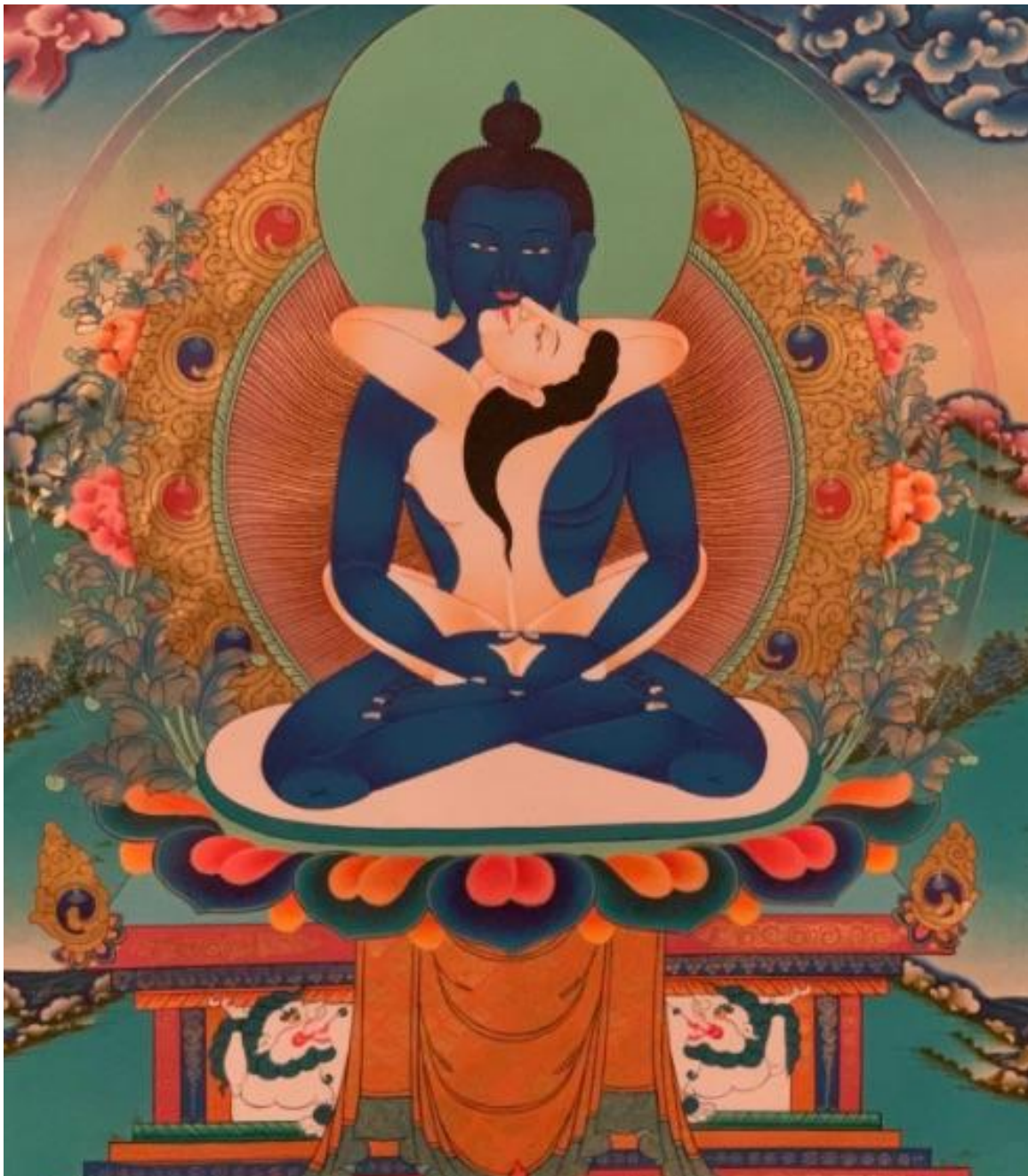


Dream Yoga Root Text



Khenpo Samdup Rinpoche



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Part One: Virtue in the Beginning- The Introductory Section

1. Introduction to Guru Nyida Ozer's Dream Yoga Teaching

There are many different kinds of dream yoga teachings. What I'm sharing with you today is different from the dream yoga teachings you normally hear. This dream yoga teaching is good for people who have received the Bardo Thödol teachings. If you've received the Bardo Thödol teaching, then it is easy to understand this dream yoga teaching. For someone who hasn't yet received the Bardo Thödol teachings, still you can study and learn. These different teachings always help us to increase our understanding and to learn other Dharma teachings as well. It's good to listen to what I am going to share with you, which is followed by one story. This story comes from Guru Nyida Ozer (Nyida meaning sun and moon in Tibetan; Ozer means radiating light) and these are the people who are in his story:

Guru Nyida Ozer: a very high spiritual teacher and tertön who has this dream yoga experience. This teaching comes from Guru Nyida Ozer.

Dorje Gyaltsen: Guru Nyida's younger brother who is a bardo being.

Ama la: mother of Guru Nyida, Dorje Gyaltsen, Tog Din, and Dorje Sitar.

Tog Din: brother of Guru Nyida, Dorje Gyaltsen, and Dorje Sitar.

Dorje Sitar: brother of Guru Nyida, Dorje Gyaltsen, and Tog Din.

Tera Hu: daughter of Dorje Gyaltsen, who is also a bardo being.

Ata: person protecting Ama la's home.

Aku Khampa La A Khu: A friend of Dorje Gyaltsen's from their home village of Tsekara.

Adora: A friend of Dorje Gyaltsen's from their home village of Tsekara.

Nyitsok: A friend of Dorje Gyaltsen's from their home village of Tsekara.

Bardo beings

Guru Nyida Ozer was a high spiritual teacher. This is his story of how he used his dream to meet his younger brother in the bardo. He was practicing from the teachings he had received from the lineage of one of the Indian scholars, Jo Wo Jey Parden Atisha. In this practice, dreams are used in order to recognize previous and future lives and to meet bardo beings. That is the practice Guru Nyida Ozer used in order to meet his younger brother in the bardo. When he woke up from the dream, he wrote down what happened to him. That is what I am sharing with you today. This teaching is part of the Bardo Hearing Liberation, thus: “I prostrate to all the Shitro deities.” When Guru Nyida Ozer wrote down his dream, first he prostrated to all the peaceful and wrathful Shitro deities.

Part Two: Virtue in the Middle- The Main Body of the Teaching

2. Guru Nyida Ozer’s Dream Yoga Experience

Bardo Hearing Liberation

I prostrate to all the Shitro deities.

This took place in the mouse month of the pig year, during the wintertime. I, Guru Nyida Ozer, was in retreat in Lay La Gompa (Monastery) in Tibet. That year, my home village of Tsekara, was severely affected by a disease. There was so much sickness, and it affected the people of Tsekara village greatly. Twenty people died from the disease and one hundred recovered. During that time, my younger brother Dorje Gyaltzen and his daughter passed away. He was thirty-two years old.

Three months had passed since their deaths. During the last three months, I had been in solitary retreat in Lay La Monastery. I felt very sad, and I greatly missed my brother. I wanted to see where he and his daughter were, so I used the practice from the Jo Wo Jey lineage so that I could look into my dream. I had already accumulated the mantras that are required before using this dream yoga practice. That night, I practiced and focused single-pointedly for my younger brother to see

where he was. This took place on the 22nd day of the mouse month, three months after he had passed, during the very early hours of the morning when it was still dark, about 2-3 hours before sunrise. I was asleep in Lay La Monastery, and then I had a dream where I was crossing a big river into the area of Chap Nag, which has a very thick forest. There were lots of people gathering together. Everyone was ready to leave when I arrived. I walked closer to them, and Ama la, my mother, appeared to me. She was young, and she was saying a few people's names.

Ama la: *We are all together here: Nyida Ozer, Tog Din, Dorje Sitar, and myself. Nyida Ozer, Tog Din, and Dorje Sitar, don't stay here at Chap Nag. Please, you three go to Chapkar. Things will go better there. I must go to Tsekara because at this time there are many thieves in the village. They've already stolen twenty of our animals. Ata is taking care of our home, but I'm not sure if he will be able to protect it. I'm going back to check on our home. Nyida and Dorje Sitar, you go first. Tog Din, you come behind me.*

I came here to look for Dorje Gyaltsen. He is very sad at this time, and I am taking care of him. He is going through great difficulty and is suffering. It is very hard to find a beautiful home. I didn't send him to a negative home, but he hasn't found a positive spiritual home yet. I told him that he must wait in the bardo until it is possible for him to find the good rebirth that he so desires, a birth into a virtuous spiritual master's family.

Now, surely you can meet him. If you meet him, talk with him. He is very sad. He speaks of sad things and will share his unhappy feelings with you. That's what he usually shares with me, and I praise him and make him feel happy, joyful, and protect him. Now, I have to go home to see if any thieves are going to steal from our home. Both of you look for

Dorje Gyaltsen and talk with him. If he isn't happy, ask him to cross the river and come to Tsekara village. I am keeping watch over him and protecting him in case he has any enemies. That's why I am here. Now, I have to go back to our village and protect our home from thieves. I must leave first.

Our mother crossed the river and went directly back to our home village of Tsekara. After that, I looked and saw my younger brother. He was carrying a large bundle of wood on his back. His face showed so much sadness, and he had one hand on his cheek with his head tilted. He was singing a song filled with sorrow, and singing the words in a long, mournful way. Dorje Sitar and I were waiting to meet him. Dorje Gyaltsen walked forward and stood close to us.

Guru Nyida Ozer: *Where have you been? I thought you had already passed away. You aren't dead? You have come here. Now we will go back home. We'll go to Chapkar, and that will be wonderful.*

I still couldn't trust what was happening. I was uncertain if what I was experiencing was real or not. My mind was not happy, joyful, or peaceful. It was filled with sadness, and compassion arose for my younger brother. I thought that we were both alive, meeting each other in the living bardo. My brother replied to me.

Dorje Gyaltsen: *I've been EVERYWHERE. There's no place I haven't been. I had one hundred seventeen thousand people with me. Seventy-eight thousand people have fallen into the vast hole in the ground. Thirty-nine thousand are left and stuck here. Some were very scared and tried to escape the storms, so they ran into the forest trying to find safety. Some dug and hid in the ground. Me and some other friends from Tsekara, who had received the Bardo Thödol empowerment and teachings from you, have all been gathering together, and we are all*

protected by our mother. She gave us her robe, and it protects us from hail, storms, and wind. We received the Bardo Thödol empowerment from you, and that's the reason our mother is protecting us. That's the reason we don't get much suffering or difficulty. I didn't follow these other seventy-eight thousand beings into the big hole. I didn't want to go there, and our mother didn't let me go into the big hole. She told me not to go there. Also, she didn't let me take rebirth into a negative family. Other people tried to escape the storms, and that's why they went into the forest and dug holes in the ground trying to find safety.

Aku Khampa La A Khu didn't listen to us and went into the big hole. Now I think he has lots of difficulties. Adora and Nyitsok stayed with me for a long time. Before he left, Adora said to me:

Adora: Your brother told us not to go to a negative home, but we cannot find a great positive spiritual family. This is not possible to find during this time in the bardo. I am so tired, and I've been in the bardo for too long. If I stay here too long, I'm going to fall into the hole. Due to your brother, I've been able to stay with you even though I have created so much negativity, and that's why I have not fallen into the hole. Now I can't stay here because if I do, I will fall into the vast hole. I don't care now if I find a positive spiritual home. It's better for me to find any kind of family to be reborn into, even if it's not a pure family. That is a better choice for me. I'm very scared to stay here. I'll have to look to find a home.

Dorje Gyaltsen: Adora said that and left. I don't think my friend was born into the hell realms, hungry ghost, or animal realm. He couldn't find a positive family, but he could be ready to take rebirth. He could already be there.

After my brother shared that with me, he was filled with even more sadness and held one hand to his cheek while tilting his head. He started to leave while singing a sorrowful song.

Dorje Gyaltsen: *Home and home, spiritual home, very hard to find. That is more difficult than anything on Earth. So dirty, dirty in the negative home.*

Then he put his bundle of wood on his back, and he left. I yelled out to my brother.

Guru Nyida Ozer: *HEY, HELLO! STOP! In Tsekara village, many people passed away. Did you meet them? Who have you met? Have you spent any time with them? What place did they reach?*

Dorje Gyaltsen: *I met many of our village people (Tsekarawa). Some of us met and were quickly separated. Some of us were able to stay together for one day. Five people who received an empowerment from you, we've all been together for ten days. Another lady went and climbed a mountain. I don't know what happened to her. I'm not sure if she received difficulty or not. Other people who were with us were suddenly missing, one by one falling somewhere, but I don't know what happened to them.*

The Dharma is important, especially receiving the Bardo teachings and Hearing Liberation when you are living. That is the time that you really need to familiarize with these teachings. Me and some others have heard the Bardo Thödol. Those of us who have heard the Bardo Thödol know how to pick up the good homes and discard the bad homes. We can choose which is better and which is not good. Also, those of us who can hear all these bardo aspiration prayers and who know the Bardo Thödol

have been gathering to chant these prayers in the bardo. When we were chanting the Bardo Thödol, hundreds of thousands of people were crying. I asked them, Why are you crying? They told me:

Bardo beings: You are so great and lucky. You know how to do these dedications. You have these special teachings. It is an antidote to bardo suffering. You know how to find the right path, the right home. All of you can talk and chant those prayers together. You have the same opinion and can practice together. We cannot do that. That's why we have so much regret and sadness. That's why we are crying. Can you teach us?

Dorje Gyaltsen: I chant the parts of the Bardo Thödol that I have memorized as much as I can, but I'm not really great at it. I just chant.

Bardo beings: Why didn't you liberate in the first bardo when you had that opportunity? Why are you staying here?

Dorje Gyaltsen: When the reality bardo came, the sounds and the radiating lights were SO STRONG, so I lost consciousness, and I could not liberate in that state. I didn't recognize that it was reality. When I was living, I received the Bardo Thödol twice, but I only somewhat recognized the reality bardo. I tried and tried, but it did not appear to me. I think if I had received the Bardo Thödol three times, it's possible that I could have recognized reality. Because I only received the Bardo Thödol twice, that's the reason that until now I haven't recognized this reality bardo. Actually, I really want to be born as a son into a spiritual family. That's what I want. All this time, I have been waiting for this spiritual family home. It's so hard, so difficult to get. I haven't found it yet.

Then my brother began singing a sorrowful song again.

Dorje Gyaltzen: Home, spiritual home, very hard to find in this world. Very dirty, negative home. Negative home is so dirty. All of the conditions are open for taking birth in the lower realms. Very sad, very sad. The bardo is sad.

My brother was singing these words, and then he put the bundle of wood on his back and began to follow the road and left. I ran behind him yelling and pulling him toward me and holding him to make him stop.

Guru Nyida Ozer: HI, HELLO! You don't have to be so sad like that. I can help you get freedom from suffering. You take my message to all these bardo beings. Tell them that in Tsekara there is one monastery, Lay La Monastery, and there is one teacher, his name is Nyida Ozer. Every morning, Nyida Ozer chants and practices Bardo Thödol and also Hearing and Touching Liberation. Ask them to come and listen. Please tell everyone. Please bring all these bardo beings every morning to Lay La Monastery. Tell them Nyida Ozer is going to practice everything for them. I do this every morning, never missing a day. I am going to chant the Hearing and Touching Liberation one hundred times. Also, I can make the ritual tormas together with a water offering as a generosity offering for bardo beings. Then, I chant prayers and dedications. I will do everything I can for bardo beings.

Dorje Gyaltzen: I think most people in our village of Tsekara have already found a slightly better home. We've all been separated for a couple of days already, and I hope they knew how to find a womb birth. I think they've already taken a human birth. All these bardo beings have told us how lucky everyone from Tsekara village is because we had a

teacher who had already taught us how to go through the bardo, and we know how to choose a womb birth. Nyida, you have already helped us. That's the reason our village people knew how to find the right womb birth. That's why everyone is wishing that they had been part of our village and had received these teachings that are so significant.

People from our village, and many other people in the bardo, were all together until we became separated. When we were together, until they found the place of their rebirth, we helped each other and chanted bardo dedications, bardo protector prayers, prayers to remove obstacles in the bardo, and bardo lamp prayers. We also heard you chanting these practices every morning, and we already received that. That's very helpful, and we are truly happy you are doing that.

I really want to take a human birth. That's why I am still waiting here. We have been doing these bardo prayers, and it has helped the other bardo beings. They gained more courage, released some of their fears, and became more cheerful and hopeful. This happened when we chanted the prayers for the other bardo beings. We were able to help others in this way, and we were able to help others find a good rebirth. I feel that is true.

Millions and millions of different kinds of people are gathering together in the bardo. In that group, me and also another three Ngagpas from Tibet are the most powerful in the bardo. These Ngagpas said that when they were in the living bardo, they practiced Shitro Hearing Liberation as their yidam for a long time, and that is the reason they have this power. That benefit comes from Vajrayana empowerments. In the bardo, finding a good spiritual birth is very, very difficult to find.

It is the same as humans in the world trying very hard to find a precious jewel. An impure birth is the same as opening an ant mound. There are so many ants, and like that there are so many impure births. Until now, I haven't found any home to be born into.

I have been together with one hundred seventeen thousand people, and within one month we were all separated. Nyida, you saw the five hundred people I was with when we first saw each other here. Now, only they are left. The other one hundred sixteen thousand five hundred people have all gone. Within 3 days, it could be that these five hundred people will find a birth and we will be separated.

Within one month, hundreds of thousands, millions of people, come into the bardo again. Every month all of these beings have taken birth and millions of new beings arrive. Some go to the lower realms, and some go to a human birth. All of the previous group is going, but so many people are coming in. Some I know, some I don't. I've been here so long already, three months. Everyone from our village of Tsekara has found something and left but me.

Ama la told me not to go to a negative home; they will give me obstacles. So until I find a spiritual pure home, she told me to wait. I told my mother that she isn't really thinking about much, that she doesn't really understand. If I wait too long here for a spiritual family, the big hole could pull me in, and I could fall in there during this time that I'm waiting. If I fall in there, what am I going to do? I am really scared. Every day an unbelievably vast amount of people fall into that big hole. If they are pulling me into that massive hole, what am I going to do? I told our mother that. Ama la told me:

Ama la: *Until you find a spiritual home, I will protect you and not let you fall into the big hole. Also your brother, Nyida, is doing dedications for you. It is hard here, but still don't lose your courage and patience.*

My younger brother could not talk much longer and was being carried off again. He began singing a sorrowful song.

Dorje Gyaltsen: *Now I am going to lose my courage. Now I am really losing my effort. Mother told me not to lose my patience and effort. I am going to lose my effort. It is so hard to find a pure home. That is the hardest home to find in this bardo place.*

My brother placed his hand on his cheek, tilted his head, and was filled with sadness. He picked up his bundle of wood and put it on his back. Then he sighed deeply making a very mournful sound, started walking, and he left. I started crying. Tears were flowing from my eyes. I wiped away my tears and walked to him again. He was very far away already. I followed him and called out to him again.

Guru Nyida Ozer: *HI, HELLO! DON'T GO! I HAVE TO TALK TO YOU!*

Then my younger brother stopped, took the bundle of wood from his back and put it on the ground. Then he sighed deeply and sadly and waited on me. I came close to him and told him:

Guru Nyida Ozer: *You don't have to suffer. I created a Shitro mandala in Lay La Monastery. I dedicate that entire practice to you. Then also, I hired Geshe Lobsang and asked him to chant the Mani mantra for one month. I also dedicate this to you. In Lay La Monastery, I created groups to chant Om Mani Padme Hung. All this I dedicate for you. Whatever virtuous deeds I have done, everything I give to you. I dedicate all of this to you. I also told your wife, who survived, to do these practices. They are*

also doing these practices. That's all dedicated to you. We, all of your family that was left, we always practiced the Dharma and benefited others. We didn't do anything to harm other beings. We tried to help every being. All of that is dedicated for you. Don't lose courage. Don't lose your patience and effort.

Why is this spiritual pure family so important for you? You are in the bardo now. You are in the bardo mental form body. You focus and really put effort to practice meditation. Then wherever you want to go, you can go because you can strongly focus and meditate. We have that teaching in the Bardo Thödol. If you want to go to Padmasambhava's pure land, focus there, make strong aspirations, and chant the prayer. That is better than taking birth in a pure family.

Dorje Gyaltsen: No, my stay in the human realm was too short. I am not satisfied. My human life was too short. I wanted to stay longer than that. Actually, I could have stayed longer than that. There was one girl, Zormo Tang Chungma, and due to her, I wasn't able to stay very long in the human realm. I had karma to stay longer than that, but due to that obstacle, I got the disease and died.

I am so disappointed, and I want to be reborn into a human being's body. I also want to be reborn into a pure family. That birth is very hard to find; it is the same as gold. I had that kind of birth. I was born into a pure spiritual family, and I had good brothers. Due to your kindness brother, I didn't accumulate non-virtuous deeds. During that time, I didn't think about wanting to practice the Dharma. I truly regret that. I didn't stay long enough with my parents and brothers. I didn't have time to stay too long. I also regret that. That time was much too short. That's why I am so disappointed.

Now, I cannot find the same birth as my previous one. Wherever I look, I cannot find a home like that. I had that birth, and I wasn't able to keep that birth. Now I don't have anything, and now I have to find that, but I cannot find it anywhere. That is the hardest and most difficult to endure, and I am very sad. I still really want to take birth in that kind of family, in a spiritual home, as a spiritual teacher's son. I'm dedicating my practice for that. I still cannot find it. I'm still waiting on that.

My brother started crying, and his mind was very upset. He looked incredibly sad. I asked him:

Guru Nyida Ozer: *Where is your daughter, Tera Hu? Did you meet her?*

Dorje Gyaltsen: *Last month, I met her in a big gathering place. We met for a short time, then after that, I didn't know where she went. She was missing, gone. After that I never found or saw her again.*

Then my younger brother was filled with sorrow over missing his daughter, and he began to cry. He began singing a song filled with sadness, and he picked up his bundle of wood, placed it on his back, and sung these words as he began traveling on the path again.

Dorje Gyaltsen: *Joy, joy in the human realm, joy. Suffering, suffering in the bardo. It's short, my life so short. Very sad, sad, that I cannot be with my family. I have no freedom. Such little freedom. Such little freedom.*

Guru Nyida Ozer: *PLEASE WAIT! I have one question for you. Did you meet Yamaranza? Have you seen him? Have you gone in front of him?*

Dorje Gyaltsen: *No, I haven't gone to see him. If I go into the hole, I think I can meet him. I am too scared to go there. I can't even go close to the hole. My mother protects me, and that's why I don't need to go there.*

Most others don't have freedom. No one has a protector. They don't have freedom, and they don't have the opportunity to avoid that. There is no freedom here. That's why all these beings are going into the vast hole. Actually, they are terrified, but they are still going there. Everyone is being pushed in there, and there is no opportunity to turn back.

I'm ready to go.

Then my brother began singing a sorrowful song.

This big, empty dark hole, so scared, so scared. Karmic black wind imprints are so fast, so fast. The cause and effect imprints are so hot, so hot, the same as fire. No one has friends, going everywhere alone, going everywhere alone. All these bardo beings have left everything behind, left everything behind. Non-virtuous deeds are so heavy, so heavy.

My brother picked up his bundle of wood and then started walking on the road again. I followed him and called out to him.

Guru Nyida Ozer: HELLO! I can help you however much I can. Don't despair like that. You can find a pure family in the human realm. In your future life, you can connect with the Dharma. I will pray and make dedications that we can meet in your future life. Don't be sad. You don't have to worry. It's not only you that goes through this. Actually everyone, including me, follows like this. This kind of situation happens for everyone, not only you. You don't have to be sad.

Relax your mind. Relax your mind. Meditate on Chenrezig. Our mother can help you. Our mother who is helping you, that is Vajrayogini. Through Vajrayogini's blessings and enlightened activity, she will help you attain freedom and is protecting you in the bardo. She is your refuge.

Pray to Vajrayogini, and ask her to bless you and watch over you. Chant aspiration prayers to Vajrayogini. I also practice Vajrayogini every 10th day. I pray and dedicate this merit for you.

Dorje Gyaltzen: Actually, in the bardo it is extremely sad, and there is so much suffering. That's the reason I'm saying these sad things, and that is why my voice is filled with sorrow. Comparing myself to other bardo beings, I am much better off than they are. I have more opportunities and peace than the others. You did a fire puja. You did Touching Liberation practice. That really helped me, and it also helps other bardo beings too. Can you please make tsa tsa from my dry ash and bones? Inside the tsa tsa, put the Touching Liberation and the seven lifetimes dharma pill (Kye Den Re Wu). That also helps. The confession practice also is very helpful. Please chant that prayer.

Then he was ready to leave and was about to cross the water. The three of us, myself, Dorje Sitar, and Dorje Gyaltzen, began to cross the long black river together. The three of us went to Chapkar where we saw our mother. Ama la was chanting the Tara prayer. Our mother was waiting for us beside the river that flows through Chap Nag village.

Ama la: I came to receive the three of you here.

She just stayed on the bank of the river and put the dry sand on her body and was doing Tara practice while she waited to receive us. Then we crossed the river. We went to another area across the river, and then I wanted to go to Tsekara village. Then, at that time I woke up.

Part Three: Virtue in the End- Concluding Section

My body was shaking and tears were coming from my eyes. My mind felt sad and empty. Then right away, I practiced the Bardo Thödol Hearing Liberation and Touching Liberation, and then did mönlam practice with lots of dedications. Then right away, I wrote down my dream wishing that it would benefit many other beings.



The Forty-Two Peaceful Deities

Natural Liberation By Hearing

Daily Prayers from the Tibetan Book of the Dead

*Text and artwork from **The Tibetan Book of the Dead** [English Title]*

***The Great Liberation by Hearing in the Intermediate States** [Tibetan Title]*

Composed by Padmasambhava (born late 8th century ce)

Revealed by Tertön Karma Lingpa (born 1350 ce)

Translated by Gyurme Dorje

Edited by Graham Coleman with Thupten Jinpa; Brackets by editor.

Viking Penguin, First American Edition, 2006

We are grateful for the transcription, formatting, and design of these prayers by Lance David Bergerson in the texts that he has created for Sangha.

Root Verses of the Six Intermediate States

According to this cycle of teachings, the circle of birth and death can be seen as being composed of six intermediate states. These six modalities of existence are as follows: our waking living state, dreaming, meditation, the time of death, and the two successive phases of the after-death state.

This poem emphasizes the centrally important perspective that relates to each of these states. It is recommended that practitioners should memorize these verses and recite them repeatedly, while reflecting on their meaning, throughout their lives.

I bow down to the Conquerors, the Peaceful and Wrathful Deities.

Alas, now as the Intermediate State of Living arises before me, renouncing laziness, for which there is no time in this life, I must enter the undistracted path of study, reflection and meditation. Taking perceptual experience and the [nature of mind] as the path, I must cultivate actualization of the three Buddha-bodies. Now, having obtained a precious human body, this one time, I do not have the luxury of remaining on a distracted path.

Alas, now as the Intermediate State of Dreams arises before me, renouncing the corpse-like, insensitive sleep of delusion, I must enter free from distracting memories, the state of the abiding nature of reality. Cultivating the experience of inner radiance, thru the recognition, emanation, and transformation of dreams, I must not sleep like a beast, but cherish the experiential cultivation which mingles sleep with actual [realization].

Alas, now as the Intermediate State of Meditative Concentration arises before me, renouncing the mass of distractions and confusion, I must undistractedly enter a

state, which is devoid of subjective apprehension, and free from the [two] extremes, and attain stability in the stages of generation and perfection. At this moment, having renounced activity, having attained a singular [concentration], I must not fall under the sway of bewildering mental afflictions!

Alas, now as the Intermediate State of the Time of Death arises before me, renouncing [all] attachments, yearning and subjective apprehension in every respect, I must undistractedly enter the path, on which the oral teachings are clearly understood, and eject my own awareness into the uncreated expanse of space. Immediately upon separation from this compounded body of flesh and blood, I must know [this body] to be like a transient illusion.

Alas, now as the Intermediate State of Reality arises before me, renouncing the merest sense of awe, terror or fear, I must recognize all that arises to be awareness manifesting naturally of itself. Know [such sounds, lights and rays] to be visionary phenomena of the intermediate state. At this moment, having reached this critical point, I must not fear the assembly of Peaceful and Wrathful Deities, which manifest naturally!

Alas, now as the Intermediate State of Rebirth arises before me, I must with one-pointed intention concentrate my mind, and resolutely connect with the residual potency of my virtuous past actions. I must obstruct the womb entrance and call to mind the methods of reversal. This is the time when perseverance and purity of perception are imperative. I must give up all jealousy and meditate on my spiritual teacher with consort.

From the mouth of the accomplished masters come these words:

“O [you], with your mind far away, thinking death will not come, entranced by the pointless activities of this life, if you were to return empty-handed now, would not

your [life's] purpose have been [utterly] confused? Recognize what it is that you truly need! It is a sacred teaching [for liberation]! So, should you not practice this divine [sacred] teaching, beginning from this very moment?"

And it is also said, "If I choose not to take the oral teachings of the spiritual teacher to heart, am I not the deceiver of myself?"

Natural Liberation of Habitual Tendencies

The Ten-Branched Prayer for the Accumulation [of Merit]

Visualize in the space before you the Three Precious Jewels and the deities of the hundred enlightened families, and then recite as follows:

The Branch of Taking Refuge

OM AH HUM

I respectfully take refuge, inseparably, from now until enlightenment,
In the infinitude of Peaceful and Wrathful Deities, the Conquerors Gone to Bliss,
The Three Precious Jewels, the meditational deities,
The ocean of dakinis, and the assembly of oath-bound protectors,
Within the infinite [Buddha] fields, reaching to the limits of space.

The Branch of Invitation

I request the infinite Peaceful and Wrathful Deities of the ten directions and four times,
Compassionate emanations embodying discriminative awareness and skillful means,
Pervading the vast infinite space of reality's expanse, to come to this place for the sake of [all] living beings.

The Branch of Requesting [the Deities] to be Seated

I request that [the meditational deities] be seated,
Here on sun, moon, and lotus cushions,
[Symbolizing] skillful means, discriminative awareness, and their stainless [union],
Upon their bejeweled thrones [fashioned] in the form of lions and so forth, in [an attitude of] unblemished supreme delight,

Within this mandala of pristine cognition, which is the [natural] purity of phenomenal existence!

The Branch of Paying Homage

I bow down to the assembly of the Peaceful and Wrathful Conquerors,
To the father and mother deities, and [all] their offspring,
[Whose essence is] the pristine cognition of Samantabhadra,
Displayed as uncorrupted bliss in the secret womb of Samantabhadri.

The Branch of Making Offerings

I request the Peaceful and Wrathful Conquerors, the oceans of Those Gone to Bliss,
To partake of these inestimable outer, inner, and secret offerings,
Both those actually arrayed and those mentally emanated,
Which are offered for the benefit of all living beings.

The Branch of the Confession of Negativity

I acknowledge and remorsefully confess all my negative obscurations
And all my habitual tendencies of body, speech, and mind,
Beginninglessly influenced by the three poisons which are the accumulating causes
for [rebirth]
Among the lower states of [suffering] in cyclic existence.

The Branch of Sympathetic Rejoicing

I rejoice with great delight in the [Buddha] fields of supreme bliss,

Where all phenomenal existence is [recognized as] the pervasion of reality's
expanse.

I rejoice in [all] compassionate acts, in their merits, and in their altruistic intention,
And in all [deeds that are] the source of merit and pristine cognition.

The Branch of Turning the Wheel of the [Sacred] Teachings

I exhort the teachers throughout the fields of the ten directions,
Who are as numerous as atoms,
To stir from their meditative commitments for the sake of all sentient beings,
And to turn the Wheel of the Sacred Teachings,
Thus [entirely] pervading the reaches of space.

The Branch of Requesting [the Buddhas] Not to Enter Nirvana

I beseech you O teachers, infinite Buddhas without exception,
To remain [present] and not to pass into (pari)-nirvana,
And to continue to enact deeds of extensive benefit for the sake of beings,
Until the world-systems of cyclic existence have been emptied!

The Branch of the Dedication [of Merit] to the Unsurpassed Greater Vehicle

[By the power of] whatever past, present, and future virtues I accumulate,
May all sentient beings, throughout the furthest reaches of space,
Mature into worthy recipients of the unsurpassed Greater Vehicle,
And then swiftly attain the status of the infinite Peaceful and Wrathful deities!

*As the ten-branched prayer is concluded, the Lama visualizes that all the objects of refuge melt
into light and then gradually dissolve into the crowns of each of the attending persons,
including the dying person and himself.*

Aspirational Prayer Which Rescues from the Dangerous Pathways of the Intermediate States

I bow down to the spiritual teachers, [meditational deities] and dakinis. May I be guided on the path of their great love.

O, as I roam in cyclic existence [driven] by deep-seated bewilderment, may the spiritual teachers, holders of the oral lineages, draw me forward, leading me on the path of [radiant] (clear) light, which is undistracted study, reflection and meditation. May the supreme consorts, the hosts of dakinis, support me from behind, and thus [encircled] may I be rescued from the fearsome passageway of the intermediate state, and be escorted to the level of an utterly perfect Buddha.

O, as I roam in cyclic existence [driven] by deep-seated delusion, may the Transcendent Lord Vairocana draw me forward, leading me on the path of radiant (blue) light, which is the pristine cognition of reality's expanse. May the supreme consort [Akasa] Dhatvisvari support me from behind, and thus [encircled] may I be rescued from the fearsome passageway of the intermediate state, and be escorted to the level of an utterly perfect Buddha.

O, as I roam in cyclic existence [driven] by deep-seated aversion, may the Transcendent Lord Vajrasattva-Akshobhya draw me forward, leading me on the path of radiant (white) light, which is the mirror-like pristine cognition. May the supreme consort, Buddha-Locana support me from behind, and thus [encircled] may I be rescued from the fearsome passageway of the intermediate state, and be escorted to the level of an utterly perfect Buddha.

O, as I roam in cyclic existence [driven] by deep-seated pride, may the Transcendent Lord Ratnasambhava draw me forward, leading me on the path of

radiant (yellow) light, which is the pristine cognition of sameness. May the supreme consort, Mamaki support me from behind, and thus [encircled] may I be rescued from the fearsome passageway of the intermediate state, and be escorted to the level of an utterly perfect Buddha.

O, as I roam in cyclic existence [driven] by deep-seated attachment, may the Transcendent Lord Amitabha draw me forward, leading me on the path of radiant (red) light, which is the pristine cognition of discernment. May the supreme consort, Pandara-Vasini support me from behind, and thus [encircled] may I be rescued from the fearsome passageway of the intermediate state, and be escorted to the level of an utterly Perfect Buddha.

O, as I roam in cyclic existence [driven] by deep-seated envy, may the Transcendent Lord Amoghasiddhi draw me forward, leading me on the path of radiant (green) light, which is the pristine cognition of accomplishment. May the supreme consort, Samaya-Tara support me from behind, and thus [encircled] may I be rescued from the fearsome passageway of the intermediate state, and be escorted to the level of an utterly perfect Buddha.

O, as I roam in cyclic existence [driven] by the five virulent poisons, may the transcendent conquerors, [the male Buddhas] of the five enlightened families, draw me forward, leading me on the path of radiant (rainbow) light, which is the four pristine cognitions combined. May the five supreme female Buddhas, [the purity of] the expanse, support me from behind, and thus encircled, may I be rescued from the light-paths of the six impure classes of beings and be escorted to the five utterly supreme and pure Buddha fields.

O, as I roam in cyclic existence driven by deep-seated habitual tendencies, may the assembly of spiritual heroes and awareness holders draw me forward, leading me

on the path of radiant (multicolored) light, which is co-emergent pristine cognition.
May the supreme consorts, the hosts of dakinis, support me from behind, and thus
[encircled] may I be rescued from the fearsome passageway of the intermediate
state, and be escorted to the level of an utterly perfect Buddha.

O, as I roam in cyclic existence driven by deep-seated bewildering perceptions, may
the assembly of blood-drinking Wrathful Deities draw me forward, leading me on
the path of radiant (rainbow) light, which is free of fear and terrifying perceptions.
May the assembly of the Krodhesvari, Queens of the Expanse, support me from
behind, and thus [encircled] may I be rescued from the fearsome passageway of the
intermediate state, and be escorted to the level of an utterly perfect Buddha.

[OM AH HUM]

May the fields of the five elements not arise as a hostile force.
May I see them as the fields of the five Buddhas.

May the elements of space not arise as a hostile force.
May I see them as the field of the blue Buddha.

May the elements of water not arise as a hostile force.
May I see them as the field of the white Buddha.

May the elements of earth not arise as a hostile force.
May I see them as the field of the yellow Buddha.

May the elements of fire not arise as a hostile force.
May I see them as the field of the red Buddha.

May the elements of wind not arise as a hostile force.

May I see them as the field of the green Buddha.

May the [awesome] sounds, lights and rays not arise as a hostile force.

May I see them as the infinite fields of the Peaceful and Wrathful Deities.

May the rainbow colored elements not rise up as a hostile force.

May I see them as the fields of the manifold Buddhas.

May I recognize all sounds as my own sounds.

May I recognize all lights as my own lights.

May I recognize all rays as my own rays.

May I spontaneously recognize [the characteristics of] the intermediate states.

May the fields of the three Buddha-bodies be manifest.

Samaya!

Aspirational Prayer Which Protects from Fear of the Intermediate States

When my life's course has ended, and I roam alone in the intermediate states, the loved ones of this world can no longer help me. So [at this critical time] may the Conquerors, the Peaceful and Wrathful Deities, [quickly] release the power of their compassion, and may the deep darkness of my ignorance be dispelled.

When I roam alone, separated from my loved ones, and [myriad] images of emptiness arise, naturally manifesting, may the Buddhas [quickly] release the power of their compassion, and may the fear of the awesome and terrifying intermediate state be annulled.

When the five radiant lights of pristine cognition dawn, may I recognize them as my own [nature], and without awe and without terror, and as the [manifold] forms of the Peaceful and Wrathful Deities arise, may I be fearlessly confident and recognize [the characteristics of] the intermediate states.

When I experience suffering, as the result of negative past actions, may the Great Compassionate One dispel all such misery, and as the natural sound of reality reverberates like a thousand peals of thunder, may all sounds be heard as the teachings of the Greater Vehicle.

When I am driven on by past actions, unable to find a refuge, may the meditational deities dispel all such misery, and as I experience the suffering of habitual tendencies and past actions, may the meditative stabilities of inner radiance and bliss [naturally] arise.

When I am miraculously born into the intermediate state of rebirth, may I not be beguiled by the perverse prophecies of Mara, and as I [freely] arrive at every place that I think of, may the bewildering fear and terror, generated by my negative past actions, not arise.

When the roars of savage wild beasts echo around me, may their cries be transformed into the sound of the sacred teachings, the Six Syllables, **OM MANI PADME HUM**, and as I am engulfed by snow, rain, wind and darkness, may I achieve the pure clairvoyance of radiant pristine cognition.

May sentient beings in the intermediate state, similar in kind to myself, be born into the higher realms, free from rivalry, and as severe dissonant mental states generate insatiable hunger and thirst, may the afflictions of hunger, thirst, heat and cold, be annulled.

When I see my future parents in union, may I perceive them as Maha-karun-ika and consort, and for the sake of others, being blessed with the power to choose a birthplace, may I achieve an exalted body, adorned with the auspicious major and minor marks.

Once I have achieved birth in a supreme human form, may I act so as to swiftly liberate all who see and hear me. And may I not be influenced by my negative past actions, but multiply and emulate my past merits.

Wherever I may be born, in whatever land it may be, may I quickly encounter the meditational deity of my past lives. Knowing, from immediately after birth, how to speak and walk, may I remember my past lives and attain the power of non-forgetfulness.

May I easily come to master by study and reflection, the manifold stages of learning- small, intermediate and great, may the country into which I am born be auspicious, and may all sentient beings be blessed with happiness.

O, Peaceful and Wrathful Conquerors, may I and all others become entirely at one with you, and come to resemble you, in all your forms, your retinues, your lifespan, and your Buddh-fields, and in every quality of your supreme auspicious marks.

Through the compassion of Samantabhadra and the infinite Peaceful and Wrathful Deities, by the power of the truth of pure reality, and by the blessing of the mantrins who practice one-pointedly, may [every wish of] this aspirational prayer be fulfilled.

Samaya!

Composed by the preceptor from Oddiyana, Padmakara. May this profound sacred teaching not be extinguished until all the worlds of cyclic existence have been emptied.

This is a treasure text of Tulku Karma Lingpa.



The Fifty-Eight Wrathful Deities



Padmasambhava (Guru Rinpoche)



Karma Lingpa

Hundred Peaceful and Wrathful Deities of Gar Monastery Lineage

Liberation Through Wearing



Introduction:

This supreme wheel of mantra is the mandala of hundred peaceful and wrathful deities of the Gar Monastery lineage. Where the mandala resides, all Buddhas and Bodhisattvas reside. Inside each circle, there is mantra and prayer of different deities. By wearing this mandala, all negativities and defilements can be eliminated and one can be liberated from samsara; five poisons will be transformed into five wisdoms; bodhicitta and virtue will be increased; all will be auspicious.

How to use it:

You can place this mandala in a clean place and make offerings to it or fold it and carry (wear) it with you. In this way, you will be protected by Buddhas, Bodhisattvas and Dharma protectors. You can place it on the body of a deceased or dying person, or cremate or bury it with the body, or cover it on the bone ash box. This mandala possesses unimaginable blessings and merits and is very beneficial to both the living and the deceased beings. May it benefit all sentient beings!

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The Confession Before the Thirty-Five Buddhas

Throughout all time, all sentient beings take refuge in the Guru, they take refuge in the Buddha, they take refuge in the Dharma, they take refuge in the Sangha!

Homage to the Bhagavan, Tathāgata, Arhat, the perfectly complete Buddha
Śhākyamuni!

Homage to the One Who Has Fully Conquered with Vajra Essence!

Homage to Jewel Radiating Light!

Homage to the Sovereign King of Nāgas!

Homage to the Leader of the Brave!

Homage to Glorious Joy!

Homage to Jewel Fire!

Homage to Jewel Moonlight!

Homage to Meaningful to Behold!

Homage to Jewel Moon!

Homage to the Stainless One!

Homage to Glorious Giving!

Homage to the Pure One!

Homage to Giving of Purity!

Homage to the Water God!

Homage to the God of Water Gods!

Homage to Good Glory!

Homage to Glorious Sandalwood!

Homage to *Infinite Brilliance!*

Homage to *Glorious Light!*

Homage to *Glory Without Sorrow!*

Homage to the *Son of Non-Craving!*

Homage to *Glory of Flowers!*

Homage to the Tathāgata *Radiant Pure Display* of complete omniscience!

Homage to the Tathāgata completely omniscient *Display of Lotus Light!*

Homage to *Glory of Wealth!*

Homage to *Glory of Mindfulness!*

Homage to *Widely Renowned Glorious Name!*

Homage to the King, *Victory Banner that Crowns the Sovereign!*

Homage to the *Glorious One Who Fully Subdues!*

Homage to *Sublime Victor in Battle!*

Homage to the *One Gone Beyond Through Complete Victory!*

Homage to *Glorious Illuminating Array!*

Homage to *All-Subduing Lotus Jewel!*

Homage to the *King of Mount Meru*, the Tathāgata, Arhat, perfectly complete Buddha, abiding on a jeweled lotus!

All these and all the Tathāgatas, all the Arhats, however many perfectly complete buddhas abide in all the worlds of the ten directions, and all the buddhas, the transcendent conquerors, who prevail [in this world], please heed me!

In this and former lives without beginning, in all the states of birth within saṃsāra, I have committed evil deeds, I have instigated others, and found joy in their crimes; I have stolen the wealth of stupas, the Sangha community, and the Sangha of the ten directions, I have incited others to steal, and found joy in their thefts; I have committed the five immediate sins, have incited others to commit them, and have found joy in [their downfalls]; I have fully entered the path of engaging in the ten unwholesome deeds, have incited others to enter it, and have found joy in their submission. Obscured by all these karmic veils, I and sentient beings have gone to hell, have gone to the birthplaces of animals, have gone to the worlds of hungry ghosts, have taken birth in savage places, as barbarians, as long-lived gods, and as [humans] with impaired sense faculties, I have turned to corrupted views and karmic obscurations from having failed to please the buddhas I encountered. In the presence of the Bhagavan Buddha wisdom mind, before their eyes, in their witness, before the authentic ones, the all-knowing one, the all-seeing ones, I disclose all these karmic obscurations; I declare them, I shall not hide them, and hereafter I shall sever and bind them.

All buddhas, transcendent conquerors, please heed me! I gather all the roots of virtue I have accumulated in cyclic existence through having acted generously towards another saṃsāric sentient being, even only offering a mouthful of food to those born in the animal realm; [together with] any root of virtue from having guarded moral discipline, any root of virtue from having practiced pure conduct, any root of virtue from having brought sentient beings to full maturity, any root of virtue from having given rise to bodhicitta, the mind set on supreme awakening, and any root of virtue from unsurpassed primordial awareness, [accumulated] in this and former lives without beginning within saṃsāra; all these, I dedicate them

perfectly, supremely, most supremely, and sublimely towards unsurpassed, perfectly complete awakening.

Just as the previous Bhagavan Buddhas perfectly performed dedication, and just as the Bhagavan Buddhas who have not yet appeared will perfectly perform dedication, and just as the present Bhagavan Buddhas perfectly perform dedication, likewise shall I perform perfect dedication. I confess each and every wrong-doing and rejoice in all merit.

I exhort and supplicate all buddhas that I may attain unsurpassed most excellent primordial wisdom. With my palms joined together I wholeheartedly take refuge in all those with praiseworthy qualities as infinite as a vast ocean: all the buddhas, supreme among humans, who exist at present, those who have passed into nirvāṇa, and those who have not yet appeared. *Accumulate a hundred and eight times etc.*

Translated by Ina Bieler and edited by Kay Candler in 2009.

<https://garchen.net/wp-content/uploads/2020/05/35-buddhas-short.pdf>





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