



Yogini-Nyasa-Vidhim

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Yogini-nyasa-vidhim is the science of the placement of power through the sense of touch.

This science is the doorway to the secret of sound through the Shapta-vargakshara (the seven imperishable divisions) and provides the knowledge for the extraction of mantra to facilitate the removal of the obstructions on the yogic path. It unveils the hidden dimensions of Hatha Yoga in which the asanas, pranayamas and mudras influence the chakras, and nadis through the krama (sequential progression) of mantra and laya. This process makes possible the unfolding of pratyahara, dharana, dhyana and samadhi (equanimity) behind which lies the state described as unmani (beyond mind) or sahaja (natural state). In this state the mind is free within its own nature.

The sapta-vargaksharas comprise the complete sanskrit alphabet of sixteen vowels and six groups of consonants (five in each group). These seven imperishable divisions carry the secret code of the universal principles embedded throughout the world of physical form. Woven together by the nadi system that connects the different energetic clusters these sounds give rise to the physical appearance of the human form. This clarifies the meaning of the important statement of allama prabhudeva, one of the forefathers of hatha yoga;

“this body is nothing else but layers of frozen shadows (waves) of sound (consciousness).”

These sounds constitute the tools for extracting and gathering power from the different parts of the body through the subtle currents, the chakras, and the central nadi (pathway of sound). This gathering of all the scattered energies of the body-mind complex into a single point (bindu) is beautifully expressed in the term Nad-Bind-Yogin. According to this definition a yogin is one who having mastered this process exists within the centralised power of his being. It is this state that is represented by the sound AUM.

It should be noted here that the utilisation of these practices is only for those student-practitioners who have reached a level of mastery at which the practices of asana, pranayamas and mudras can be performed in an effortless, light and steady manner. For those who do not meet these requirements this information can at least serve to instil a healthy and deep respect for the path and an acknowledgement that spiritual elevation cannot be arrived at through a mechanical pumping exercise system, nor through innate physical ability or cleverness of intellect.

The first division is the Avarga (vowels): sixteen in number they exist within the muladhara chakra (root centre). Their power (śhakti) is named Dakini. She is the messenger of wisdom, the carrier of the ever pure intelligence. She abides within the skin-touch, connects the base centre with the face, and all the senses and spreads throughout the brain. Her energy streams through the nadis of Sammukha (even face) and Alambhusa (a line not to be broken). She is fond of sweetened milk rice.

The second is Kavarga. She is called Shakini – the leaf holder of power (prana). She is the lord of blood and her dwelling is in the Swadhishtana chakra (one’s own base). She operates through Gandhari nadi (the gandharvas are the heavenly musicians, this conduit carries the essence of nutrients) runs parallel and in harmony with the pingala nadi (channel of the sun). Her power of circulation is enhanced by the correct actions of the right arm. She is exalted and fused with the divine energy. Her favourite food is white rice.

Third is Pavarga. She is Lakini, the one who is invested with the power to destroy and create. She abides in the flesh and is therefore the ruler of flesh and the carrier of the memories of the past. Her organs of actions are the hips, teeth, mouth and tongue. She operates through the Sarasvati nadi and her dwelling is in the Nabhi chakra (navel centre). She is fond of proteins mixed with rice and dhal.

Fourth is Chavarga. She is Kakini – the one who is exhilarated from the drinking of the nectar (Varuni). She dwells in the Anahata (un-struck sound) chakra and abides in the fat. Her power is increased by the good actions of the left arm. She operates through the nadis Shankini (conch) and Kurdari (conduit of uttered sound). These arise from the Muladhara, manifest near the breasts and unite in the Kalpana nadi (beyond time) that starts in the mouth and ends in the heart. Therefore she rejoices.

Fifth is Tavarga. She is Sakini – the form of light itself, white and without heat. She has her abode in the bone. She operates through the Ida, Pingala, Sushumna and Sarasvati nadis. Her dwelling is within Vishuddhi chakra in the mouth and throat. She is the purifier of the whole system and her support is the right leg and foot. She exists on milk only.

Six is Thavarga. She is Hakini and dwells in Ajnya, the power of command, the place of mind and atma (the soul) in the form of the pranava – om, as the charming nada and bindu which are known as makara rupa (the form of primordial essence). She abides in the marrow and is white. Her carrier is the left foot and all sixteen nadis are under her command, she craves foods cooked in turmeric.

Seven is Yavarga. She is Yakśini – the benevolent protectress, her dwelling is the Sahasrara chakra (the crown, the thousand petalled lotus). This lotus is in the shape of an umbrella with petals turned downwards, having the colour of very pale red. She carries the entire memory of the manifested form of the being and is the connection to the beyond. In addition to her group of five sounds she also possesses the sounds – Śam – Śam – Sam – Ham – Ksham and Om. These connect to the middle of the palms and soles of the feet, to the heart, the command centre and the secret passage to the beyond.

The Yogini-nyasa-vidim lays the central pathway of power for the individual (puruśa-soul) to ascend and soar the heights, free from the world of attachments.

As it was told to me: ‘if the guru shows nothing, his disciple remains blind’. This suggests that unless the earlier stages of hatha yoga have been mastered this will not be given.

The references made to food included in the description of the different centres are not dietary suggestions. They are given as aids to self observation. When there is a consistent craving for a certain type of food, it gives an indication as to which chakra is being activated through the rise of the kundalini shakti (coiled power).

This detailed elaboration of the internal system will help to remove the foggy veil that obscures the nature of the bodily field which is the playground of the mind.

To close, here is a koan presented in a twilight language. Contemplation of this may help in the unfolding of consciousness.

Who is dwiranda, the adept living in the muladhara chakra who is called the twice maimed cripple?

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