

# DISPELLING THE DARKNESS OF THE MIND

A COMMENTARY ON THE ELEVEN YOGAS  
OF THE GENERATION STAGE OF  
VAJRAYOGINI



COMPOSED BY CHUBSANG  
RINPOCHE

DECHEN LING PRESS

© David Gonzalez, 2003, 2011

Herein lies the condensed commentary on the essential visualizations of the Generation stage of the Venerable Naro Dakini entitled “*Dispelling the Darkness of the Mind.*”

Namo Guru Vajradharma

The kind guru who is the embodiment of the three objects of refuge,  
Inseparable from the Mother of the Conquerors,  
the Powerful Goddess of Dakini Land.  
By drinking the essence at your lotus feet  
I will compose the condensed essence of the method for meditating on generation stage.

Having obtained an excellent body of leisure those with the intelligence to discriminate between what to adopt and what to discard and having met the Conqueror’s teaching should thoroughly train themselves in the union of sutra and tantra. This is the supreme method for progressing on the profound path of highest yoga tantra. Of the sixteen million mother tantras the principal deity is Glorious Heruka Chakrasamvara and the essence of that is the will be explained in

the commentary on the visualizations of the generation stage of the Jetsun Naro Dakini.

First train your mental continuum in the common path. Also obtain any complete highest yoga tantra empowerment making one suitable to enter this ripening path. Obtain perfectly the blessing of the four empowerments of the sindhura mandala of this tradition that makes you suitable to meditate on the liberating path. Such a person should protect their vows and commitments as they would their lives and then practice the self-generation composed by Je Sachen [Kunga Nyingpo] in accordance with their vows.

Begin your practice with the *Yoga of Sleep*.

Mahasiddha Luipa stated:

“At day break – The bhagawan vajra-holder  
At night fall – the dakinis, so it is said.”

This is a teaching of mother tantra therefore we should begin our practice at night as it will be easier to achieve realizations and so forth. Then

we should practice the *Yoga of Rising* but prior to that we need the pith instructions on sleeping.

## THE YOGA OF SLEEPING

There are two teaching traditions on the yoga of sleep depending upon which way you practice.

First imagine your dwelling as the nature of bliss and emptiness and visualize it as a double tetrahedron, in its center on a lion throne is a lotus of various colors with eight petals. On top of that imagine yourself in the aspect of Vajrayogini only without the ornaments and implements. On the lion throne imagine you lay with your head towards the northern petal with your head in the lap of your root guru who is in the aspect of Buddha Vajradharma sitting on a moon and sun seat. Imagine this all to be the nature of light, and while maintaining mindfulness of this go to sleep.

Moreover, while lying down to sleep you can think back over the day and observe whether you engaged in virtuous or nonvirtuous actions with

your three doors. If you engaged in nonvirtuous actions develop regret, make confessions, and vow to restrain yourself. If you engaged in virtuous actions meditate on joy. Develop faith and devotion for your guru and the Three Jewels. Develop confidence in cause and effect and recall your virtuous thoughts. Make the determination that tomorrow morning when you arise you will engage in virtuous and beneficial actions. Go to sleep thinking of how important it is to make effort to extract the great meaning of this human life.

## THE YOGA OF RISING

At dawn time, imagine you are awakened by heroes and heroines abiding in space, playing damarus and reciting the three-OM mantra with a joyous sound. Imagine you arise in the aspect of the yogini with the ornaments but without the hand implements. Due to your respectful devotion towards your guru, he is delighted and melts into a ball of red light the size of an egg and enters through the crown of your head. He then dissolves into your mind appearing clearly at your heart as a red letter BAM making it extremely

bright where he now abides. Furthermore, while rising develop joy thinking “It is amazing that I haven’t died.” Contemplate, “I must not waste the meaning of my human life.” Imagine oneself as the goddess and offer yourself heavenly garments while thinking, “To attain enlightenment I must practice Dharma.” Also, while you are putting on your clothes contemplate, “Now that I am alive with this human body I must accomplish the Dharma.”

While you are bathing imagine that the water is the nature of the deity and is coming from vases [held by empowering deities]. At the heart of oneself as the deity imagine the seed-syllable radiating rays of light and invokes the deity to space before you in the aspect of the five goddesses. With the water from their vases they grant you empowerment while reciting “Just as when the Buddha was born...” and so forth. Recite the hundred-syllable mantra and imagine obstacles, impurities, obscurations and non-virtues are purified and at the end of the outer cleansing the empowering goddesses dissolve into you. Imagine your awareness becomes radiant

and pure and anything inappropriate you incurred is cleansed.

By contemplating in this way, your mind becomes cleansed and lustrous by washing. Without such purification it would be improper to make praises to oneself.

Although these are the practices for the meditation breaks, they should be conjoined with the stages for the practical application.

Next, sweep the meditation house and set up either a painting or a statue of your guru and deity and arrange offerings in front of them. Next, in front of yourself set out your vajra, bell, inner offering and so forth, as well as the extensive sadhana. Sit upon a comfortable seat and either face west or imagine you are facing west.

## THE YOGA OF EXPERIENCING NECTAR

At the beginning of your sadhana practice you should [eat] qualified nectar pill or put one in an



inner offering container. With the tip of your ring finger of the left hand draw a tetrahedron on the palm of your right hand starting from the point facing your wrist and moving up towards your index finger and then straight across to your little finger and then back to the point facing your palm. Then, by extracting from the center the essence of the nectar that is the nature of bliss and emptiness, place it on your tongue and imagine your body is filled [with nectar] through tasting it. Your negativities and obscurations are purified; your mind and the mind of the guru-deity become inseparable and appear clearly in the aspect of a letter BAM at your heart which becomes bright. Imagine that through the dissolution of the nectar you generate the realization of bliss and emptiness. Then place your mind in meditative equipoise.

## THE YOGA OF THE IMMEASURABLE

Imagine you are abiding in the pure land. In the space before you on an extensive lion throne level with your brow is a broad green four-petalled lotus. In the center of that is a lotus of various colors and a sun mandala. Upon this appears your

kind root guru in the aspect Chakrasamvara with four faces and twelve arms together with the Mother and standing on a Black Ishvara and Kalarati. Starting in front of him and going counterclockwise are all the lineage gurus in the aspect of Buddha Vajradharma. On the front lotus petal are the dakinis and the deities of the four classes of tantra. On the petal to the right [of your root guru] are all the sutra buddhas. On the back petal are all the Dharmas of sutra and tantra in the aspect of scriptures. To his left is Manjushri surrounded by all the bodhisattvas together with heroes and dakinis. Beyond the lotus is four-armed Mahakala. Surrounding these are all the dharma protectors such as the Lords of the Charnel Grounds and so forth. In this way clearly visualizing the objects of refuge and recite “In the space before me...” and so forth.

Next, contemplate “I am unable to bear the fearful fact that I and all living beings are trapped in samsara and in the lower realms, but I have faith and confidence that the objects of refuge have the power to protect us.” Then imagine all living beings are surrounding you and with one

voice, they all recite in unison “I go for refuge...” and so forth many times.

By contemplating, “I myself am seeking to attain the state of complete enlightenment and I am striving to accomplish the welfare all sentient beings by establishing them in the state of enlightenment” is called “wishing bodhichitta.” Not merely wishing, but making actual effort to accomplish this aim is called “engaging bodhichitta.” If you maintain mindfulness of these points while you and all others recite [the verses of going for refuge] three times, it will include all four immeasurables.

Then supplement this by folding your hands in prayer and reciting the praise of going for refuge and supplicating the objects of refuge. By doing this, five-colored lights and nectars enter into you whereby the nature of all negativities and obscurations of body and mind are purified. Imagine all sentient beings’ bodies transform into the enjoyment body and their minds transform into the truth body after which each one travels to the pure lands.

The objects of refuge, such as the heroes, dakinis, and dharma protectors transform into the aspect of white light and dissolve into your crown. The Dharma transforms into the aspect of red light and dissolves into your throat. The gurus and deities transform into the aspect of blue light and dissolve into your heart whereby your body speech and mind are blessed. Then imagine you generate the realization of bliss and emptiness.

At this point in the session it would be very good if you were to accomplish the Vajrasattva meditation and recitation therefore imagine on your crown is Vajrasattva sitting in union with the Mother. Make strong requests that all the negativities, downfalls, broken vows, and transgressed commitments will be purified; make requests in this way while reciting the hundred-syllable mantra. One should know how to visualize the stages in detail by studying the commentaries.

## THE YOGA OF THE GURU

In the space before you, on a lion throne, upon a lotus, sun and moon stacked sequentially is Hero

Vajradharma complete with body color, ornaments, and clothing who is in essence your guru as the “all-encompassing jewel.” Recite from “In the space before me...” up to “...he is the nature of...” You should know how to generate the Guru. Through understanding the need to purify the impurities in your mental continuum, make the request “The buddhas of the three times...” and so forth three times. Requesting in this way Guru Vajradharma dissolves from the lion throne upward, melts into light, and descends through the crown of your head. This splendorous red light that entered through the crown of your head comes to your heart and transforms into a red letter BAM. Imagine [your mind and your Guru’s mind] become inseparable while reciting the request, “My root guru out affection for me...” up to “Requested this way I enter into the meditative equipoise of bliss and emptiness and my guru dissolves into me.”

## THE YOGA OF GENERATING ONESELF AS THE DEITY

At this time we purify the basis of death, intermediate state, and rebirth. The purifying

agent is meditating on dharmakaya, sambogakaya, and nirmankaya with the path that purifies. Therefore we must have a meditation that is concordant with death. There are detailed commentaries on how to conduct this. Fearing too many words I have not written it here. The actual way to meditate is to develop a forceful, uninterrupted intention to accomplish the actual dharmakaya to be able to perfectly accomplish the welfare of sentient beings. The guru's mind and your mind have become inseparable bliss and emptiness appearing in the aspect of letter BAM. That very letter BAM like water flowing from a mountain spreads out to one's own body, then one's house, as far as one can see. The kingdom, the three thousand worlds, and all realms throughout space are pervaded by the single letter BAM.

Make a firm determination that all worlds and the inhabitants have become the nature of bliss and emptiness. Then imagine the letter BAM collects from the edges like mist on a mirror, then from the outer edges your body disappears into the letter BAM. Then the BAM becomes smaller and smaller and at this time imagine the earth

element is dissolving into the water element and you see the mirage appearance. Next, the head of the BAM dissolves and the water element dissolves into to the fire element and you perceive the smoke appearance. Then when the head of [the BAM] dissolves into the crescent moon, the fire element dissolves into the wind element and you perceive fireflies. When the crescent moon dissolves into the drop the wind element dissolves into consciousness and you experience candle-flame appearance. When the drop dissolves into the nada you have the first of the three empties called “white appearance.”

While the nada dissolves into the lower curve you have the second empty, “red increase.” While the second curve is dissolving you have the third empty, “black near-attainment.” While the tip of the nada disappears you have the fourth empty, completely empty without any appearance. With a mind of great bliss ascertain the lack of true existence of all phenomena and imagine it is the resultant time mind of Vajrayogini and develop the thought of being the actual dharmakaya.

Recite from “That very letter BAM...” up to “...AMAKO HAM.” This has concordant aspect with death and is the meditation for

bringing death into the path of the dharmakaya, where death as the basis of purification is purified by the clear light that is the purifying agent.

Next, contemplate how this body of exalted wisdom is not able to benefit sentient beings. Therefore with a beneficial intention to accomplish the welfare of all sentient beings imagine you take on a form body. The basis to be purified is the body of an intermediate state being. Imagine this is accomplished through path of the very subtle letter BAM and develop the divine pride of being the samboghakaya. Recite “From the state of emptiness...” up to “...bliss and emptiness.” This is called “bringing the intermediate state into the path of the samboghakaya.”

Next, with the thought that with this subtle body you are not able to accomplish the welfare of ordinary beings therefore you need to assume the coarse emanation body. Imagine that below the letter BAM there are two EH letters stacked one above the other and from them emerges a red phenomena source that is two intersecting tetrahedrons with the top side in front and the



one bottom side to the back making six points. On the surface there are twelve [points from the two intersecting six pointed stars]. In the four corners are the four joy swirls. It has a very fine tip and a broad surface. Inside from an AH comes a reddish-white moon, the complexion of desire. Visualize that upon that is a rosary of the three-OM mantra on the edge of the moon clearly arranged, written in Tibetan u-chen script standing upright, starting in the front and going counterclockwise.

Your mind as the letter BAM sees the moon—and like an intermediate state being entering into the womb—you enter in the center of the moon. From this light rays radiate and—similar to being born from the union of these in the womb—you take up the body of the deity. Imagine you accomplish the path of arising as the supporting phenomena source, charnel grounds and protection circle. Reciting the section “From within the state of emptiness...” up to “...this complete transformation” is called “taking rebirth into the path of the emanation body.”

Then visualize sequentially: There is a vajra ground, tent, fence and canopy, with the protection circle spinning counterclockwise. Within that are the charnel grounds and in the center of that are two intersecting phenomenon sources. Inside that is a lotus. The four petals in the cardinal directions are red. The colors of the petals in the southeast are yellow, in the southwest green, in the northwest yellow, and in the northeast black. The center of the lotus is green and the corolla is yellow. In the center of the eight-petalled lotus is a sun mandala with a red swirl.

On top of that you emerge clearly as Vajrayogini. Your right leg is outstretched and treads on the breast of Ishvara's consort Kalarati. Your bent left leg treads on the forehead of Ishvara. He lies on his front with his head bent backwards touching his back. You have a red colored body, one face, and two hands. Your right hand outstretched downward and holds a curved knife made of sky-metal with a five-spoked golden vajra handle. Your left hand holds aloft a skull cup filled with blood that is slightly tilted. Your face looks upward towards the left. On your left

shoulder is a katvanga with a damaru, bell, and triple banner. The katvanga is the sign of the male deity's [Heruka] entire supporting and supported mandala of sixty-two deities. Your hair is soft, black, not tangled and covers the upper part of your body. You possess a youthful body of a sixteen year old. Your breasts are voluptuous and firm with narrow cleavage. Your secret place possesses the six characteristics and is dripping blood. You have a head ornament of five dried skulls that is the crown of the five Buddha families. You have a rosary of fifty dried human skulls of equal size hanging down to your thighs as a necklace. Your lower garment is a bone skirt that hangs from your waist to just below your knees with horizontal strands and pendants hanging from it. This is the close mudra. On the crown of your head are a bone wheel with eight spokes and a red eight-faceted jewel. On top of that is blue five-spoked vajra. These are the symbols of your head ornament. You have earrings, a necklace that is a wheel, bracelets, and anklets. At your heart is a Brahmin thread joined on both sides from the top of your shoulders to the front and back of the underarms and is tied together by precious stones.

Standing in the center of blazing wisdom fire, on the crown of your head is a lotus and moon. Upon this is Vairochana-Heruka, with a white colored body, one face, and two hands. His right hand holds a wheel and his left a bell. He has five ornaments as well as “great ash” smeared on his body making six ornaments and his consort has a similar appearance. Imagine he is your crown ornament as the lord of the lineage.

Recite from “Vajra...” up to “...Upon the crown of my head is Vairochana-Heruka together with the Mother who becomes my crown ornament.” Imagine you are the actual resultant time Vajrayogini and develop strong divine pride; this is the meditation for the yoga of generating oneself as the deity.

## THE YOGA OF PURIFYING MIGRATORS

Immeasurable red light rays radiate from the mantra rosary and letter BAM inside the double tetrahedron at your heart, exit from all your pores, and reach the crown of the heads of all living beings purifying all the faults of the world

and its inhabitants. Imagine all worlds become the phenomena source and all the six classes of beings transform into Vajrayogini. Recite from “Myself...” up to “...their bodies transform” which constitutes the meditation of purifying migrators. These two yogas are said to purify the basis of both yourself and others.

It would be excellent if at this point you were able to bless the channels and elements of your body by meditating on the body mandala. Concerning this method, this is not merely arranging deities on your body. The basis of accomplishment is the subtle parts of your body—the channels and elements—and are what you generate as deities. Furthermore, with oneself appearing clearly as the outer yogini at your heart is a phenomena source with a moon, mantra rosary, and letter BAM. Inside the central channel at your heart is the white element. Inside the central channel at your navel is the red element the size of a mustard seed. At your heart are the four petals of the central channel together with the central channel. Duplicates of each of the channels and elements separate, the letter BAM dissolves and that letter BAM, and

transforms into a red letter AH. To its left is a green YA, behind a red letter RA, to the right a yellow LA, and in front a white letter WA which are the nature of the five exalted wisdom. This is the transformation of the five great letters.

At your hair line is Puliramalaya, the place of your crown is Dzalandhara, the place of your right ear is Odiyana, the place of the back of your neck is Arbuta, the place of your left ear is Godawari, the place of the point between your eyebrows is Rameshōri, the place of your two eyes is Dewikoti, the place of your two shoulder is Malawa, the place of your two armpits is Kamarupa, the place of your breasts is Oté, the place of your navel is Trishakune, the place of the tip of your nose is Kosala, the place of your mouth is Kalinga, the place of your throat is Lampaka, the place of your heart is Kancha, the place of your two testicles is Himalaya, the place of your sex organ is Pretapuri, the place of your anus is Grihadewata, the place of your two thighs is Shaurashtra, the place of your two calves is Suwanadvipa, the place of your eight fingers and eight toes is Nagara, the place of the tops of your feet is Sindhura, the place of your two thumbs

and two big toes is Maru, and at the place of your two knees is Kuluta. [These are the twenty-four outer tips of the channels at the twenty-four places of the body]. At your mouth, navel, secret place, anus, the point between your eyebrows, the two ears, the two eyes and at each nostril are the channels of your senses and is the abode of the eight goddesses of the doors.

Inside the channels duplicates of the elements split off and dissolve into the thirty-two letters of the three-OM mantra. In one instant the channels become the thirty-seven letters, which are the nature of the yoginis. The elements are the nature of the heroes, which appear as the katvangas of the thirty-seven Vajrayoginis. Visualize the colors of their bodies are in accordance with the ritual. The thirty-seven places are the actual external Mount Meru, the four continents, the twenty-four holy places and the eight channel grounds. Imagine those are the deities who constantly abide in the external places and are the actual yoginis. You should generate divine pride thinking, “All the external yoginis and all the thirty-seven deities of the body mandala are abiding within me.” Furthermore,

inside the eight channels at the sense doors are the inferior messengers. The channels and elements of the twenty-four places are the middling messengers and those at the four channels at the heart together with the central channel are supreme messengers. Once we have gained control over the inferior, middling, and supreme messengers we should meditate on them at the inner tips of the channels inside the central channel at the heart.

We make the channels, winds, and drops serviceable by receiving blessings. Through this, the wind and mind will collect in the central channel and you will manifest the realization of clear light that is the union of simultaneously born exalted wisdom of bliss and emptiness. The body mandala possesses the profound and essential features of this special dependent-related. Here, the eight yoginis are included in the prayer that states, “The thirty-seven deities appearing clearly inside the channels and elements.”



## THE YOGA OF RECEIVING THE BLESSING OF THE HEROES AND HEROINES

From your heart, hook-shaped rays of red light radiate from between your eyes and go to the ten directions. It spreads out to the limitless buddhalands and draws back the mantra-born, field-born and spontaneously-born yoginis in the aspect of the entire supporting and supported mandala of Vajrayogini to the space before you after which they all dissolve into one. When you say “DZA” imagine that you summon the exalted wisdom of the complete supporting and supported mandala upon the meditated commitment being. When you say “HUM” the internal and external environments mix like the inside and outside of a crystal vessel and the wisdom beings enter the commitment beings. When you say “BAM” they mix like water placed in water and the wisdom beings and commitment beings are bound inseparable. When you say “HO” the commitment beings dwell within the wisdom beings with delight. When reciting “OM YOGA...” and so forth, make three lotus-turning mudras; first to the left of the heart, right and

then center, and finally the make the embracing mudra while maintaining divine pride.

The way to put on the armor is to place it between the skin and the muscle set upon the surface of the moon disks. With the exalted wisdom of the deities appearing as letters, arrange them so that they can be seen from the outside. Light rays radiate from these letters in their own colors and go from your navel to your secret place, from your heart to your navel, from your throat, at the tip of your tongue to your heart, from the crown of your head to your throat, and from the upper part of your shoulder and your hips imagine the light rays pervade the rest of your body.

Recite “PHAIM” and from “From myself...” and so forth and imagine that the heroes and heroines bestow their blessing. From PHAT PHAT at the top of my shoulders and from the hips to the top of the hands and feet there are four pairs of eight.

## THE YOGA OF VERBAL AND MENTAL RECITATION

Here there are two [types of mantra recitation]; first is verbal recitation. The practical applications of the substance of the mala, their count, and so forth will be briefly set forth. Visualize at your heart are a double tetrahedron and a moon in the center of which is a letter BAM. Surrounding that, beginning in front, and arranged clearly counterclockwise, is the red colored mantra rosary radiating light. Your mind enters into the letter BAM and from that position it is as if your mind is reading the red letters of the mantra that are standing upright. Hold the mala in your left hand, and if possible, on your third finger. If that is difficult, use your index finger. Pull the beads with your thumb towards your heart and recite at least the amount you have promised, this is the “heap recitation.”

Again, from the letter BAM and mantra rosary, light rays radiate and fill your whole body whereby all negativities, obscurations and transgressions are purified. Again, light rays radiate on the tips of which are immeasurable offering substances. The recipients of offering are delighted by the offerings and they grant you their blessings. Imagine all their power and ability

are collected into the aspect of light and they dissolve into your mind in the aspect of a letter BAM bestowing their blessing. Again, a great amount of red light rays radiates reaching all worlds and their beings. All worlds become the phenomenon source and all beings become enlightened. This is the “commitment recitation.” Recite the section from the sadhana and then recite the mantras.

Next follows the first method for meditating on the incidental completion stage. Firstly, establish well the essential points of the body posture. Inside the body is a straight central channel; as straight as an arrow and is clear bright red. The lower point terminates at the secret place and the upper point goes the crown of the head, bends and continues to the point between the eyes where it ends. Imagine inside the channel at your heart is a phenomena source, moon, and mantra rosary. From the two nostrils inhale the winds, swallow some saliva without making any noise, and suppress the winds. Bring the phenomenon source down from the heart to the navel and close the lower doors. Adjust the stomach and the spine; pull up all of the lower winds, bringing

them up from below into embrace. In the corners are the four pink joy swirls spinning furiously counter-clockwise moving back and forth but not touching. The BAM and the nada blazes and instantly your mind enters [the letter BAM] and you hold your breath. When you become uncomfortable, do not exhale through your mouth but release it gently through the nostrils.

Next, follows the mental recitation. Again hold your breath, as your mind as the letter BAM reads the mantra without moving your tongue or lips. Recite three times or more. When you become uncomfortable exhale like before. Continue like that until it becomes difficult, then it would be good to take a rest.

Next is how to meditate on the second incidental completion stage. For this, draw up the letter BAM to the heart inside the central channel as the support for your visualization. At the lower tip of the central channel is a red joy swirl, at the upper tip is a white moon the size of a small pea. At the lower tip as the joy swirl spins inside the central channel it comes up to your heart and your mind becomes very blissful. At the upper tip as the joy

swirl comes from the point between your eyes in a slight arch to the crown of your head and then straight down you experience clear emptiness. These meet and mix at the heart and transform into a pink joy swirl spinning furiously counterclockwise and becoming smaller until it completely disappears. Then you enter into the meditative absorption of bliss and emptiness. This is the way to visualize the verbal recitation, mental recitation and the two incidental completion stage practices. You should alternate between the two incidental completion stage practices.

## THE YOGA OF INCONCEIVABILITY

After either the mental recitation or the incidental completion stage imagine at your heart there is a phenomena source, mantra rosary, and letter BAM as before. Then light rays radiate to the three realms which become the aspect of blue, red, and white lights which dissolve into the upper, middle, and lower parts of your body which dissolves into the nada and disappears. Your mind enters into the meditative absorption

of bliss and emptiness. Reciting from, “From my heart...” onward is the *Yoga of Inconceivability*.

## THE YOGA OF DAILY ACTIONS

From within the state of emptiness you emerge in the aspect of Vajrayogini with the ornaments but without the hand implements. Rising is as before, and then put on the armor to protect yourself. Recite “From emptiness...” up to “...they transform.” Then recite “OM SUMBHANI...” and so forth; twice in the east and above, to the north, to the west and below, to the south, to the southeast, to the southwest, to the northwest and to the northeast going counterclockwise. Then in the intermediate directions going clockwise, this is the actual path of daily actions and establishing the protection. At the end recite, “the roots of virtue from having practiced like this...” and the three verses that say “by this virtue...” and so forth. Also recite *The Prayer to Perceive the Beautiful Face*.

The actions of the three doors are seen as being the play of the three secrets of the deity. Also, imagine your food and drink as nectar and offer it

to the letter BAM at your heart that is the nature of the guru-deity. This is training in the branches of the yoga of daily actions.

Thus, these eleven yogas of the generation stage of Vajrayogini are very secret. If a person practices the meditation and recitation with strong faith in the guru and deity, those of highest capacity will be liberated; those of lesser capacity will, in only sixteen lives accomplish Dakini land and so forth. As the Supreme Conqueror, the Fifth Dalai Lama has said, “Those of middling and supreme sense faculties will be lead to the pure land in this very body.” And, “Those lesser beings will obtain actual attainments.”

The four empowerments have not declined, the lineage of blessing has not degenerated, we haven't transgressed the precepts, and your mind is satiated with faith and devotion. These are the four [validities] of the oral lineage as well as possessing the four validities of the guru, the oral transmission, the commentary, and experience. From these great profundities and something as profound as this, you should make great effort to



practice this supreme method and take the  
essence of the body of leisure.

## COLOPHON

The excellent dance ripening of bliss and emptiness is  
The generation stage of the powerful goddess of Dakini  
Land.

This lamp briefly illuminating and  
Dispelling the darkness from an obscured mind.

The sacred oral instructions of the guru  
Have been arranged clearly without adulteration.  
If there exists some part that is mistaken  
I confess from my heart to the guru-deity  
Having made effort with pure superior intention.

From the force of this virtue  
May the teachings of the Conqueror spread  
And quickly attain the state of  
The meaning of unification.

Shu Bham.

*Thus to dispel the darkness of my mind and to benefit my mind I  
have briefly set forth the essential visualization of the generation  
stage of Jetsun Naropa's Yogini. It was completed on the 'Red  
Side of the Gyal Da Month' and written by Shri Chubsang Tulku  
Tenpai Dronme.*

Churning well the meaning of the ocean of milk  
Of this profound Tantra [has produced]  
This lamp dispelling darkness and clarifying the meaning  
of  
The pith instructions of the eleven yogas of the generation  
stage  
Of the powerful Goddess of Dakini land.

Without corrupting this medicine which benefits the  
minds of many  
By giving dharma, increasing virtue, by practicing tantra  
and so forth,  
May all migrators manifest the grounds and paths  
And quickly attain the state of Dakini Land.

*This text was composed at the home of the Fatherly-Yidam  
written in hand by Tashi Dondrup Chok as an order from the  
mouth of the Dawa Lhamo. May the previously accumulated  
virtue of printer, as well as the virtue of the composer of these  
words increase, and may [all things] virtuous and excellent  
increase.*

## TRANSLATOR'S COLOPHON

This text was translated by David Gonzalez at the request  
of his Guru Gen Lobsang Choephel with the intention to  
benefit English speaking practitioners of Vajrayogini. It  
was revised 2009 and 2011 with many improvements and  
corrections.

All proceeds from the sale of this sadhana goes directly  
Ganden Kachoe Monastery in India.

© Copyright David Gonzalez 2003, 2011



