

DOWNLOAD PDF THE SIX YOGAS OF NAROPA AND TEACHINGS ON MAHAMUDRA

Chapter 1 : Six Yogas of Naropa - Chinese Buddhist Encyclopedia

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Snow Lion Publications, 2nd edition; 1st edition of , published as Teachings of Tibetan Yoga , pp. According to the secret oral tradition, there is a very soft and gentle kind of vase breathing ideal for tummo practitioners. Chang says that this is done to prevent the leakage of the drop. This can also be understood as a way to help raising the downward voiding wind. Dakpo Tashi Namgyal writes that when the white essence ascends, the red essence follows it up to the head. This kind of bliss is therefore called a Nadi-Bliss. So in the course of Dumo practice, when the yogi concentrates on these Cakras, his Prana-Mind also gathers there. The concentration of Prana-Mind on these key-syllables will spontaneously stir up the desire-passions which the bijas represent. As a result, the yogi will feel all the great passions, such as lust, hatred, doubt, pride, etc. All kinds of distracting and distressing thoughts and sicknesses will arise, thus impeding his devotion. Because of the concentration of Prana-Mind in the Cakras, he will also have a variety of delusory visions in dreams, in meditation, or in the waking state. This is when he should pray, repent, cultivate the Bodhi-Mind, strengthen his spirit of renunciation, and observe Sunyata in order to conquer these hindrances. He should also practice bodily exercises to untie the nadi-knots in the different Cakras. He should know that all these hindrances are actually helps, and good signs of his devotion, indicating that he is definitely making progress in the Path. Thus, he should congratulate himself and gladly accept the challenge. To Be is the Blissful Reality of Mind. To Do is the Activity of Love. Alchemy is to transmute emotions , maintaining a homeostasis of harmony and wellbeing. Meditation is to recognize the thought that generates the emotion, observing it with equanimity. Mahamudra is to wake up after dying , having a vision of what has always been, is, and will be.

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Chapter 2 : Six Dharmas of Naropa - Wikipedia

The Six Yogas of Naropa and Teachings on Mahamudra. Ithaca, N.Y.: Snow Lion Publications, (2nd edition; 1st edition of , published as Teachings of Tibetan Yoga), pp., introduction, endnotes.

Alternate Formulations[edit] Other dharmas, sometimes grouped with those above, or set as auxiliary practices, include: Drongjuk Phowa â€” Keown, et al. This is the tantric yoga involving sexual union with a physical partner, either real or visualized. This is always considered as a distinct path. Yantra â€” There are many practices and physical exercises called yantras preliminary to tummo yoga. A good example of this is the visualization on the body as being hollow: The teachings of Tilopa CE are the earliest known work on the six dharmas. Milarepa in turn taught Gampopa. Physical exercises[edit] Before engaging in the actual practices of the Six Dharmas, one begins by doing the "six exercises of Naropa". This meditation and the physical exercises should be practiced in conjunction with one another. Stages of meditating upon the actual path[edit] Inner Heat[edit] Tib. This gives rise to five signs: Four Blissess[edit] Tib. There are various lists, usually some combination of the following: An action mudra is a woman, phenomena mudra is all appearance, commitment or pledge mudra is tummo, wisdom mudra is the meditation deity, and non-duality is the great mudra. While many of the traditional lists of types of consorts to seek out for joint practice to gain spiritual attainments are written for males and from a male point of view, there are some rare instructions for these sadhanas and for consort choice from the point of view of female practitioners. Actual Clear Light[edit] Tib. The four emptinesses are: They are associated with external and internal signs of the appearance of mirage, smoke, fireflies, butterlamp, cloudless sky; and whiteness, redness, blackness, and the clear light of early dawn which resembles a mixture of sunlight and moonlight, respectively. Transference of Consciousness[edit] Tib. Separating the body and the mind without a support is achieved through the emptiness of great conceptlessness whereby the mind is not attached to the body and the body is not attached to the mind. Separating the body and the mind with a support, on the other hand, requires one to imagine the mind as a substance. With awareness one draws the mind up the central channel and then with force expels the mind into the space of the sky. There are two methods to separate a body and a mind with support: Transference in stages involves dissolving the sufferings of the six realms into a bindu which ascends the body and travels upwards in the central channel. Starting under the sole of the feet, each point radiates colored light. Once the bindu has reached the crown, it has the nature of five colors, corresponding to the last five stages black is not counted. This bindu then leaves the central channel through the crown and comes to rest inside the heart of a deity that is one cubit above in space. The mind is rested in equipoise in this state. The second Dalai Lama , Gendun Gyatso has compiled a work on these yogas. A translator and teacher in the lineage, Lama Sarah Harding , has published a book about Niguma and the core role her teachings such as the six dharmas of Niguma have played in the development of the Shangpa Kagyu lineage. Mahamudra and Related Instructions. Editions du Seuil, Paris, Readings on The Six Yogas of Naropa. Translated, edited and introduced by Glenn H. This latter is also the main source of the other informations contained herein. A Dictionary of Buddhism.

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Chapter 3 : Tilopa - Wikipedia

The Six Yogas of Naropa and teachings on Mahamudra by Garma C. C. Chang. The KagyÄ¼ tradition is one of the major schools of Tibetan Buddhism, among whose contemporary masters are His Holiness the Karmapa, Khenchen Thrangu Rinpoche, and Kalu Rinpoche.

His legacy and lessons traversed the Himalayas and shaped the identity and culture of many peoples and continues to have a lasting impact in the modern world. Naropa wore the Six Bone Ornaments upon the moment of enlightenment and is an historic artifact of Himalayan culture. The great translator Marpa was a student of Naropa and received extraordinary teachings of Mahamudra and the Six Yogas of Naropa. By perfectly accomplishing these practices, Marpa obtained enlightenment. His life is upheld as an example of determination, perseverance and endurance. His teachings of the Six Yogas of Naropa are one of the fundamental pillars of Vajrayana Buddhist tradition. His legacy of experiential learning and active compassion helped civilization flourish far beyond its immediate Buddhist community. At the turn of the first millennium, Naropa was born into a long line of kings and noblemen. He embraced a spiritual life at an early age and became Chancellor of Nalanda University. Despite his worldly success, Naropa encountered Varja Yogini, appearing as an old ugly woman, who humbled him by pointing out his spiritual misconceptions and urged him to find his destined guru, Tilopa. Upon finding Tilopa, Naropa underwent twelve major and twelve lesser hardships to purify his karma and test his determination. Upon the moment of enlightenment, Naropa was offered the Six Bone Ornaments by Dakinis and flew into the sky. Today, these ornaments are one of the most revered relics of Buddhism and historic symbols of a great Himalayan odyssey. After attaining enlightenment, Naropa taught throughout the region emphasizing a tradition of experiential wisdom, the Six Yogas of Naropa which include milam dream yoga , tummo the yoga of inner heat , bardo the yoga of the intermediate stage , gyulu the yoga of illusory body , osel the yoga of clear light , phowa the yoga of transference of consciousness , and devotional practice. Today these teachings are considered core tenets of Buddhism. His life and teaching marked the beginning of a new era of Buddhism that continues to thrive in all corners of the Himalayas and the world. Upon this accomplishment, Naropa declared: You have nothing more to do here - return to Tibet. I impart to you the power of my legacy; I appoint you my regent on the Roof of the World. The Land of Snow abounds in potential disciples, worthy vessels for my teachings. Marpa goes on to be a significant Buddhist figure spreading the teachings of Naropa and the Six Bone Ornaments continue to offer devotional support. For close to a thousand years, the Six Bone Ornaments have been used as a relic of devotional support. Devotees believe that worthy seekers of truth may obtain enlightenment by merely seeing it and is regarded as a living piece of Himalayan history. Hundreds of thousands of people around the world flock to the month long ritual to partake in one of the oldest, most sacred ceremonies of the Himalayas. For many, they come to pay homage, others come to receive blessings, but to the people of the region it is a symbol of devotion, compassion and a reminder a rich heritage.

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Chapter 4 : Drikung Kagyu : Mahamudra Teachings - Guru Rinpoche Padmasambhava

Six Yoga of Naropa & Teachings on Mahamudra. Six Yoga of Naropa & Teaching on Mahamudra the application of Tantric techniques as the Six Yogas.

All references included here were available before Literature appeared only after is not included here. Several excerpts have been omitted or edited here because the publications were restricted to initiates; however, these excerpts may be made available to three-year retreat initiates with the proper permissions who write requesting them to the right person. For more information leave a message for Manu here Note 3: This is a work in progress. If you would like to contribute with editing or new annotated bibliography entries from publications appeared before or after and also unpublished manuscripts , you are welcome to do so by leaving a message for Manu here. Snow Lion Publications, 2nd edition; 1st edition of , published as Teachings of Tibetan Yoga , pp. The book is divided into two parts: For more information see www. Yonten Gyatso, Eric translator. Dechen Wangmo, Sara editor. An Introduction to the Esoteric Buddhism of Tibet. Snow Lion Publications, , pp. This work provides one of the best explanations of Highest Yoga Tantra available. Especially complete and clarifying for the completion stage yogas. Jambel Shenpen, at a seminar of the University of Virginia during the academic year Focuses on the system of Guhyasamaja and compares it to the system of Kalachakra. Excellent academic work which also happens to be very concise and readable. Dover, [], pp. It has a chapter on the lung-gom-pa runners perhaps the most detailed description of this phenomenon ever published , tummo or inner heat yoga, and the creation of thought-projections or a telepathic form of communication at a distance. The section on tummo provides some interesting details that are not commonly found elsewhere in the literature on the Six Yogas, such as the display of outer tummo when drying wet blankets, description of some trulkhor exercises, and of some visualizations. Tibetan Yoga and Secret Doctrines: Evans-Wentz; with foreword by Dr. Maret and yogic commentary by translator-professor Chen-Chi Chang. London, Oxford, New York: Oxford University Press, second edition , first edition , pp. Valuable translations, though commentary in introductions and footnotes is often inaccurate and misleading due to the scarce reference literature the editor had access to at the time of publishing this book and his lack of knowledge of secret oral tradition and of actual Tibetan yoga practice. Book IV is a translation of a treatise on the yoga of consciousness transference, or Phowa. Book VI is a translation of a short treatise on the yoga of the Long Hung or an explanation of the fivefold division of the five Buddha families, five wisdoms, etc. The Life and Teachings of Naropa: Oxford University Press, , pp. This book provides a translation of a fifteenth-century work by Lhatsun Rinchen Namgyal of Ragkar, based on a transmission by Phagmo Drupa. It is a very careful and precise translation, although at times difficult to understand because of its philosophical depth and subtlety. It offers fascinating and unique details and insights on the Six or Twelve? It includes a philosophical-existentialist commentary by Guenther. Clear Light of Bliss: Mahamudra in Vajrayana Buddhism. Translated by Tenzin Norbu. Edited by Jonathan Landaw with Chris Kolb. Wisdom Publications, , pp. Possibly the best and most complete commentary and meditation manual on completion stage yogas ever written for a general readership. It follows a secret mantra mahamudra lineage mainly based on the Heruka Chakrasamvara cycle as transmitted in the Gelugpas from Tsongkhapa through Pabongkha to Geshe Kelsang Gyatso. Extremely lucid in its presentation, this is a groundbreaking, pioneering work which blazed the path to other secret-revealing tantric works, such as Highest Yoga Tantra by Cozort; Six Yogas of Naropa by Mullin; and Bliss of Inner Fire by Lama Yeshe all Gelugpas. Clear Light of Bliss provides one of the most complete explanations of the four joys and the unabridged completion stage illusory body practices. For a few commented notes on the four joys from this book relevant to Six Yoga practitioners, click here Gyatso, Geshe Kelsang. Guide to Dakini Land: Motilal Banarsidass, [], [second revised edition, U. Extremely useful book, especially for people embarking on a Vajrayogini yidam retreat. It explains practically everything one needs to know to do such a retreat. It also provides precious details on secret highest yoga tantra practices, especially

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on completion stage and tummo meditations, not found elsewhere. The second part includes several Vajrayogini sadhanas, fire pujas, etc. A very complete commentary and manual, helpful to those who are doing the yidam Chakrasamvara practice. Precious clarifications on the wisdom mudra practice are given here. For commented notes on this book relevant to Six Yoga practitioners, click here Gyatso, Gueshe Tamding. La Dama del Espacio: English translation by Tenzin Wangdak. Spanish translation and editing by Isidro Gordi and Marta Moll. Ediciones Amara, , pp. It explains in Spanish with great detail the meaning of the different parts of the sadhana. It discloses a great number of very precious tantric secrets from the oral tradition – even more than in the books by Geshe Kelsang Gyatso. It also offers an explanation of the Vajra Yogini completion stage practices. Geshe claims that the Gelugpas have the very high teaching of the Central Channel of the Father which is an advanced tummo practice , through which the practitioner may reach Vajradharahood in only one lifetime. The yogic way to perform the six triangles of tummo is described excerpt restricted. During the experiences of clear light and four joys there are no propelling energies left and all that happens then is due to habituation stemming from constant practice excerpt restricted. There seems to be some consensus among various authors that the nature of the Four Joys of ascent is quite different from the nature of the Four Joys of descent. It is not the exiting from a certain point in the body an absolute determinant of the next specific type and place of reincarnation one will experience, but rather the latter indicates from which point the exit took place excerpt restricted. An explanation of the butterlamp-like vision is given, according to Guhyasamaja and Chakrasamvara commentaries excerpt restricted. Almost two hundred pages of very complete endnotes, with precious references to many obscure texts on completion stage yogas, most of them still only in Tibetan. One can see that the International Translation Committee is made by Buddhist and Tibetan scholars of first caliber and the immense amount of data gathered was very well edited in the endnotes. The Life of Gampopa, Snow Lion Publications, [], pp. Very interesting yet quite brief treatise on the Six Yogas of Niguma. Provides unique details not found elsewhere, such as the visualization of the dharmadayas and bija syllables in the body, and the four red suns around the navel for inner heat yoga ; also the different uses of the mystic heat: For an excerpt on the four joys from this chapter relevant to Six Yoga practitioners, click here Mullin, Glenn H. Extremely lucid and clarifying, although not fully academic. For an excerpt from this book on the four joys relevant to Six Yoga practitioners, click here Mullin, Glenn H. Readings on the Six Yogas of Naropa. Excellent translation of six compiled treatises, mostly by Gelug authors of the past, on the Six Yogas of Naropa. First treatise is a poem by Tilopa. Second treatise is a poem by Naropa. Third treatise is by Jey Sherab Gyatso Fourth treatise is by Gyalwa Wensapa Fifth treatise is by Tsongkhapa Mullin as a separate book. Sixth treatise is by the First Panchen Lama Very useful book as it provides unique details on the tradition of the Six Yogas. Edited by Oliver F. Edition Tsaparang, , 95 pp. Leick, introduction by Namkhai Norbu, endnotes, index, bibliography, books by Namkhai Norbu, contact address. Perhaps one of the first books ever published on trulkhor or Tibetan yantra yoga in a Western language. It only shows twenty-four exercises out of the one hundred and eight exercises in the original Tibetan treatise by Vairocana. Sitron Mirigpe Trunkhang Library, c. The book is in Tibetan. Among many chapters and subjects on tummo meditation, Six Yogas of Naropa, etc. It provides illustrations drawings for several movements of some trulkhor exercises on pp. Women in Tantric Buddhism. Princeton University Press, , pp. Original study based on a Ph. This book effectively shows that women – yoginis – had indeed a high status among tantric Buddhist circles of Pala India period 8th to 12th century C.

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Chapter 5 : Six Yogas of Naropa & Teachings on Mahamudra by Garma C.C. Chang

Six Yogas of Naropa & Teachings on Mahamudra Translated and Annotated by Garma C. C. Chang Snow Lion Publications Ithaca, New York USA.

I bow at the feet of the kind lord. You, Marpa Lotsawa of Tibet, With a free and well-favored body And a mind of sadness this summer, hear these words. Tummy Yoga The method of resting the mind is confidence in the view. The method of resting the body is the pith of meditation. Outside is only the illusory form of devas. Inside is just the three nadls and four cakras. Above is the form of the letter HAM. Above and below are the wheels of prana. Practice holding the life force in a vasselike manner. In between the letters, experience bliss, emptiness, and luminosity. This we call the oral instructions of candali. Lotsawa, have you captured prana with precision? Light Yoga In the period between falling asleep and dreaming, In that state of delusion, which is the essence of dharmakaya, Inexpressible bliss and luminosity are experienced. Then, seal that with luminosity And the deep sleep of luminosity occurs. This we call the oral instructions of luminosity. Lotsawa, have you realized mind as unborn? Dream Yoga When experiencing the confusion of dreams, Visualize at the throat the syllable OM radiating light. Through the creation of habitual thoughts: If you dream of a man, he is said to be a male ghost; If you dream of a woman, she is a female ghost; If you dream of animals, they are regarded as nagas; If your dream is happy, you feel exalted; If your dream is unhappy, you feel unhappy. If you do not realize that ghosts arise from the root of mind, You will not exhaust the ghosts of discursive thought. Self-liberating good and evil is the meaning of this teaching. This we call the oral instructions of dreams. Lotsawa, have you realized their nature? Illusory-Body Yoga Outer appearance is only illusion. Inner experience is inexpressible. Day and night, experiences are simply nirmanakaya. This we call the oral instructions of illusory body. Lotsawa, have you experienced revulsion toward attachment? Transformation Yoga The eight doorways are the openings of samsara. The one doorway is the path of mahamudra. When the eight doorways are closed and the one doorway is opened, With the bow of prana, the arrow of mind Is propelled by the bowstring HIK And so consciousness is shot through the aperture of Brahma. This we call the oral instructions of the ejection of consciousness. Lotsawa, can you stop your prana at the right time? Transference Yoga When the time to leave the body comes, One finds another body as an authentic sacred object. Then the seed syllable rides the horse of prana. This we call the oral instructions of the transference of consciousness. Lotsawa, is your prana workable? Bardo Yoga The mind at the time of dreaming Should be mixed with the mind of pardo. Its essence is sambhogakaya. Both the pure and impure aspects of the two kayas of form Are attained when the time of the pardo comes. The pith of dream pardo is the mixing and ejecting of consciousness. This we call the oral instructions of pardo. Lotsawa, are you trained in the pardo? It is necessary to study the outer and inner teachings. Comprehending them will enable you to overcome the two extremes. When uncertainty as to existence and nonexistence is cut, That is the one path from which one does not stray. On this path, how could there be sadness?

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Chapter 6 : Literature Tibetan Tradition Relevant to Six Yogas of Naropa - Mahamudra Enlightenment

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This kind of saying is given by the later followers; but His Holiness Milarepa and Gampopa never so declared in the old days. The practice of Akrul-akor has two aspects: These practices are definitely in accordance with the teachings of Tantra. Making the body full like a vase. Turning like a wheel. Bending like a hook. With the Vajra Mudra shooting the sky and tightening the lower part. Like a dog vomiting, shaking the body. Shaking the head and body, and stretching the limbs. Making the body full like a vase: The Yogi should sit on a comfortable seat in a lotus posture, his body and spine erect; put his two palms on his two knees; inhale the air with the right nostril, and then look to the left and exhale all the air very slowly and gently. Take in the air with the right nostril and look toward the right, and slowly, gently, let all the breath out. Then take in the air with the left nostril and look toward the left; gently let the breath out as before. Next take in the air with both nostrils and let the breath out while the body remains sitting in a normal position. Repeat this manner of breathing three times. Altogether nine repetitions are required to expel all the defiled air within the body. During the inhaling and exhaling, the mouth should not be opened. The yogi should keep his body straight and turn his two fists inward. Then he should inhale very gently and slowly and send the air down below the navel. Meantime he should gulp down the air without any sound, using the diaphragm to press the Upper Prana down and to gently pull up the Lower Prana. Thus, the Upper and Lower Prana meet and unite. The mind should concentrate on the center of the navel Chakra, and one should hold the breath as long as he can as if holding the air in a vase to its fullness. During this breath-holding period, all the body movements should be carried out. Although not a real Akrul-akor exercise, this exercise is called a form of Akrul-akor. At the moment when the yogi cannot hold the breath longer, he should very gently let the air out through the nostrils, but never through the mouth. While doing this, the mind should not think of anything. Turning like a Wheel: Sitting in the Lotus posture, p. Hold the body erect, and turn the waist and stomach clockwise three times; turn them counterclockwise three times. Next bend the body from left to right and from right to left three times; then bend the body forward and reverse it to the looking-up position. Repeat the body-bending three times. Bending like a Hook: Put the two fists, in the vajra-fist manner, upon the Heart Center and stretch them forward with great force, then stretch both arms forward. Use the right fist to make a circle around the head from left to right. As the arm and fist come down, use the elbow to strike the side of the chest. Do the same movement with the left arm from the opposite direction. Then holding the Vajra-fists and putting them on the Heart Center, again stretch them forward with force. Next, stretch both arms to the right, as before, and strike the side of the chest. With the Vajra Mudra shooting the sky and tightening the lower part: Cross the two knees and hold the body erect. Join the fingers of both hands and massage the body from the lower part up to the head; then use the fingers to support the whole body and lift it up. Then suddenly loosen the fingers, and let the body drop down vehemently. Like a dog vomiting, shaking the body: Cross the knees and keep the body straight. Put the two hands on the ground, and then successively lift up the body and the head. As the hands release the support and the body drops down, the whole body should be waved and shaken as though trembling. At the same time exhale the air and utter a prolonged Ha sound, turning round at the waist. Shaking the head and body and stretching the limbs: Put the right hand on the left knee and the left hand on the right knee. Use the fingers of both hands to pull up the knees, then shake the head and body. The yogi who practices these exercises must be acquainted with the art of holding the breath. He must be at ease and gentle. The best time to practice these exercises is before eating, or some time after the meal when the stomach is not too full. These exercises should be practised until the body becomes very flexible and energetic. The Practice of the Visualization of the Stong-ra the Empty Body The Yogi should visualize the image of the patron Buddha as before, but now he should especially visualize the interior of the body as clear and transparent, like crystal,

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from the top of the head to the soles of the feet. In this manner, the yogi should try to stabilize the visualization. The practice of mental visualization and the physical exercises should be carried out alternatively. The Stong-ra practice is to visualize the body without the slightest shadow or obstruction as if one were seeing a clear rainbow. Because of this Stong-ra practice, the greater pains or hazards will not arise; even if these pains do arise they can be subdued by the practice of Stong-ra visualization. This is the special advantage of practicing Stong-ra as well as the physical exercises. Though one may not find many accounts of the Stong-ra and physical exercises in the main Tantras, these are the pith-instructions taught by the masters. Furthermore, in the practice on Rtsa 56 and prana it is sometimes difficult to attain Samadhi through the gentle or soft practice; therefore, the radical or strong practice is needed. In that case it is believed that these preparatory practices will minimize hazards and obstacles. The classifications of the Path; and the instruction of entering into the Path. There are different ways to classify this teaching—some divide it into two groups; some, into three, four, six, or ten. However, from the viewpoint of befitting the different dispositions or capacities of human beings, the teachings can be classified in three groups. First, the teaching that enables one to become the perfect Buddha in this very life; second, the teaching that enables one to become Buddha in the Bardo state; third, the teaching that enables one to become Buddha in future lives. From the viewpoint of the nature of the practice, the teaching can be divided into the ordinary Perfecting Yoga, and the outstanding betterment practice of the Perfecting Yoga. The latter is not usually found in the teachings of the masters of this school Kar-gyupa, who mainly depend on the pith-instructions alone. However, those masters in the Marpa school who held the tradition of preaching the Tantra do accept this type of teaching. Especially have I learned the teaching of Heat Yoga and Karmayoga. Thus, for me, was the essence of the teachings of the Whisper Succession illustrated. In particular, he relied on the practice of the Heat Yoga of the Vajra, which produces the four blisses. Later on, through the practices of Karmayoga, the four blisses were also raised within him. From this we know that, in the teaching of Hevajra, he relied mainly on the Heat Yoga and Karma-yoga. Thus have I learned the teaching of the Path of the Five Steps. As for the teaching of Transformation Yoga and Yoga of Entrance, he mainly derived them from the masterly Gdan-bzhi Tantra. According to the classification of the Six Yogas of Naropa, the yogas are: It is better to appropriate the Light-of-Sleep 61 to the Yoga of Illusory Body; also it is more convenient to classify the Transformation Yoga and the Yoga of Entrance as one. The pith-instruction of Milarepa stated: These six teachings are the heart-like pith-instruction of Marpa, the final teachings of the Whisper Succession. No other teachings of any Path-with-Form can be found superior in essence to these. There is no other temporary or final instruction that does not belong to this teaching. The teaching of the Six Yogas is itself the Perfecting Yoga. Those who declare that there are other teachings more profound than the Six Yogas of Naropa, speak nonsense. Here it is proper to point out that, in general, the highest Perfecting Yoga must first provide the method of inducing p. This teaching is indispensable, though there are a great many different methods given by accomplished yogis who relied on different Tantras. In this teaching of Six Yogas, the method of meditating on the [gTummo] 62a or the short. Through the entrance of the air into the Central Channel, the four blisses are produced, and finally, the Mahamudra Innate Wisdom. In this profound Teaching of Skillfulness 63 is not relied on, but, instead, the practice of the Samadhi of Absolute-No-Thought, the Yogi will reach the state of Mind-Consolidation in which bliss, illumination, and non-thought are experienced. This state of Mind-Consolidation, however, is a common stage: Hinayana, Mahayana, Paramitayana, and Vajrayana all have the knowledge and experiences of it. It is by no means special; therefore, it is of great importance that one should not confuse the teaching of this Mind-Consolidation state with the special Tantric Skillful Path. When Gampopa first met Milarepa, he told Milarepa that he was able to remain in Samadhi with perfect concentration for many days in a single period. But Milarepa told him that no butter can be produced by squeezing the sand; moreover, the Samadhi he had engaged in was by no means enough. One should well understand this important point. We have always heard it said that the teaching of Heat Yoga of the Kargyutpa is the very best; however, this p. Consequently, as the prime goal is reached, there is no need to pursue any

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other teachings of the Perfecting Yoga. By the practice of the meditation on the Dumo fire, the air enters into the Central Channel and goes through the progressive process of entering, remaining, and dissolving. By means of this power the Bodhi-Heart is brought under control.

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Chapter 7 : The Naropa Fellowship

Six Yogas of Naropa & Teachings on Mahamudra has 5 ratings and 1 review. Chibuike said: Essential reading on levelling up meditation practises. Excellent.

The earliest figure is the tenth century poet yogi Saraha , and his student Nagarjuna not to be confused with the earlier philosopher. Niguma is an important source for the Shangpa Kagyu lineage. Its aspect of great compassion is apparent yet devoid of any nature. Manifesting clearly like the moon in water; It is beyond all terms, boundaries or center. Polluted by nothing, it is stainless and beyond hope and fear. It cannot be described, like the dream of a mute. This classification existed since the time of Bu ston Rin chen grub This compilation includes the above three collections, along with the Anavilatantra and texts that teach a non-tantric "instantaneous" approach to the practice by an Indian master named Sakyasribhadra. He is responsible for much of the development of Kagyu monastic institutions and for recording the teachings of the lineage in writing. Gampopa also states that mahamudra is "the paramita of wisdom , beyond thought and expression. The current 14th Dalai Lama and Lama Yeshe are some of the modern Gelug figures which have written commentaries on this key Gelug Mahamudra text. Some parts of the transmission are done verbally and through empowerments and "reading transmissions. According to one scholar, most people have difficulty beginning directly with formless practices and lose enthusiasm doing so, so the tantric practices work as a complement to the formless ones. The ordinary practices are samatha calming and vipasyana special insight. The tradition also culminates with certain special enlightenment and post-enlightenment practices. They are as follows: Outer and inner preliminary practices and one-pointedness: Wangchuk Dorje mentions that one can use a wide variety of supports, visual objects like a candle flame, but also sounds, a smell, etc. Mindfulness of breathing practice is considered to be a profound means of calming the mind to prepare it for the stages that follow. It is the portrait of your mind in some sense The traditional recommendation in the lineage of meditators that developed in the Kagyu-Nyingma tradition is based on the idea of mixing mind and breath. In retreat, each contemplation would typically be assigned specific time periods. It is perfectly still? One tries to closely examine the arising, existence, and ceasing of thoughts, possibly posing oneself questions so as to better understand this process, such as "how does it arise? What is its nature? One looks at the way in which phenomena of the external senses occur in experience. Usually, a visual object is taken as the subject. One repeatedly looks at the object, trying to see just how that appearance arises in the mind, and understand the nature of this process. One possibly asks questions such as "what is their nature? How do they arise, dwell, and disappear? Is their initial appearance different from how they eventually understood? One investigates questions such as "what is the mind? What is the body? Is the body our sensations? What is the relation of our sensations to our mental image of our body? When the mind is still, one looks at that, and when the mind is in motion, one looks at that. One investigates whether these two stages are the same or different, asking questions such as "if they are the same, what is the commonality? If different, what is the difference? One now looks again at each of the five, but this time repeatedly asks oneself "What is it? The settled mind, The moving or thinking mind, The mind reflecting appearances, The relation of mind and body, The settled and thinking mind together. The above practices do not have specific "answers"; they serve to provoke one to scrutinize experience more and more closely over time, seeking to understand what is really there. According to Roger Jackson: In an actual meditation session, this involves, first of all, analyzing whether the meditator who has achieved tranquil equipoise actually can be found in an ultimate sense. Seeking the meditator both within and apart from the various elements, one encounters the meditator nowhere; seeking ultimacy in phenomena dharmas , one encounters it nowhere. Thus, one comes to abide in a space-like awareness of the void nature of both the person and dharmas. Next or, alternatively one examines more carefully whether the mind itself can be found in an ultimate sense: Dalai Lama and Berzin: In the period between meditation sessions rjes thob , one should see all appearances as deceptive sgyu ma , as existing differently than they appear, but one must at

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the same time recognize that their ultimate voidness does not preclude their conventional functioning, any more than conventional functioning gives them true existence. By meditating on the one taste of all things, the meditator will cognize the one taste of all these things. The diversity of appearances and nonappearances, mind and emptiness, emptiness and non-emptiness, Are all of one taste, undifferentiable in their intrinsic emptiness. Understanding and lack of understanding are of one taste; Meditation and nonmeditation are nondifferentiable; Meditation and absence of meditation are unified into one taste; Discrimination and lack of discrimination are one taste In the expanse of reality. By perfecting this [nonmeditation] stage the meditator attains naked, unsupported awareness. This nondiscriminatory awareness is the meditation! By transcending the duality of meditation and meditator, external and internal realities, the meditating awareness dissolves itself into its luminous clarity. Transcending the intellect, it is without the duality of meditation and post-meditation. Such is the quintessence of mind.

Chapter 8 : Naropa Stories and Teachings – The Gold Scales

Chang, Garma C.C. The Six Yogas of Naropa and Teachings on www.nxgvision.com, N.Y.: Snow Lion Publications, (2nd edition; 1st edition of , published as.

Chapter 9 : Six Yogas of Naropa - Rigpa Wiki

The Six Dharmas of Nāropa (Wylie: na ro'i chos drug), also called the six yogas of Naropa, are a set of advanced Tibetan Buddhist tantric practices and a meditation sādhana compiled in and around the time of the Indian monk and mystic Nāropa (CE) and conveyed to his student Marpa Lotsawa.