

Records of the sequence of contemplation of the four feasts from the deepest Cutting off Ornament of the mind of the Great Mother

Praise to the Jnana-dakini!

At the base - the sphere [of the highest reality], the heavenly space, which is free from mental constructions, the sun of bodily form rises, the manifested foundation! I bow to the great Mother of Troma Nagmo!

A sequence of contemplation of the giving of the body has been compiled. She is the deepest noble treasure, which is considered the most special, unlike other paths. On the basis of Troma Nagmo, the blessing of maturation and liberation is obtained. The natural state of Great Perfection, of one's own nature, arises from the depths of a truly infallible [teaching]. The fortunate ones who are zealous in accordance with the essence of view and meditation will completely cut off, by increasing the practice of austerity, the attachment to clinging to the importance and transcendence of the body. Therefore, one should study with understanding the nature of the practice as accumulation from the giving of offerings in the form of accumulations of skandhas.

There are four such methods: black feast, white feast, colorful feast, red feast.

First. A black feast associated with the early morning.

First, head to the Refuge in special facilities. Turn your mind towards supreme enlightenment. Collect savings through the seven branches. On the basis of guru yoga, bring down the blessings of realization-realization into your current [mind]. Having performed the four feasts necessary for yoga, [proceed] to the feast itself.

Say "Phat! My body is fat ...". Instantly, this own body turns into a mountain of fat and lard, huge and majestic. In the middle of this body is a characteristic central canal that reaches the top of the head. Bindu, which combines the five essences, the nature of consciousness, the wind of the mind, is directed upward, being stopped by words in the heart. This drop manifests as an entity in the gate at this level. And like an arrow released with great force, it flies out into the sphere of heavenly space. Meditate that you are dancing in the realm of the blazing flame of intrinsic wisdom in the bodily form of Mother Troma Nagmo in dark blue color, possessing a dagger, skullcap, and bone ornaments and showing the nonduality of the realm [higher reality] and primordial wisdom.

The light of the body completely collects the black radiance of all the usual tendencies, suffering, veils and destructive of all living beings of cyclic existence and the three spheres [of being]. Once collected, it dissolves into the accumulation of bodily form. Thanks to this, this corpse completely fills the sphere of three thousand [worlds], being majestic, huge, black and bold like a heap of a coal.

Gods and demons through seeing, listening and remembering become powerless, even with the ability to leave.

Imagine that through the fall in the form of rain of three syllables from the sphere [of the highest reality, the corpse] is transformed into the nectar-amrita of uncontaminated primordial wisdom, which manifests liberation through taste-experience.

Repeat three syllables many times. Play the damaru, bell and flute vigorously.

Imagine that after the first Phat, the guests listen, after the second, they head along the road. After the third, they gather like darkness.

This is the creation [in visualization] of guests.

"Nagas, demons, gyalpo spirits ...".

In the sphere of intermediate space in front, seething, manifesting as people from below and as pig-headed beings from above, nagas, demons and gyalpo spirits in their own form of delusion and stupidity. They sit on dark green crocodiles, holding in their right [hand] a lasso made of a snake, and in their left - a bag of plague. Surrounded by an inconceivable gathering of nagas, demons and local lords.

Beneath them [gather] in their own form of poisonous anger, demons and gyalpo spirits possessing serpentine heads. Sitting on white lions, they hold cymbals on a staff in their right [hand], and a begging bowl in their left. Decorated with three dharmic garments and a rhinoceros hat. Surrounded by an inconceivable gathering of acarya, myengpa and other male gyalpo demons.

Beneath them [gather] in their own form the delusions of longing for the demoness and the devil with the heads of eagles. On the right, they hold a butcher's dagger and a sack of demons and diseases, stand right in flight position, trampling on rotting human skin. Surrounded by an inconceivable gathering of demons and devils.

In the heavenly space above all of them appears the mistress of the sphere [of the highest reality], the mistress of cyclic existence and nirvana, Remati of black color. She is holding a sword on the right, a skull cap with blood on the left. There is a bag with diseases on his chest. Human skin is thrown over the top. Skirt underwear made of various pieces. The monkey's clean face has three fierce eyes. [The horse] has a saddle, reins of snakes. Rotting human skin thrown over the top. Ahead is a skein of multicolored yarn and black and white bloody stones. Sits on a horse that turns his head to follow the staff to the bag of diseases. Around are surrounded by black maidens like her, numbering hundreds of millions, with flowing hair. Meditate like this.

Then follows the song of the view.

Say "one taste of cyclic existence and nirvana ...". So comprehend the taste, equal in essence, of the equality of the natural state of all phenomena of cyclic existence and nirvana. Through this, by the fearless master of yoga, everything is perceived as non-existent since beginningless times. The essence of this accumulation of delusions, clinging to the self, which is poisoned in its essence, in the gift as a method of great donation to the collection of gods and demons of the manifested existence, which does not appear by chance.

The actual gift of the body is as follows. Say "The object of talent, ignorance ..."

Objects of offering such as the gathering of gods and demons of delusion and ignorance, demons-nagas of stupidity, male demons of anger, female demons of craving arise here. When they arise, you offer them the gifts of the assembly, a great corpse for all the gods and demons of manifested existence. While offering, imagine that you are enjoying everything without a trace, showing your greed.

Imagine that with the first Phat - you bring it, the second - they get, the third - they enjoy.

Since you bring it in this way, then all the gods and demons gradually disappear, collapsing. All the little ones are eaten by the great gods. The great ones are eaten by the three main ones. The female demoness is eaten by the male demon Gyalpo. The naga demon devours the male demon gyalpo. The black maiden Remati instantly swallows Gyalpo, the demon naga, down the throat. Imagine that the Black Maiden disappears into the nature of emptiness, free from the mental constructions of the body of teaching.

Imagine that with the first Phat, rest in invisible nature, with the second, nature becomes apparent, and with the third, you gain confidence [of the basic space].

The dissolution stage is as follows. Say "I and the objects of manifestation ..."

Everything, be it the internal, that is, the mind that clings to the self, and the external, that is, the perceived manifest objects, gather in the nature of the heruka, the primordial foundation, awareness-knowing, just like waking up from a dream in the [higher reality] sphere. Through this, all gods, demons, evil spirits, enlightened, living beings, myself, manifested objects, everything harmful and damaged are equally embraced as the highest reality, uncreated nature of great width [of space], primordial purity, nature that has surpassed directions and edges ... Through the first Phat, mix with the sphere of the body of manifestation - energy, the second - head towards the manifestation of the body of pleasure - unaltered radiance, the third - rest in balance in the acquired mind of the body of the Teaching, nature-essence.

Then grant the Teaching, realize the giving-taking of happiness-suffering, fulfill the prayers-good wishes, etc. Connect everything with the command.

Second. White feast associated with dawn.

Say "Phat! Grasping for the self, habitual tendencies ..." At the same time, from the heart of the accumulations-skandhas of the body of magical illusion, which arises in interdependence as something solid, habitual tendencies, the consciousness that clings to the self from the beginning, radiant awareness-consciousness is transferred into perfect purity, heavenly space, primordial foundation, supreme reality. From the unborn realm [supreme reality], the supreme reality of dharmata, the unbroken intrinsic wisdom manifests itself as a magical illusory manifestation.

I myself am transformed by the force of the path into the bodily form of Vajrayogini, white, naked, adorned with bones and in a dance pose. In his right hand is a sword, with which he cuts the impure accumulation-skandha of the body into pieces. Having done this, it scatters [the pores of the earth] in the form of the smallest particles. Left - scatters everywhere, in the main and intermediate directions, meat, bones and blood, moving the trident like a flag in the wind. Having done this, he mixes with hot breath, meat and blood the four elements, fire, water, earth and wind, and the manifest objects that arise outside. Embracing everything in the same way, white, red and blue rays of light appear again, blessing the body, speech and mind of all the Victorious. In doing so, one should imagine that through the deity, by the power of the mantra, other magical manifestations are subdued, their own sensory objects are established. Immediately, all sensory objects of manifested existence, which are similar to magical manifestations that have no beginning, turn into clouds of nectar of immortality, which is offered to the white [deities]. As the nectar of immortality of inherent wisdom, which liberates by the experience of uncontaminated nature, [appears] an ocean of milk and cottage cheese as the own nature of the three whites, mountains and countries of butter and cheese, rocks of the essence of three sweets, sugar, molasses and honey, and other desired riches that fill the sky like clouds. All desired, vessel and contents, externally, internal and unsurpassed qualities and glory of the inexhaustible treasury of heavenly space are distributed as decorations of spontaneous offerings.

Pronounce three syllables as much as you can. By pronouncing the three Phat, imagine that the guests are hearing and gathering.

Sing the song of view: "How wonderful! Enlightened One ..."

When you say "How wonderful!" - self-recognition is definitely gained in meditation and view. Since the enlightened one is not acquired anywhere except for one's own knowledge-awareness, the very essence is enlightened. Since all living beings of the three spheres [of being] are not found elsewhere except for the aspect of manifestation of the base, they appear as living beings. All manifestations of sensual pleasures external and internal, vessel and content, are established as the basis of their own essence. Nirvana and cyclic existence are magical manifestations that arise from their own energy, the essence of Sugata. Because of the interdependence with the non-duality of everything, be it the foundation of the self and the manifestation of the foundation, all dharma particles manifest from themselves, being manifested or composed. Everything again then gathers in itself.

"Phat!" means the explicit formation of a direct vision of the essence of the basis.

"I have a central channel ..." - the nature of the base has three liberations. Whatever manifests itself as a fall or extremes of mental constructions, it spreads in the great Madhyamaka. By me, the yogi who has gained such a distribution, all the dharmo-particles of cyclic existence, manifested existence, and nirvana are perceived as a great emptiness. Therefore, I rejoice at the holiday of the absence in objects of good and destructive, hopes and fears.

Now - I carry out the asceticism of suppression in the sphere of equanimity and lack of selfhood of the accumulation of thoughts of delusion and clinging to the self.

"I, the seal ..." - everything, whether it be cyclic existence, manifested being, and nirvana, are comprehended as not separate from the great seal of emptiness, the natural state. By me, a yogi, all dharma particles are perceived in deep concentration as similar to magical illusions. Through this, the particles of substances that are given now are transformed into the manifestation of the objects of offerings for the invited guests, etc. Thanks to this, the asceticism of cutting off in the sphere [of the higher reality] of the delusions of attachment to matter in objects of various manifestations is carried out.

"I, having completed ..." - by me, a yogi who clearly perceives his own nature of Great Perfection, a natural state, is comprehended as naked awareness-knowledge, which by its vastness embraces all the dharma particles of cyclic existence, manifested being, and nirvana. Through this, now, directly with the help of the mind of asceticism of the perfect purity of the three cycles, the offering, the offering and the act of offering, I perceive the nature of great equality, which is pure and free from mental constructions, being the sphere-base.

With the first Phat, nature becomes visible. With the second, the energy becomes perfect. With the third, imagine that you are gaining vastness, freedom.

As for the material talent of offerings, say "foundation, Sugata ...". Since at the base, the heart of Sugata, compassion, one's own nature and essence are not shared, then the revered guest is a deity who unites the three Higher and three Roots. The guests of the qualities are the protectors that manifest as Vairochana and others of the eight classes of gods and demons, emerging from the feminine line as emptiness and the masculine line as clarity in the play of one's own energy of awareness as a path. By offering the nectar of the primordial wisdom of great bliss, the uncontaminated absolute level, [one obtains] enlightenment in the space of the great width of the all-encompassing body of the Teaching, the primordial basis, primordial purity.

After that, say as above: "Phat! ..." up to "three poisons of the mind ...". This invites guests of mercy, six families [beings], all manifestations that unite in objects of cyclic existence, three spheres accompanying the three poisons of obscurations-klesha from the aspect of the impure mind. [Also welcome] guests of the karmic creditors and the hindering spirit class as manifestations of the aspects of attachment as hindering spirits and demons of the area pertaining to hope. All of them grant, as the wealth of the heavenly treasury, the space of the highest reality, the sphere of the natural non-fabricated state, through the instantly manifested Teaching as the essence of equanimity and non-duality, which surpasses at the level of absolute truth hopes and fears, good and negative.

Say "External perceived ...". As a collection of gods and demons of manifested existence, which are perceived as objects when perceiving the external, the level of the ocean of the desired and necessary, spheres and dharma particles of various manifestations, magical manifestations of the base naturally arises. Thanks to the offering of all this, the habitual tendencies of attachment to the truth of objects perceived as real manifestations are completely purified. Having completely purified, you offer a clearly visible gift - nature that arose from the all-encompassing absence of objects at the absolute level.

Say "Internal perception ...". Internal, which is perceived as a self, a collection of gods and demons of the mind. Here you bring sensory perception, which manifests itself as non-existent magical manifestations of the base. Thanks to this, on its own level, the binding rope of strength [of manifest forms] and attachment to the reality of objects perceived as me or self are released. Then you offer a clearly comprehensible gift - nature, free from the root, without foundation, self-awareness, knowledge, the absolute level.

Say "Intermediate, from the duality of the perceiver and the perceived ...". The mind that arises in the interval [between them] is a collection of gods and demons associated with a continuous stream, when there is no division into the perceiver and the perceived, [there are no] interweaving of mental delusions. This assembly is bestowed without cutting off and attaining all the dharmo particles arising from the state of cyclic existence, the three spheres [of the universe], magical manifestations of ignorance, basic nature. Thanks to this, all manifestations of external and internal objects dissolve in their own state, equanimity without [division into] good and base, without rejection and capture. By doing so, they receive explicit offerings of a nature of great vastness, primordial purity, basic nature.

This is followed by the stage of dissolution. [Say] "The three spheres of the worlds ...". All external and internal objects, the three spheres [of being], the mind of cyclic existence, the manifested dharmo particles - dissolve in the space [of the highest reality] like a magic wheel manifested by a magician. So now [you are] in the vast space of the vajra saint, the great emptiness, the essence with three liberations, the space free from all embellishments. It said "A-la-la! [I am] in the infinity of the great equality of cyclic existence and nirvana! " How wonderful it is!

Imagine that with the first "Phat!" you are transported into the essence of the manifested body, with the second - the body of perfect pleasure, the third - into the body of teaching. And be in balance [in meditative absorption].

Third. A colorful feast associated with daytime.

Say "Phat! My beautiful young body ...". This own body is transformed into a perfect youthful majestic body. In the middle of it is the avadhuti channel like a crystal tube. From it emerges the five-color bindu, the nature of consciousness, mind and wind.

This entity flies into the heavenly space above the crown of the head, like a fired arrow or a meteor. Imagine that you emerge from space [higher reality] as Troma Nagmo of dark blue color, possessing bone ornaments, a cutting dagger and a skull cup. In the dance pose, she stands in the sphere of the flame of primordial wisdom on a seat of lotus flower, sun and corpse.

In the right hand, with a cutting dagger, the material [body] is cut and all pleasures and the body that clings to the self from beginningless lives are collected. Once collected, it dissolves. Also, with a commensurate cutting dagger, the skin is ripped off and [spreads] over the surface, covering the ground. The entire element of space is filled with a mountain of meat and bones, a sea of blood and fat. Before him [appears] dripping on a naturally occurring tripod of skulls. Falling down inside the open neck, [appear] five kinds of meat and five kinds of nectar, which are melted and boiled by the combination of fire and wind. From the steam, boundless clouds of external, internal and secret offerings radiate from there.

On the space of the lands of three thousand [worlds] three white, three sweet, various types of sour, aromas, medicines, cereals and food, various types of jewelry such as gold, silver, copper, iron, jewelry, etc., various types of things, such as clothing, silk, wool, cotton, jewelry, garlands, armor, swords, etc., various kinds of animal forms such as deer, pets, aquatic, various types of birds, etc., [also] mountains, forests, empty terrain, parks, seas, ponds, rivers, tents, houses, places of rest, retinue, servants, friends, etc. In short, it appears as a chakra, adorned with the inexhaustible wealth of everything desired.

Rain falls from space in the form of aspects of three syllables, a blessing of the body, speech and mind of the Victorious. Imagine that by dissolving, it makes everything visible, audible, remembered and tangible possessing the possibility of liberation from the suffering of poverty and misery. Pronounce three syllables as much as possible.

This is the invitation of guests. Speak, starting with "Permanent protector ...".

[Imagine that there are] guests of veneration, Jewels, such as the Three Jewels, Three Roots, etc., guests of qualities, protectors, such as the protectors of the white side of the seventy glorious Protectors, etc., guests of mercy, six families [beings], such as beings of the three spheres, living beings in an intermediate state, etc., guests of karmic creditors, a family of hindrances, such as gods and rakshasas of manifested existence, negative influences, hindrances, etc. All come, manifesting like vultures swirling over meat. Imagine this.

Meditate that through the three Phat gather from above.

This is the actual offering of gifts. Speak beginning with "Refugees, Jewels ..." To guests who are invited in this way, offer the substances of offerings that manifest as their own nature an inexhaustible celestial treasury of offerings that correspond to their own minds individually. Through this, the worshipers, by satisfying the mind with the taste [of oneness] of bliss and emptiness, complete the two accumulations of beings, me and others. The guests of qualities, softened and satisfied, carry out activities for protection, protection and friendliness. The guests of mercy, rejoicing and rejoicing, pacify individual sufferings together with cause and fruit. The guests of the karmic creditors, when satiated and satisfied, generate the jewel of the enlightened attitude in the [mind] stream. And they adhere to the constant state of the unchanging vajra. Imagine this.

[When you present], imagine that with the first "Phat" - you bring, with the second - they receive, with the third - they are satisfied.

This is the stage of completion along with the offering [merit] and the wish. Speak beginning with "May all beings through this virtue ..." Through the virtue of giving offerings, all beings are sealed with a wish for liberation at the summit of the original foundation.

In the end, everything, be it those for whom the offerings are made, the one who makes the offerings and the offerings themselves, rest in nonduality and in balance in the unborn first Enlightened One.

Imagine that with the first "Phat" you are transported into the essence of nirmanakaya, with the second - into the essence of sambhogakaya, with the third - into the essence of dharmakaya.

Fourth. Red feast associated with the night.

Say "Phat! Impure elements ...". Imagine that from an illusory body, solid due to dirty elements due to actions and defilements, moves along the path of the central channel, suchness, an aspect that has five types of color, bindu [as a unity] of pure consciousness and awareness. And like a shot with an arrow to the stars, it goes into space from above.

Takes off with the first Phat. With the second, he appears in bodily form from the dharma space. With the third, it instantly [transforms] into a dark blue Troma Nagmo, decorated with kapala and bones. [Standing in] the dance position, she is on a seat of lotus, sun and corpse, [abiding] in the realm of the blazing flame of primordial wisdom. Imagine this.

With the right hand, with the help of only a commensurate cutting dagger, the skin of the body is ripped off. Imagine that after destroying the forms on the surface of the earth wide by liberating skandha, [everything gathers on the skin like] a mountain of meat, a sea of blood, separate banks of bones, accumulations of molten fat. Clouds of sensory objects emerge from the hot steam. From the space above them pouring rain of white syllables Om, red Ah and blue Hum. Through this, everything is transformed into the essence of pure nectar, liberating by eating. [When you put it this way] say "Om Ah Hum."

From the heart of Troma Nagmo, myself, [rays of light] radiate. Imagine that eleven dakinis of primordial wisdom from the main and intermediate directions, top and bottom, are invited by rays of light, together with their retinue, surrounded by an assembly of gods and rakshasas of manifested existence, along with a class of one hundred thousand tens of millions of dakinis.

Meditate that by means of the three Phat gather above.

Command them, starting with "Mother! Dakini of primordial wisdom ... "[Further, imagine that you are offering] to the collection of one hundred thousand tens of millions of dakinis from the retinue and the very dakini of the Buddha family in the center, along with the assembly of gods and Rakshasas of manifested existence - stupidity from defilements and diseases arising from it, negative influences and habitual tendencies along with the accumulation of meat and blood.

With the first "Phat!" eats with the mouth of the Buddha-dakini. With the second, he tastes in the mouths of a congregation of one hundred thousand ten million dakinis. With the third, gifts [appear] before the face of the gods and Rakshasas of manifested existence. Imagine that through this the mind is satisfied through the taste [of oneness] of bliss and emptiness. Having become satisfied, one hundred thousand gods and rakshasas of manifested existence dissolve in dakinis. Dakinis, numbering one hundred thousand, dissolve into Buddha-dakinis. Buddha-dakini dissolves in the realm of the three-body dakini.

Likewise, [imagine in relation to] the Vajra family in the east with anger and diseases arising from it, negative influences, etc. [Also act in relation to] the Ratna family in the south along with pride and the diseases and negative influences arising from it. [Also act on] the Padma family in the west and longing desire and the illnesses and negative influences arising from it. [Also act against] the Karma family in the north and with jealousy [or envy] and the illnesses and negative influences arising from it. [Also act on] the Khecchhari family above, as well as the three poisons and the diseases and negative influences arising from them. [Also act on] the families that support the intermediate directions and the eighty-four thousand defilements and the illnesses and negative influences arising from them. [Also act in relation to] the family that acts from below, the duality and the diseases and negative influences arising from it. [Also act in relation to] the family of heart obligations in between, ignorance and illnesses arising from it, negative influences, etc. When transforming, use the position of contemplation, as shown above.

The dissolution stage is as follows.

Speak, beginning with "Bad and good objects ..." Finally, the one to whom you offer, the one who offers, and all the objects of the offering [become] possessing three complete liberations, which transcend the characteristics of good and bad conditions, benefit and harm, cause and fruit - [appear as having] enlightenment in the realm of the holy Vajradakini.

With the first Phat, the nirmanakaya is formed, with the second, the sambhogakaya, with the third, the essence of the dharmakaya. [When you do] rest in balance.

What is said here in a similar way is [indicated] from the position of entering into a complete analysis of common chod texts. [Having done so] discard additions from extensive clarifications. [This is how] the compressed [clarification] gathered in the heart about the essence of the clarifications of contemplation [in that] is associated with the records of the white feast and others. Alternatively, drink the nectar from the mouth of the incomparable guru. Cut off the rope of arrogance through deep experiences of listening, contemplation and meditation. Once you have done so, play the damaru and the bell. Cultivate the power of understanding and

speech. Don't be proud when you cut it off through understanding. Free yourself from the outer eggshell of hopes and fears. Cut off the rope of arrogance by clinging to the self.

Let the level of the Great Mother of the unborn essence become apparent in this life!

Encouraged by Konchog Rabten, a yogi from Yardam Lhurlen, Jigdral Yeshe Dorje, a chodpa practitioner with four Mara demons sleeping in his heart, wrote down in between the practices.

Translated by Dhondub Dorje Tulku (Lama Karma Paljor or O. Filippov).

May it be good!

Mangalam!