

一二三調

Hi Fu Mi Cho

One, Two, Three ... Search

Preface

I am open to change and transformation every day. I can't be the same as yesterday. I feel uneasy when people try to label me based on my cultural background,, practice, philosophy, among others. When people look at Navakaraṇa's videos, they aspect to see movements and postures. While it is true that Navakaraṇa trains and develops awareness of and control over body, mind and senses, it is a method that develops awareness of the continuous process of self-transformation and handles it consciously.

Navakaraṇa it neither a label nor belief. Navakaraṇa means “continuous transformation”, a natural process that occurs in every creature, whether they will it or not.

Transformation is the form of our formless being. It is the expression of Consciousness into Nature. This process is endless. If you are in this process consciously, you are in Navakaraṇa.

As Navakaraṇa gains popularity, I would like to direct your attention to its philosophical pursuit. In Navakaraṇa training, we include tantric techniques of Yoga and Kriyā. But the method is not bound or limited to Tantra, Yoga or any other system of philosophy. If there is something that a teacher should never teach to his students, it is what to think and what to be. Yoga and Tantra are not only systems of practice but also of thinking and belief. Navakaraṇa stands far from any belief system.

Experience becomes knowledge only when experienced directly. Thus, this video is not meant to convert you to believe. This video is an episode of my existence which I want to share in an artistic form.

Introduction

I practice shakuhachi (zen end-blown flute) blowing meditation every day, before sunrise and after sunset. I practice a repertoire known as Honkyoku (lit. original sound). I find this method more suitable for my meditation than the traditional yoga meditation and tantric techniques of kriyā.

Honkyoku are the most venerated pieces of shakuhachi repertoire. These musical pieces are breathing techniques, healing sounds, and tools for both contemplation and meditation. Most of these pieces were composed by komuso (samurai who turned themselves into shakuhachi-playing monks during the Edo period).

This video came from a monologue I had sometime back while playing Hifumi-cho. Hifumi-cho is an ancient Honkyoku musical piece which reflects the typical character of *suizen* (吹禅, blowing meditation). My consciousness (vijñāna - the flute player) talked to my ego-maker (ahaṃkāra - the practitioner on the mat). In other words, we can refer them as “guru” (the flute player) and Dario (the practitioner on the mat). This is the genuine context of Navakaraṇa practice (continuous transformation). This experience was a true transformation.

This piece is the best expression to introduce Navakaraṇa method to new students. The video includes movements and postures taken from Navakaraṇa Vinyāsa Hṛdayam Syllabus. But as we can see from the video, these movements and postures are the least important parts of Navakaraṇa practice. The practice consists in listening the voice of consciousness.

This video is a contemplation on sounds and its philosophical meaning. Sound is the voice of the Guru, while the philosophical essence is given in words. Movements interpret words and images enhance their meaning.

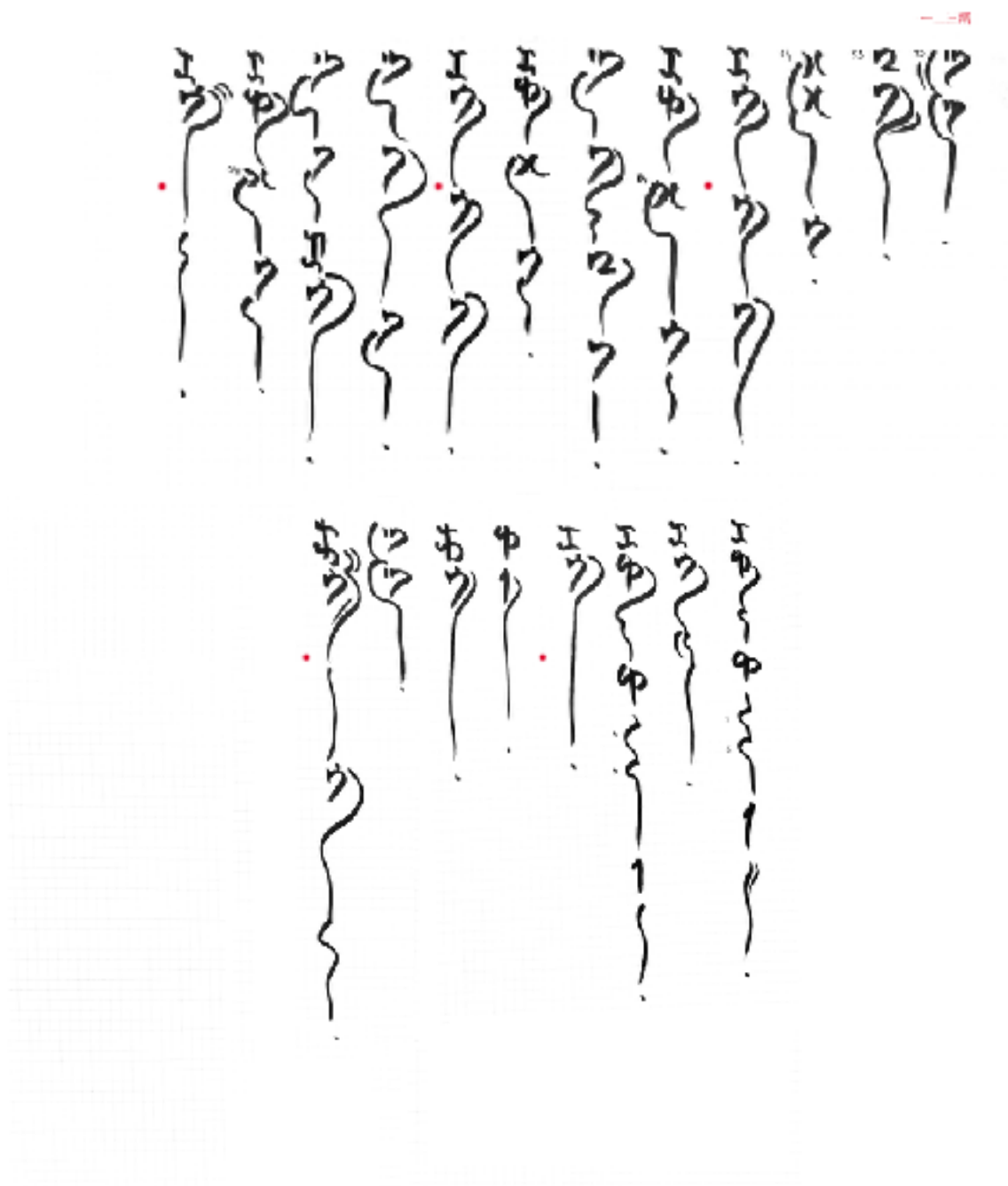
Hifumi-cho

Hifumi-cho has 20 musical phrases and breath, or more precisely twenty-one if we count the last pause (silence). It starts from silence and ends in silence. Each musical phrase has a philosophical meaning and is a tool for contemplation. A phrase may occur more than one time, creating insight in the philosophical meaning and feeling. Musical phrases are broke by pauses (silence). The empty space (silence) between phases is where the mind gets absorbed in itself (mediation).

This entire video is self-made. I played the music, I wrote the poetry, I filmed the video, I choreographed the movements, I also edited the post-production. This video was really “Dario” at that point of transformation. Dario finally disappears into consciousness.

I am giving a full description of each phrase below.

Hifumi-cho musical sheet



Philosophical interpretation of Hifumi-cho

1. The origin of individuality is rooted in darkness.
2. From that darkness manifests individual existence.
3. This illusory identity is the cause of all sorrows.
4. It is from this illusion of sorrow that arises your search for freedom.
5. Attachment will not let you be free.
6. The whole existence is a strive for freedom.
7. Attachment, sorrow and search for freedom follow each other in a cycle.
8. You might be born and die infinite times searching for freedom.
9. Knowing the origin of this illusion is the end of it.
10. Your original nature of “emptiness” is hidden in the “fullness” of your life.
11. Indeed, ignorant of it, you will still search for freedom.
12. The more you search for freedom the more you will be its prisoner.
13. Know this alone and all will vanish.
14. If not, you will have infinite lives to search through over and over, again and again.
15. Now, let it go.
16. Do not hope for the final search.
17. Let it go!
18. Realise darkness as the origin of this illusion.
19. Back to the abode.
20. Empty.
21. Dwell the whole universe!

1. The origin of individuality is rooted in darkness.



The empty mat in the empty room.

The illusion of individuality lost in the absoluteness of emptiness.

It is the empty room that houses your mat. It is your empty mat that gives you the space for practice. The empty room is metaphor of the whole universe and your true being. The mat is metaphor of your present life. An empty mat in an empty room is symbolic of our true nature of “emptiness”, which abodes the whole universe.

Your life, just like your practice is the outcome of your doing. Your present life (individuality) in is only a illusory, infinitely short instance of your existence.



The Feet.

Standing on ignorance.

When you were born, you were empty; in fact, you can't even recall it. As soon you stood on your feet, you started developing the concept of individuality (ahamkāra lit. I-maker). This individuality traces the residue from your previous existence in the form of imprint (saṃskāra) and habits (vasāna). The feet is a metaphor of origins (roots) but also of impurity and darkness. You got a name, a family, a religion, a culture and you have accepted all as real.

You fell in the illusion of being what you are actually not. This illusion make you to stand up as individual. The origin of your individuality is rooted in darkness.



2. From that darkness manifests individual existence.



Urdhvamūla vrkṣāsana.

The reverse prospective of reality (illusion).

Like all other inversions, Urdhvamūla Vrṣāsana (lit. tree rooted upwards), is a metaphor of reverse prospective of reality. This faulty vision of reality (illusion) gives rise to body-mind identity and darkness. Individuality is so strongly rooted that you have probably never doubted "yourself."

You perceive illusion as real; and reality as illusion. Conception of one's individuality is the cause of attachments, sorrows and darkness. From that darkness manifests individual existence.



3. This illusory identity is the cause of all sorrows.



Adhomukha śvānāsana.

Impermanence.

Head facing downwards (adhomukha) is metaphor for sorrow. The dṛṣṭi looking towards the heart (avalokita-dṛṣṭi is metaphor for searching for truth (within oneself) but also for compassion (towards oneself and all other creatures who likewise fall in this illusion). This pose is a provisory situation. It is a metaphor of impermanence (anitya) and uncertainty. You know this practice can't last forever; but you don't know how long it will last. Your life too, as all life must end and you know it. The hands solid on the ground are metaphor of attachment to life. This pose is really about human existence, a struggle between the desire to life and the fear of death. The awareness of impermanence generates craving for enjoyments, desire for accumulating things and striving for power. Adhomukha śvānāsana is also a posture for preparing yourself for the next search (which is symbolised by the vinyāsa). Becoming aware of the impermanence of your existence is important factor to get rid of this illusion. The choice between falling into this illusion or coming out of it is only yours.

Enjoinments will consume you. Wealth will deprive you of everything. Power will make you weaker. Indeed run by self-identity you will search for them. This illusory identity is the cause of all sorrows.

4. It is from this illusion of sorrow that arises your search for freedom.



Miśraḥasta pīṇcha mayūrāsana.

Searching freedom by all the means.

In this movement, the hands are placed unevenly. It requires a lot of strength and determination to straddle-press the legs into miśraḥasta Pīṇcha Mayūrāsana. The asymmetrical hand position is a metaphor for different ways of searching for freedom. The straddle-press symbolises the struggle.

Indeed, you will find yourself again in a reverse perspective (illusion). It is from this illusion of sorrow that arises your search for freedom.



5. Attachment will not let you be free.



Hand-grip.

Attachment.

The more solid the grip (attachment) on the mat (life), the more you will be able to raise the legs higher (searching for freedom) and balance upside-down (illusion).

You got in the trap. The more is the struggle the more is the attachment. The more you develop attachment the more you will hold this illusory identity. Ignorance and sorrow are self-created. Attachment will not let you be free.

6. The whole existence is a strive for freedom.



Miśrahasta kakāsana.

Strive for freedom.

Landing from the inversion into balance on the arms is a very challenging movement. It requires a lot of effort as you need to struggle vigorously against the gravitational force. In the same way, coming out from the illusion of individuality (inversion) is also a very difficult struggle. Even when the head is up (searching for truth) and the eyes are looking upwards (symbolising search for freedom), you won't be able to see outside your mat (identity in the present life). You can't see the sky (truth).

The whole existence is a strive for freedom.



7. Attachment, sorrow and search for freedom follow each other in a cycle.

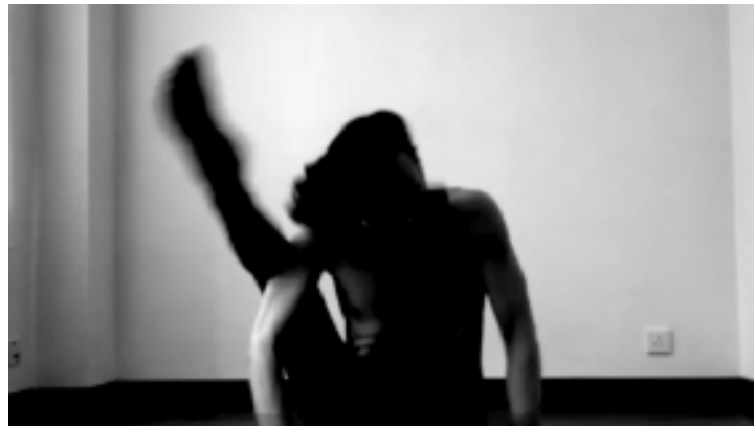


Ekapadaṣṭra upaviṣṭha daṇḍāsana.

The cycle of life.

Head and chest (heart) are the purest part of the body. The hair-lock on the head symbolises birth (the consciousness within the body which is under the bondage of ignorance). In this pose, the foot (the most impure part of the body) is placed behind the head (the most pure part of the body). The pose - with leg warped around the hip and the shoulder and the foot behind the neck and head - is a metaphor for being in a cycle of ignorance. The hands in prayer in front of the chest symbolise the genuine wish to get rid of ignorance.

Attachment generates sorrow; sorrow generates desire for freedom; desire for freedom reinforces conception of individuality; conception of individuality turns into attachments. Attachment, sorrow and search for freedom follow each other in a cycle. The cycle becomes endless.



Releasing.

Let it go of ignorance.

As soon the foot is released from the head, the hair-knot unties without effort. Loosened hair symbolises dissolution of individuality. This happens effortlessly if you allow it to happen just like the hair-knot unties accidentally. As there is nothing like individual self, there is nothing like enlightenment.

Freedom and enlightenment are just part of this illusion. As soon you let go the self-created ignorance, the true nature of emptiness reveals itself.



8. You might be born and die infinite times searching for freedom.



Urdhvamukha śvānāsana

The voice of consciousness.

Urdhvamukha śvānāsana with loosen hair is metaphor of the true Nature. There will be moments when you find yourself in the true Nature (Empty). During these moments, you are free from I-ness and individuality.

You are already free, indeed the entire world is running on a reverse prospective and it will take you back to this illusion. You might be born and die infinite times searching for freedom.

9. Knowing the origin of this illusion is the end of it.



The empty mat in the empty room.

The illusion of individuality is lost in the absoluteness of emptiness.

Whatever you have learnt, whatever you believe, whatever you think come out from ignorance. Nothing comes out of nothing. Emptiness comes from Emptiness. Driven by ignorance, you will try to accomplish impossible tasks and you will become incapable of achieving the most simple task, like letting it go and being blissfully empty. If you just realise the conception of one's individuality is a byproduct of this illusion, you will be get rid of both individuality and illusion.

Knowing the origin of this illusion is the end of it.

10. Your original nature of “emptiness” is hidden in the “fullness” of your life.



Tidying the hair.

Individuality.

The hair unties effortlessly (true Nature of Emptiness) but you will tie again to continue the practice (illusory reality).

It is the empty space that make your house liveable. It is in the solitude that make you lose yourself in the universe. It is the lack of proprieties that makes you free. Being away from affections and you come to know love. Indeed you are restricting your personal desires. You are restricting affection for the few people close to you. You call family and friends those who feed your ego. You call enemy those who reveal you your egoism. In this chaos, you are depriving yourself of what you really are. The life you have created will take you back in the same illusion again. You can't blame anyone for your sufferings but yourself. Your original nature of “emptiness” is hidden in the “fullness” of your life.

11. Indeed, ignorant of it, you will still search for freedom.



Adhomukha śvānāsana.

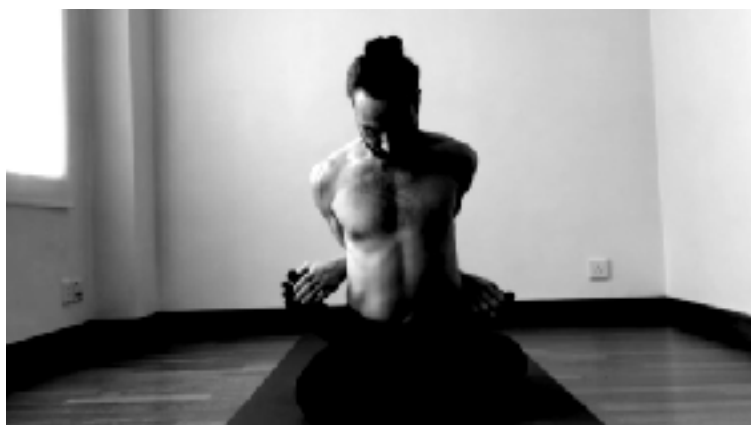
Impermanence.

You are back to Adhomukha śvānāsana, a metaphor that you are back from where you started the search.

You are back from where you started, searching for the same freedom that is already in you.

You will keep searching for something which is already in you, again and again. Just by knowing this, you could bring your struggle to an end. Indeed, ignorant of it, you will still search for freedom.

12. The more you search for freedom, the more you will be its prisoner.



Baddha padmāsana.

You are in prison.

In baddha padmāsana legs, arms, chin, tongue, eyes are locked. This pose is metaphor of a self-created prison. There is nothing like freedom because your self-identity is only an illusion.

Building securities will only reinforce your fears. Searching for freedom will strengthen the chains of this illusion (individually). The more you search for freedom, the more you will be its prisoner.



13. Know this alone and all will vanish.



Yoga mudrā.

Knowing ignorance removes ignorance.

The leg locked in lotus cross is metaphor of bondage. In this movement the practitioner bows to its own feet. It is a metaphor of realising its own ignorance by knowing it.

It is only when you have fully realised your own ignorance that you will get rid of it. The whole life that you have created is your own prison. Know this alone and all will vanish.



14. If not, you will have infinite lives to search through over and over, again and again.



Padma tulāsana.

True vision under bondage.

The whole process will continue over and over. The struggle and sorrow increase the more you become conscious. All what you have obtained including family, wealth, success is actually what stops you to be what you really are. Are you really ready to let all go and be free? You can't. You don't want to. At this point you start to see things from the true perspective, but you are still wrapped with all the attachments you have cultivated.

You have a true vision now, but don't know how to come out from this prison. You don't want to be free, because you don't want lose all that keeps you attached. Especially that "T" which still exists. You will have infinite lives to search over and over, again and again.



15. Now, let it go.



Realising padma tulāsana

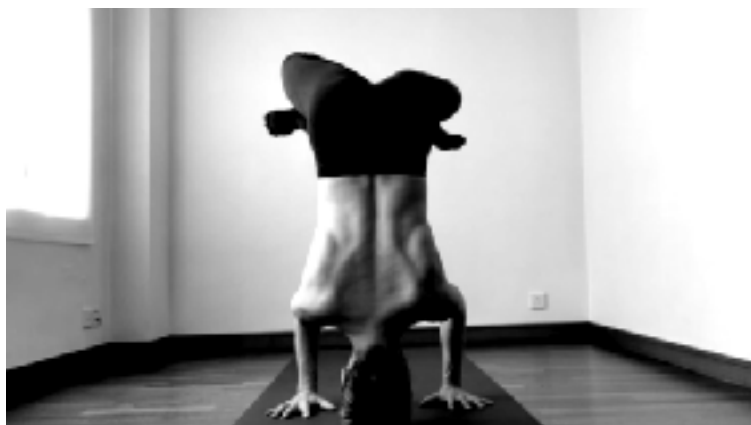
Let it go.

Let it go is simply let it go.

The easiest is the hardest. Consciousness knows how to “let it go” but your desire for being “I” will not set you free. Listen to your consciousness: now, let it go.



16. Do not hope for the final search.



Padma śīrṣāsana

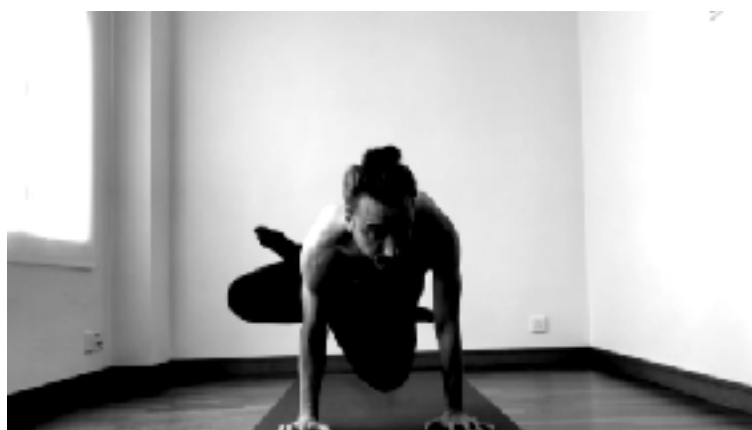
The illusion under bondage.

The inversion with the legs in padmāsana is metaphor for being locked in this illusion. Searching for freedom stands in the desire to not to be. It means that you want to grasp the true nature (not be) but at the same time you want to hold onto your identity (be). You can't be straight and reversed at the same time.

You are in the illusion of getting free from this illusion. It is strong than ever, especially after you have realised the true Nature. The more you are secure to conquest freedom, the more you find yourself lock in this illusion. It is time to let it go. Do not hope for the final search.



17. Let it go!



Pārśva padma tulāsana.

Another perspective.

In this pose you can elevate your head pretty away from the mat. The more you move upwards (the empty space) the more you are away from the mat (life).

You have to go through all to finally get exhausted and let it go!

18. Realise darkness as the origin of this illusion.



Dropping from śīrṣāsana.
Mastering the easier.

Dropping from śīrṣāsana requires to simply let it go. Indeed you have to be very careful that your feet land properly and safely. This movement is a metaphor of letting go of your individuality. It is the most easy thing, once you have mastered it.

After you have searched for the impossible, you have finally surrendered to consciousness. The easiest things ever. You have realised darkness is the origin of this illusion.



19. Back to the abode.



Lying down.

Effortless effort.

At this point of the video the practitioner (conception of individuality) vanishes at the feet of the flute player (consciousness).

When you lie down to the feet of consciousness, your identity vanishes. Back to the abode.

20. Empty.

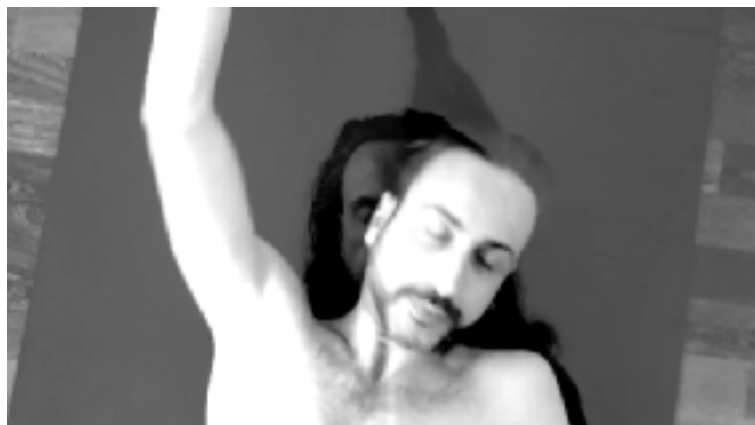


Śavāsana

Dying before dying.

Especially after an intense practice, Śavāsana is a pose where you feel as if dead. You feel great, free and empty. Your mind is calm and merged with consciousness. Let go of your body and senses, lying down on the mat facing the sky is metaphor of letting go of everything.

You have been what does not exist, feared no dangers and accomplished what had vanished. Empty. It is time to die before dying. Empty.



Untie the hair

One with the guru (consciousness).

In Śavāsana, you untie the hair intentionally to feel more comfortable and relax fully. This act is metaphor of consciously let go of your individuality.

You were never born; so you will never die.

You have never been; so you never will be.

You have never been here, so you can't go elsewhere.

Consciousness.

21. Dwell the whole universe!



The empty mat in the empty room.

Leaving the mat is metaphor for leaving this illusion completely.

The illusion of individuality lost in the absoluteness of emptiness.

Dwell the whole universe!

