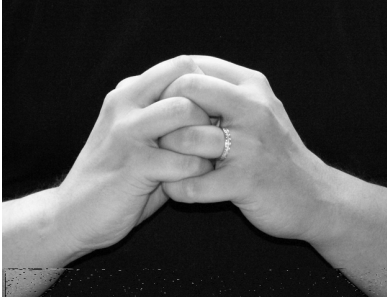
This technique aims at developing the fluidity and efficiency of the mental processes that manage our ability to understand and express ideas.

The Concept

The mental concept to be pondered:

- My mind is free
- My mind is clear

Hand position



Interlace all your fingers, with your fingertips inside, each of them touching the equivalent tip of the other hand's finger, if possible.

With all fingers joining together inside the hands, we try to access the links that we make inside our mind.

Spoken Expression

The spoken expression is: "I understand", inspired by the kanji JIN 陣. The entire idea of understanding is not limited to intellectual computation. There is not much to say at this introductory level. We will discover more about JIN in the advanced Kuji-In studied.

Sanskrit mantra: Om agnaya yanmaya swaha

Focus point

We will focus on the base of the throat.

Mental Visualization

Focus on the blue sphere around your entire body, glowing with blue radiating energy.

Step 7: Perception

Enhancing Perception

Things are not always as they seem, and sometimes we simply do not perceive them as they are. The concept of this technique is to let go of the limits we hold over our perception of the world. It is not obvious to understand this concept at the intellectual level. To better understand the phenomena of perception, we recommend you read *Broaden Your Perception*, by Simon Lacouline, ISBN 978-1926659039.

The Technique

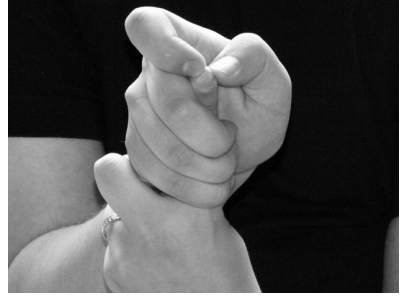
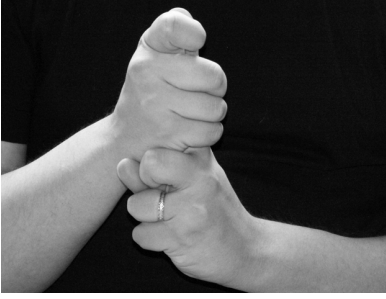
This technique aims at developing your availability to perceiving things from more than one angle at a time.

The Concept

The mental concept to be pondered:

- My eyes are free
- My ears are free
- My perception is free

Hand Position



Point your left index finger up. Wrap the fingers of your right hand around your left index finger. Place the tips of your right thumb and index finger in contact with the tip of your left index finger. The fingers of your left hand are gathered into a fist. This hand posture connects multiple pressure points related to eyesight, perception and mental processes.

Spoken Expression

The spoken expression is: “Many levels”, inspired by the kanji RETSu 列. This kanji means “dimension” or “split”.

Sanskrit mantra: Om jyota-hi chandoga jiva tay swaha

Focus Point

Focus on the pointy bone at the back base of your skull.

Mental Visualization

The blue sphere around your body turns white, and splits in two spheres, where one grows wider around your body, while the other becomes smaller to fit your body's shape.

Step 8: Creativity

Stimulating Creativity

Our creativity depends on our ability to imagine new concepts that we did not acquire before by intellectual means. Creativity is not limited to artistic competences. Our creativity is useful in any kind of deduction process. It is useful when taking decisions that will affect our entire life, or on a less dramatic level, it helps us to choose which product is more fit to our needs, or in little things like deducting the best road to go somewhere.

Many parts of the brain are implicated in the process of creativity. This step of the technique helps the different parts of your brain to work together harmoniously, to deliver more creativity.

The Technique

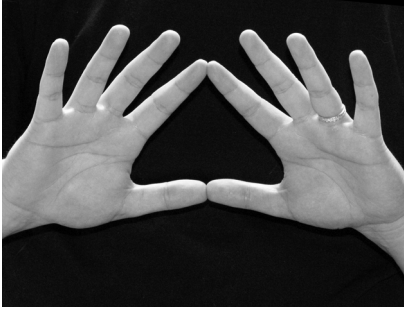
This technique aims at developing your creativity.

The Concept

The mental concept to be pondered:

- I am creative
- My imagination is free

Hand Position



Touch the tips of your thumbs and index fingers to form a triangle, while your other fingers are spread out.

Spoken Expression

The spoken expression is: “Everything, everywhere”, inspired by the kanji ZAI 在.

Sanskrit mantra: Om srija iva rutaya swaha

Focus Point

Focus on center of the forehead, at the upper bridge of the nose.

Mental Visualization

Everything turns to white, everywhere.

Step 9: Peace

Become at Peace

The most abstract and simple step of the technique consists in a final relaxation at the end of the entire process. This step of the technique will do more than relax you. It will keep your nervous system healthy, which will have an impact on the whole of your being.

The Technique

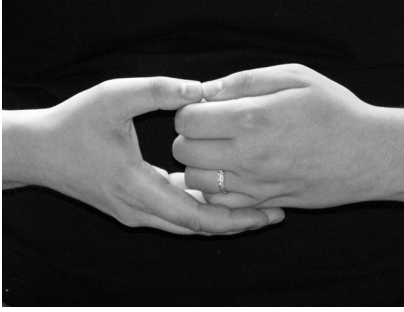
This technique aims at becoming at peace. Try to relax as much as possible. If you pass out during this step, it is completely acceptable. In this case, you are not going to sleep, but your nervous system enters a state that we call transcendence.

The Concept

The mental concept to be pondered:

- Everything is simple
- Everything is perfect

Hand Position



Rest your left knuckles on the fingers of your right hand, with your right palm open. Touch the tips of your two thumbs gently.

Spoken Expression

The spoken expression is: “Perfection”, inspired by the kanji ZEN 前.

Sanskrit mantra: Om arapacana dhi

Focus Point

Focus on the entire upper portion of your head.

Mental Visualization

Now that everything is white, softly let go of any visualization.

Conclusion

Self-Empowerment

Self-empowerment is not simply the feeling of a power-trip. It is a true step forward in your personal development. It should be used for the sole purpose of becoming better at everything you do. Take some time, each day, to do this wonderful technique, and you will enhance your human experience altogether. Do not be afraid to confront yourself and change your attitude.

Now that you have gone through all the steps of the technique, learning them one by one, try to apply each step in a row, each for a few minutes. If there is one aspect of the technique you wish to develop more, simply spend more time on this technique and less on the others. Yet, because each technique is linked with the previous one, it is important for any of the techniques to work that all of them be practiced, even if for just a little while.

Good luck with your practice. If you ever have any questions, please feel free to browse our web site at www.kujiin.com, and contact a certified teachers.

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