

Naro-khechchari teachings

Special stage of completion of the practice of dakini

Praise to the Teacher!

In the special and deep cycle of Naro's Teachings on the practice of the dakini, there is the stage of generation and practice of the dakini Varahi, the stage of completion and the central channel, the conditions of the path and the description of the mirror of predictions, the practice of yakshini, the (alchemical) nectar of the great medicine, and so on. But a short summary of everything is this practical guide to the special practice of completing Mother Vajrayogini.

The preliminary practices of leadership correspond to the usual ones - coming to Refuge, generating a (enlightened) attitude, one hundred syllables (Vajrasattva mantras) and a mandala. In the practice itself, there are two points from the manual: meditation through the methods of the highest reality and meditation on the highest reality itself.

1. Meditation through the methods of higher reality

There are three (points) here: the usual preliminary praises, the main body and the additions.

1.1. The usual preliminary praises

First.

If you meditate on these completion stages with the object for meditation and recitation (mantra) of Vajrayogini, then you should embrace everything. And even if you do not practice meditation and repetition (mantras), then practice only the completion stage. (First) a short or extensive coming to Refuge and the generation of an (enlightened) attitude should be carried out, which correspond to the usual.

Meditate like this:

In front of me is the root teacher, the vajra, the body of the Teaching with red color. He has three eyes. Picks up Damaru, Skullcap and Khatwanga. Decorated with bones and necklaces of human heads.

Perform with power the prayer:

I ask the holy glorious teacher to bless me! I ask you to grant four empowerments! Please look with compassion!

Imagine that:

The Teacher dissolves in the light and merges (with me), completing my maturation. Dissolves, becoming inseparable from me.

It was guru yoga.

Likewise (coming to) Refuge, (generating) attitude and guru yoga is realized. And although you meditate and use concentration, as has been said, since it is necessary to meditate in accordance with the ordinary state, the primary actions will be ordinary.

1.2. Main part

In the main part there are three points: clearing the channels, staying in one's own clarity, introducing the energy of the mind into clear light.

1.2.1. Channel cleaning

The purification of the channels is as follows. In the beginning, the energy should be stopped and subdued, and purified in a fivefold manner, as far as possible.

Then I manifest as a Vajrayogini, completely empty and with a body like a rainbow. Between the navel and the secret place are two crossed triangles of the source of the dharmas. They

are interconnected and form six corners. Meditate that there is a disk of the moon in the middle and the mantra of the syllable Bam sounds.

From there, an impure wind arises, which forms the general diseases of the body. When the wind moves outward, rays of light from the Bam syllable come out of the nostrils. And the breath of the mind fills the heavenly space. When the wind enters in (during inhalation), the rays of light from the nostrils dissolve into the syllable Bam at the navel.

Here you should constantly breathe in a natural way, inhaling and exhaling. And combining both movements (winds) with softness, meditate and come to perfection.

This is the first cycle of contemplation.

Then the clean wind should be lowered and the vibrations removed. Meditate like a filled (vessel). The source of dharmas is below the navel - it rotates as far as possible to the left and to the right. The mind rests only in the syllable Bam in the middle, while no rays of light are emitted or collected.

This is the second cycle of contemplation.

Usually, after the appearance of sensations in the first cycle of contemplation, one meditates as in the second. But if you meditate by gradually increasing these two practices, there will be great progress. It is said that "experiences are necessary to quickly find the top." These two cycles of contemplation refer to the chapter related to Vajrayogini generation stage meditation and recitation (mantra). You will also come to a positive (result) meditating from nature, which combines the seed syllables Om, number three, from the wheel of the mantra and the syllable Bam.

1.2.2. Stay in clarity

Second. Opening the gates of the central channel.

The method of introducing the energy of the mind into the central channel.

There are three stages of contemplation here.

An important retention (concentration) in the central channel follows. (As far as this is concerned) with effort combine the energy of the breath and the soft energy. Meditate on the only red source of dharmas, which is located in the interval from the navel to the four fingers below it.

The central channel, which is located in the middle of the body, is known for having four properties: opaque, thin as an arrow, straight, and (runs in the middle). Ends from below in the middle of the source of dharmas. From above it touches the hole of Brahma. Meditate on this.

(Further) meditate with clarity on the syllable Bam and the syllables Gam and Am in red, which are at the edges of the source of dharmas inside the central channel from the side of the navel.

After cleansing the unclean wind (energy), hold it with force (in the form of a body, which is like) a vase. Through this, the lower and upper winds will meet in the syllable Bam.

Having united, which is like a fiery (meeting) of mother and son, they flare up with a hot and thin tongue of flame. At first they are as big as a finger, and finally they shine as large as four fingers.

Concentrate, as shown above, with a one-pointed mind on the clearly blazing fire of inner heat. Throw away a lot of speculations and if you carry out only this meditation, then immediately generate the experience of the practice of being in the central channel of energy, bliss, clarity and emptiness. Since you generate heat from this, the third cycle of contemplation is called - the subtle qualities of the natural state.

Then the opening of the gates of the central channel follows again.

Then a white drop appears in the middle between the eyes. Shaped like the disc of the moon. The size of a fingernail, round. Meditate on a drop of oil with four hands in a drop of bliss. Maintain the balance of the gentle wind.

From the nature of the wind that moves slowly, (appears) a drop of the circle of joy between the eyes, breathing fire. It rotates left and right. Through rotation, the body and mind are filled with bliss, on which one should concentrate one's mind one-pointedly.

Here, the drop that is between the eyebrows in the middle of the central channel is the base that keeps the mind in cyclic existence. So there is no need for meditation to match the shape of the channel itself.

This is the fourth cycle of contemplation, which speaks of the generation of bliss.

This is followed by training in opening the gates of the lower parts of the central channel. Purify the soft wind with your mouth and lower, at first little by little, over and over again, down the two paths (side channels). Having got used to doing this, exercise with force.

Meditate on the triangular, four-finger-sized source of dharmas in the body, starting at the level four fingers below the navel and continuing to the secret place.

In the middle of it is a red drop, like the circle of the sun. Meditate on drawing a drop of joy.

Due to the fact that you press on the secret center with force to unite the winds, the drop of the center of joy quickly rotates, but the source of dharmas does not rotate. Concentrate one-pointed mind on this.

Thus, the experience of emptiness is mainly generated.

This is the fifth cycle of contemplation.

1.2.3. Enter the energy of the mind into the clear light

Such is the immersion of the wind in the central channel. Here one should meditate as in the essence of vase-like (breathing), which has four connections.

Meditate, as shown above, on the syllable Am in the central channel in the middle of the red source of dharmas, which is located under the navel and has a length of four fingers.

Meditate on the white Ham syllable on the head at the top of the central channel.

Due to the fact that you hold the wind with a vase-like (breathing), a strong flame of four fingers flares up, which arises from the syllable Am in the navel, like the one mentioned above. The nature of the red glow (heat) emerges from its top. And the tongue of the flame is gradually becoming very long. Having become so, it comes into contact with the syllable Ham on the top of the head. After that, a stream of drops emerges from the syllable Ham, which is like a rope. And it flows gradually downward, revealing the nature of white light.

After dissolving into the syllable Am at the navel, the flame falls like a flowing hair on the head. Concentrate on this.

And although it is said that through this "the gates of the central channel are opened," in essence, the movement (of the wind) in the two side channels is stopped here and the central channel is enlarged.

Entangling the mind and energy (winds), the wind-energies of clear light are in nature.

This generates all the innumerable qualities, both worldly and transcended worldly.

This is the sixth cycle of contemplation.

1.3. Supplements.

Completion of the path. Yoga of transference (consciousness).

A normal body is crystal clear, discarding three common parts such as meat, blood and bones. In the middle of the body is the central channel, as shown above. To the right of it there is a red rasana channel. To the left of it is the white lalana channel. Both are as thick as wheat straw. Between the crown and the navel, all three run parallel.

At the bottom, both channels exit from the center channel. From above, they cross the central channel from opposite sides (that is, they enter it perpendicularly). And on both sides of the crown, they stretch to the exit, ending in the left and right nostrils.

The syllables Gam, Am and Bam at the navel transform into the bodily form of the Vajrayogini. Its right and left yangs stand on two channels in the lower part. Rays of light are emitted from the body. They spread along the rasana channel and radiate from the right nostril. The rays of light cover everything, the vessel and contents, offerings to the Noble ones are made, the goals of living beings are realized.

Everything transforms into the bodily form of the Vajrayogini. Everything, vessel and contents, dissolves in light. The emitted rays of light come back and naturally enter the left nostril. They spread through the lalana channel and dissolve in the Vajrayogini.

This should be done one or three times.

Then Vajrayogini begins to move up the central channel. And therefore, from below, the two side channels begin to connect like a union of women and men. When (Vajrayogini reaches) the top, the lateral channels are disconnected from the nostrils to which they were connected. And like bound balls, they connect, merge.

And from the feet of the outer body to the secret place, everything disappears. And the Blessed One follows the central channel to the heart, throat, crown, etc. And when she moves up, everything naturally dissolves after her in the central channel. And even the outer bodily forms gradually disappear.

She appears from the hole of Brahma and her own mind appears as the bodily form of the Blessed One, which is clear light. Dissolve it in emptiness. Stay in balance in this nature, which is similar to the heavenly space (and is) the inseparability of the sphere (the highest reality) and awareness.

Meditate over and over again, manifesting and dissolving.

Since here one's own body is purified to emptiness, there is no need to concentrate, falling back. Also, there is no need to frighten and collect the rays of light with the Razan and Lalan channels. Move the Most Blessed One from the navel. And when you carry out the transfer, some people talk about the manifestation of unusual concentration when carrying out the transfer from the left nostril, etc.

The usual explanations are unmistakable. And they also talk about a little movement of the Vajrayogini. There is also a tradition in which the transmission of the Golden Teaching, oral transmission and transmission of words is carried out.

This is the seventh cycle of contemplation.

2. Meditation on the highest reality itself.

The way to carry out meditation on the Highest reality itself is as follows.

The bodily form, together with the structure, appears in a natural state as energy. The mind does not concentrate on anything and does not mix with an erroneous view. And whatever is formed in the mind, all this appears as separate. If you look more and more at your own face of this, then you really recognize everything and your own knowledge will appear that surpasses the conceptual mind, which is radiant and free from mental constructions. And through such a manifestation you will be in contemplation. If you stay there, it will be good.

So, if you remember about leaving the movement of thoughts, what happened before, etc., then you will comprehend their essence. And since all this will disappear and not even a particle will remain, the manifestations that are now similar to the manifest objects of happiness and suffering are delusion. After all, clinging to emergence is like a heavenly space that is not born. Aspirations and fears that are based on the future, and so on - are generated by thoughts. And if they arise, then purify them. If they do not arise in the present tense, then there is nothing. Manifestations that are like happiness and suffering are called delusion. Therefore, breaking the rope of birth is like the heavenly space that is outside of it. And if thoughts arise in the present, such as enemies, friends, etc., then all these manifestations are like a dream. And they are only a

manifestation of delusion. Therefore, one should cut off the rope of arising (thoughts), which are similar to the unborn heavenly space.

This is the eighth cycle of contemplation.

There is also one oral instruction from oral transmission from mouth to ear.

When you bring the energy and mind into the clear light, then if you previously had the habits of separation, change, then you should thoroughly and constantly cleanse all the particles of the roots of the good and the harmful, both with great power (manifested) and with little. Next, you should hold so that, as in an empty stomach, the contents disappear. If the body is shaking or wheezing appears, then you enter the wrong gate of clarification. When strength (stability) appears, then it should be spread.

When a flame arises, it should be spread. When the decline (of the molten syllable) arises, one should unite everything before oneself. Having united, you should shake the body and pat it on it.

This follows as the ninth cycle of contemplation.

Thus, the special stage of completion of Naro-kheccari's teachings on the practice of the dakini Vajrayogini is clarified.

The essence of what was said was revealed to the great famous saints in the form of recordings of explanations about the central channel. And since there is no such person, then this is what should be comprehended.

In general, the divisions of the two stages of completion of the Mother are explained in the great oral instructions regarding the central channel and stage of completion. Here are the oral instructions regarding the central channel (compiled) by Naropa and are the shortest among the "oral instructions" within the shortest "oral instructions"

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