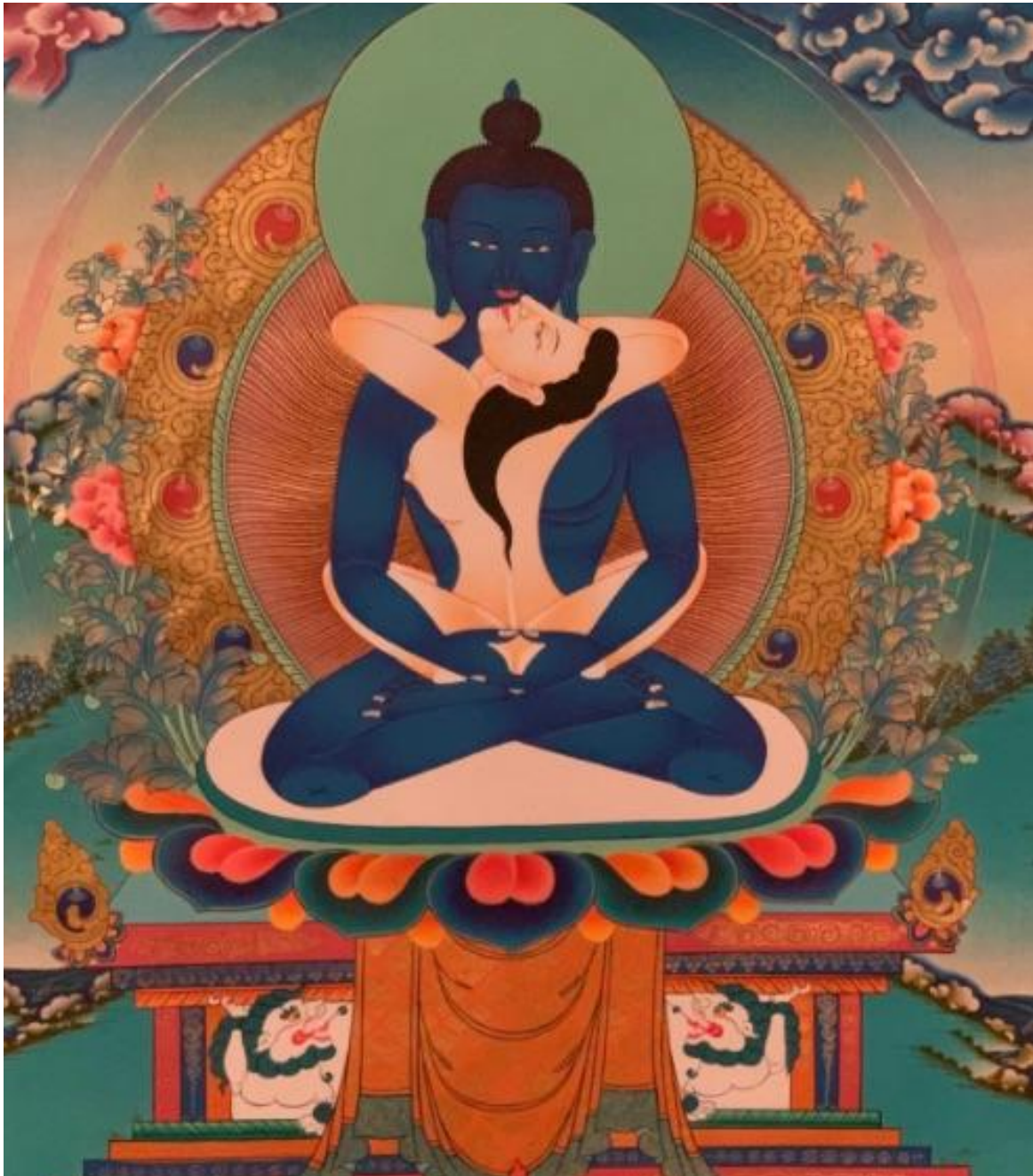


Dream Yoga Commentary



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. I'm going to share this dream yoga teaching with you today, which is different from the dream yoga teachings you normally hear. You will see as I share this with you. 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

[The brackets with blue text contain Khenpo Samdup Rinpoche's commentary.]

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 With Commentary

Bardo Hearing Liberation

I prostrate to all the Shitro deities.

This took place in the mouse month of the pig year, during the winter time. 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. [If the sun rises at 6:00am, then this dream yoga occurred sometime around 3:00am or 4:00am. When looking to a dream, the dream is a sign- a morning dream is looking for the sign of the future. When you fall asleep, that dream goes to the past, to the tendencies you have habituated in previous lives. A dream that occurs in the middle of the night is called a delusion. A dream occurring before you wake up is called looking for a sign of the future. That is general information, but it is not always like that. Sometimes teachers who really look into dreams say that.] 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. [Chap Nag is the name of a place where this dream mostly takes place.] 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. [It looks like his mother had already passed away before this story takes place, but in this account of Guru Nyida Ozer's experience in the bardo through his dream, she appears to him as younger than before.]

Ama la: *We are all together here: Nyida Ozer, Tog Din, Dorje Sitar, and myself. [It looks like these three people are Ama la's sons.] 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. [The twenty animals that have been stolen represent the twenty people who have died in the village due to the disease. Ama la is actually not their ordinary mother, but appears in their mother's form. She is actually a protector.] 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. [Dorje Gyaltsen is Guru Nyida Ozer's younger brother who is a bardo being.] 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. [A beautiful home means a spiritual family home. Dorje Gyaltsen wants to be reborn into a spiritual family, and he is looking for this kind of home in the bardo.] I didn't send him to a negative home, but he hasn't found a positive spiritual home yet. [His mother has not let him take birth in a negative home, because she is protecting him.] 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. [She is going to their home village of Tsekara.] 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. [Enemies means negative deeds, obscurations in the bardo. That's why their mother goes into the bardo to protect him.] That's why I am here. Now, I have to go back to our village and protect our home from thieves. [Thieves stealing from her home means people dying from the disease.] I must leave first.

[Ama la appears to Guru Nyida Ozer as his mother, but actually she is Vajrayogini who is protecting Dorje Gyaltsen. She looks exactly like their mother, but she is younger, and she says things in the same manner as their mother. The reason Vajrayogini is protecting Dorje Gyaltsen in the bardo is because he received the Vajrayogini empowerment before he died.]

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. [The bundle of wood represents bardo beings' karma. When you go into the bardo, you have to follow your karma. You carry your own positive and negative karma. We cannot take anything with us when we go into the bardo. When we die, we leave this precious body. We cannot take it with us. When we die, what comes with us? Only positive and negative karma comes with us. That is our company in the bardo.] 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 [in the bardo]. Dorje Gyaltsen walked forward and stood close to us.

Guru Nyida Ozer: *Where have you been? [Guru Nyida met his brother in the bardo, but didn't recognize that he was dreaming at that time.] 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. [Guru Nyida Ozer has doubt and doesn't recognize what is happening.] 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. [This means that bardo beings go everywhere. They don't have physical form bodies. They only have mental form bodies, and due to karmic imprints, the karmic winds blow them, and the mind cannot stay in one place. Bardo beings have no choice but to move, and that's why they go everywhere.]*

There's no place I haven't been. I had one hundred seventeen thousand people with me [all bardo beings]. Seventy-eight thousand people have fallen into the vast hole in the ground. [Most of the bardo beings are falling into the vast hole in the ground, meaning that most beings are falling into the lower realms.] 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. [In the bardo, individuals have different feelings due to their own karmic imprints. That's why all of these bardo beings feel very scared and try to escape the storms. Their feeling is that the storm is coming, that the hurricanes and tsunamis are coming. They have the feeling that all of these natural disasters are coming due to their own individual karma. Dorje Gyaltsen saw some bardo beings run into the forest, and he didn't see them again. Because they were afraid of the storms, they ran to escape. Those who went into the forest means that those beings are reborn as animals. The bardo beings feel that they are escaping their fears of the storms and disasters, then they go to the forest to find safety, but it means that they mostly took birth as animals.] Some dug and hid in the ground. [That is a sign that those beings are reborn as animals that live under the ground.] Me and some other friends from Tsekara [some other friends from their home village who were also among the twenty people who died], who had received the Bardo Thödol empowerment and teachings from you, have all been gathering together, and we are all protected by our mother. [Dorje Gyaltsen's brother, Guru Nyida Ozer, is

a spiritual teacher, and he gave the Bardo Thödol transmission and Shitro empowerment to the village people. All of those people from their home village who received the transmission, empowerment, and teachings have more power, confidence, stability, and they can meet together in the bardo. Also, Ama la, their mother, is protecting them. This is not their ordinary mother, but is Vajrayogini appearing as Dorje Gyaltsen's mother in order to protect them. These other bardo beings cannot meet or remain together in the same place due to their karma.] *She gave us her robe, and it protects us from hail, storms, and wind.* [These other bardo beings experience strong winds and hail, and they are running away to escape that. That is the reason they are going to take birth in impure realms. When that fear arises for Dorje Gyaltsen and the other bardo beings from their village who received these empowerments and teachings, Vajrayogini appears as Dorje Gyaltsen's mother and protects them.] *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.* [Dorje Gyaltsen is telling his brother, Nyida Ozer, that compared to the other bardo beings, he does not have much suffering or difficulty. Dorje Gyaltsen recognizes the suffering of the other bardo beings, and that is why he is telling his brother that he feels sad. He has a better situation than the other bardo beings due to his older brother giving him Bardo Thödol teachings before he died. He said those teachings are also protecting him.] *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.* [His mother is protecting him and told him not to go into the big hole. The big hole means that those beings will be reborn into the lower realms, the hell realms.] *She told me not to go there. Also, she didn't let me take rebirth into a negative*

family. [The main point is that he can take birth as a human, but their mother told him not to take a human birth in a negative home. She told him that he has to wait until he finds a positive family, meaning a spiritual home in which he will connect with the Dharma.] 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. [Due to karma, and because they want to escape the storm, they go to the forest or dig in the ground to hide. He saw them doing that, but because he is a bardo being, he doesn't know what happened to them. Dorje Gyaltsen doesn't know more than that. He just sees them running away. The main point is that those beings falling into the big hole in the ground are going to the hell realms and lower realms. Those who go into the forest are reborn into the animal realm.]

Aku Khampa La A Khu [also from Tsekara village] didn't listen to us and went into the big hole. Now I think he has lots of difficulties. [This man, Aku Khampa La A Khu, didn't listen to Dorje Gyaltsen and the others. He didn't want to be with the others, and he went into the big hole. The main point is that this man from Tsekara village committed non-virtuous deeds during his lifetime. When he died, it was not the same for him as it was for the other group from the village. The others who received this Bardo Thödol teaching, who received empowerments, they can be together. They can look for a birth, but this man did not have a choice. He did not listen to anyone. He just went into the big hole, meaning to the lower realms. That is what Dorje Gyaltsen saw, and because he saw Aku Khampa La A Khu fall into the big hole, he thinks that he has lots of difficulties now. Next, he mentions other people from their home village.] Adora and Nyitsok stayed with me for a long time. [Of all the villagers who were in the bardo at the same time, Dorje Gyaltsen was able to stay with Adora

and Nyitsok for the longest amount of time. Adora had been with Dorje Gyaltsen in the bardo for a long time, and it looks like he just recently left when Dorje Gyaltsen was telling his brother this information.]

Before he left, Adora said to me:

Adora: Your brother [referring to Guru Nyida Ozer] 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 [the lower realms]. 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. [It is due to Guru Nyida Ozer teaching them during their lifetime that Adora did not fall into the big hole for a long time. Adora says those teachings helped him in the bardo. He tells Dorje Gyaltsen that he can no longer stay in the bardo because he has so much negativity.] 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. [He is saying that he is going to take a human birth. It doesn't matter that he can't find a positive birth. He is going to take whatever birth he can find, meaning that he will be born in the human realm, and it could be that in his future life it may be very hard to connect with the Dharma.] That is a better choice for me. I'm very scared to stay here. [Bardo beings have so much fear. That is why he is sharing that.] 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. [He is sharing these stories with his brother, but then he cannot stay. He is ready to go. Bardo beings cannot stay in one place like we can. In this way, it is the same as a prayer flag being blown in the wind, and the wind is the same as karma. The prayer flag cannot stay still in lots of wind. The wind pulls the prayer flag everywhere. Like that, bardo beings' karma pushes them, and they cannot stay in one place for very long. He shared his story and then left 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. [He recognizes that a negative home is very dirty, and that a positive home cannot be found.]

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? [Guru Nyida is asking his younger brother to give him more information about the other people from their village who died.]

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 [and also they have been practicing together.] Another lady [referring to Nyitsok, who could have been a nun from the village] went and climbed a mountain. [That means that she is born to maybe the gods realm, or the higher realms somewhere.]

Dorje Gyaltzen recognizes that one person has climbed a mountain, that some people have hidden in the forest, some people have fallen into the big vast hole, but he doesn't know what happens to them afterward. Those who fall into the vast big hole, go to the hell realms or hungry ghost realm. Those who go into the forest and hide in the ground are reborn into the animal realm. Those who climb a mountain go to the higher realms.]

I don't know what happened to her. I'm not sure if she received difficulty or not. [This is a sign that she was reborn to the heavens or somewhere in the god realm.] Other people who were with us were suddenly missing, one by one falling somewhere, but I don't know what happened to them. [The bardo beings are suddenly missing. This is the same as beings fighting in a big war. We don't know who has died in the battle. In the same way, the ground has so many holes. You don't see the holes, and if you have hundreds of thousands of people gathering together, you don't know which people are falling into the holes. Like that, the bardo beings are just missing suddenly.] The Dharma is important, especially receiving the Bardo teachings and Hearing Liberation when you are living. [He is telling his older brother that he has been in the bardo for a long time, and that when we are in the living bardo, the Bardo and Hearing Liberation teachings are the most important.] That is the time that you really need to familiarize with these teachings. [When you get into the bardo, you need to have familiarized yourself with this Bardo teaching. You have to understand it, and that teaching is very beneficial and guides you.] Me and some others have heard the Bardo Thödol. [When he was alive, he and other friends heard the Bardo Thödol from his brother.] Those of us who have heard the Bardo Thödol know how to pick up the good homes and discard the bad homes. [Those who have these Bardo Thödol teachings know

what is right and wrong to do in the bardo.] 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 knows the Bardo Thödol have been gathering to chant these prayers in the bardo. [Dorje Gyaltsen said that he and some people who have Bardo Thödol teachings can gather together, and they can chant these bardo prayers together 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. [The bardo beings told Dorje Gyaltsen that he has such great guidance, and that he knows how to do these dedications.] You have these special teachings. It is an antidote to bardo suffering. [They told him that whatever suffering comes in the bardo, he has protection, and that he can do something to help himself. They told him that they don't have that, and that is why they are very sad and crying.] 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. [This means that those who have received the Bardo Thödol empowerment and teachings can gather and chant together in the bardo.] We cannot do that. That's why we have so much regret and sadness. That's why we are crying. Can you teach us? [The bardo beings requested Dorje Gyaltsen to teach them these prayers and dedications.]

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. [Dorje Gyaltsen is sharing this with his brother. He tells him that he can chant Bardo Thödol in the bardo, and that he can help other bardo

beings. He tells his brother that they made this request of him and that he chants these prayers for them. He hasn't memorized all these Bardo teachings, but he shares with them however much he can remember. The main point is that he is not great at chanting these Bardo Thödol prayers because he didn't memorize the whole text. He just remembered some parts of the text. Whatever he remembers, he already shared that part for them.]

Bardo beings: *Why didn't you liberate in the first bardo [the reality bardo] when you had that opportunity? Why are you staying here? [When you read the Bardo Thödol, it describes the reality bardo and that when we die, the reality bardo arises. Dorje Gyaltsen shared the Bardo Thödol for them, and they asked him why he's still stuck in the bardo, and why he didn't liberate in the reality bardo.]*

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. [He said yes, he went through the reality bardo, but could not bear to go through that. This means that he does not have the capacity or that he didn't recognize the reality bardo. He could not liberate there, because the reality bardo has such strong lights that he lost consciousness. When he woke up, it was already gone. When the reality bardo came, he could not take that onto the path. He did not recognize. The reason he did not recognize and liberate in the reality bardo is because he did not meditate during his lifetime. The main point is that those who practice a yidam deity and those who practice Mahamudra, those people have the ability to recognize. But ordinary people who don't have Mahamudra and yidam deity practice, they cannot recognize this reality bardo. That is why when the reality bardo arose, he lost consciousness. He said that he*

tried, and also that he woke up, but he did not recognize. Another important point is that the problem he had when he was living was that he received Bardo Thödol twice, but he didn't really practice any Bardo Thödol practices.] *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. [He tried, but it was not possible, because he did not have enough practice before he died.] 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. [He is just sharing his thoughts with his brother. It is uncertain that if you receive the Bardo Thödol three times that you could recognize reality. It may still not be possible. It is possible that someone who received the teachings only once could liberate in the reality bardo. It is due to the individual.]*

Actually, I really want to be born as a son into a spiritual family. [This is his big problem. He is very strongly attached to the human realm, and that is why even though he has good dedications and spiritual connections, he cannot take birth there. He wants to be born into a family like he had before he died.] 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. [He's been in the bardo for three months already. He cannot liberate because his attachment is so strong to be reborn as a human being. Then in the human realm, he has many connections to take birth because he has good karma to be reborn as a human. He can easily find negative homes, but he cannot find a positive spiritual home. That's why his mother told him to wait until he finds a spiritual home. He is stuck in the bardo for the time being. In this teaching, this story, all of the bardo beings' feelings, their

situations, what we need, and the obstacles that arise in the bardo are illuminated. This story is comprised of all of this information. That is why I thought it was great to share this before we had a Shitro empowerment and Phowa practice.]

Then my brother began singing a sorrowful song again. [He cannot stay too long, so he began to sing again.]

Dorje Gyaltsen: 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. [He sees that it is easy to be reborn in the lower realms. It is already open there. He cannot find a positive spiritual home.] 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. [He is telling his younger brother that he doesn't have to be sad. He can help him and the other bardo beings as well. He is telling Dorje Gyaltsen to give his message to others, to bring as many bardo beings as he can to his monastery early in the morning. Guru Nyida Ozer is chanting these practices to help them. He offers all of

these dedications to his younger brother and the other bardo beings.] 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. [He is saying that he does these practices one hundred times every day. Actually, he never misses these daily practices. He is asking his brother to give a message and to bring all these bardo beings to his monastery to listen to his teachings, and he will give all of the merit to them.] Also, I can make the ritual torma together with a water offering as a generosity offering for bardo beings. [That's also another ritual that helps bardo beings. We create many tormas (food) with many different kinds of designs followed by the sadhana. Then you have to follow the ritual. Water is poured onto the torma and we chant the mantra. The food (torma) is washed with water and poured into the big rivers. That dedication is actually for the hungry ghosts. It is a ritual of giving for obstacle beings. Guru Nyida Ozer says that he is doing that too, and that he can help bardo beings by performing that practice as well.] Then, I chant prayers and dedications. I will do everything I can for bardo beings. [Guru Nyida Ozer says that he'll do whatever he can to help the bardo beings and for his younger brother to please share this message with everyone, with all of these bardo beings.]

Dorje Gyaltsen: I think most people in our village of Tsekara have already found a slightly better home. [That is his thinking. He thinks that the people from their village have mostly already found homes that are okay homes, but not great.] We've all been separated for a couple of days already, and I hope they knew how to find a womb birth. [Also, those who were able to chant the Bardo Thödol together are already separated, and Dorje Gyaltsen hopes that they know how to find a good 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. [Actually, Guru Nyida Ozer already helped them before they died by giving teachings for them. Dorje Gyaltzen told Nyida Ozer that he had already helped them and that they (those people who received teachings from him) have it much better off than the other bardo beings.] That's why 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. [All of the bardo beings want to hear these Bardo teachings because when they are in the bardo, they recognize the benefit of the prayers for everyone.] 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. [Dorje Gyaltzen is much better off compared to the other bardo beings. He is showing that he is very sad in the bardo, but he actually has protection. He has all these teachings. He knows what he can do, and also how he can help others as well. There are many different kinds of bardo prayers, and Dorje Gyaltzen and the others who are able to practice together in the bardo chant whatever they have memorized, helping others.] We also heard you chanting these practices every morning, and we already received that. [He is telling Nyida Ozer that they have already received all of the prayers and practices that he is doing every day.] That's very helpful, and we are truly happy you are doing that. [He tells his brother that what he is doing is really helping them, and that it is wonderful that he is helping them so much. He tells his brother that the bardo

beings who have received these Bardo Thödol teachings can gather and practice together, and help others. They can also hear the teachings and practices that Guru Nyida Ozer is doing for them and receive that benefit. These bardo beings can hear the prayers and practices because they received teachings during their lifetime. That is the reason they have the ability to receive these teachings in the bardo. However, it looks as if these other bardo beings do not have that capacity based on the information that is shared in the story. He didn't say this clearly, but from Guru Nyida Ozer's experience that he wrote down, it looks like as long as you have connected with a teacher, connected with the Bardo teachings, received empowerments in the living bardo, then when teachers make dedications, they can help you in the bardo. Most of the other bardo beings did not have this teaching when they were in the living bardo, and they don't have the capacity to receive the Bardo Thödol from Guru Nyida Ozer. This is not explicitly clear, but it looks as if the story follows in that way.] *I really want to take a human birth. [That is the problem.] That's why I am still waiting here. [Think about the human realm and how many countries there are in the world. Think about how many families are in the world and how many of those homes really have strong spiritual connections and power. There are very few. Due to his good karma and because he has already received these teachings, taking just a regular human form body would be easy for him. The reason that he cannot liberate is that he is attached to being reborn in the human realm and he cannot take a dirty ordinary home. One reason is that his mother will not allow him to do that, meaning Vajrayogini is not allowing him to take a rebirth into a family where he will not have any connections with the Dharma. If that were to occur, then for all his future life, he would connect with negativities. It is for that reason that she will not let him take rebirth*

into a negative home. Contemplate our meditation on a precious human body. It is so difficult to gain a precious human body. It is as rare and difficult as a blind turtle living at the bottom of the ocean that surfaces only once every one hundred years. There is one yoke floating in the vast ocean, blown across the boundless ocean by the wind. As the turtle's head rises to the surface, it lifts its head into the yoke. The likelihood of getting a precious human birth is the same as that blind turtle swimming up to the surface and lifting its head into the yoke. That is almost impossible. That example is similar to the difficulty that Dorje Gyaltsen is enduring in the bardo in order to find a precious human birth. This story is talking about finding a home with a high spiritual connection. That is a precious human body. Not everyone who gets a human body has a precious human body. Through these two examples, we understand how hard it is to find a rebirth into a home with spiritual connections where Dharma is being practiced.] 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. [Individuals have different karma, and some have the karma to be reborn into the highest level spiritual home. That is the kind of karma that Dorje Gyaltsen has, but he cannot find this home easily. Other bardo beings don't have that karma, but they can take a good birth in the human realm. There are so many different conditions and connections that arise in the bardo. This practice helps you connect with good conditions. Think about when you drive the car. If you don't have GPS, you don't know where you are going. When you arrive at a big intersection, you don't know where you have to go, but you have to

make a decision. You must decide if you need to take a left or right turn, or turn back and go the way you came. There are many different roads to choose from. Similarly, the bardo is like a big intersection. These teachings help you to choose good conditions and to make good decisions in the bardo. Actually, your karma is ripening in the bardo in the same way as the example of the intersection. The bardo is like a big intersection with many different roads. You don't know which one to take, so you pick one and go in a good direction. Think about from beginningless time until now. We create so much karma. All of that karma is with us, but whether that karma is ripening or not is dependent upon conditions. If the condition has not yet arisen, you still take your karma into your future lives. Whichever karmic condition appears, that karma will ripen. In the bardo, you have the karma to be reborn to the human realm, the animal realm, to all of the six different realms; however, whichever conditions and positive connections are ripening will be the cause of you taking birth in that realm. When you have Bardo teachings, you can pick up good conditions in the bardo. It's like having a GPS in the bardo, and then you can tell others the right direction to go. The Bardo teaching is like a GPS that correctly navigates you throughout the six realms, but not in the Buddha Amitabha pure land. It is for someone who does not have a high realization and practice. Those who have a high level of Mahamudra and yidam deity practice with true accomplishments, then they don't need any GPS. They never come to that intersection. They are already liberated before that.]

Millions and millions of different kinds of people are gathering together in the bardo. [Of course in the bardo, these people are gathering. They come together the same way as people do in the airport. Who is going to stay in the airport? No one is going to stay in the airport. Everyone

is coming and going, and the bardo is like that. Suddenly, everyone arrives in the airport, and suddenly everyone disappears. It is like that 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. [These Ngagpas told Dorje Gyaltsen that they practiced Shitro deities. It is due to the Vajrayana empowerment and their practice of the Shitro deities that they have this power. Of the millions of beings that have been gathering in the bardo, the most powerful are these three Ngagpas, who are Tibetan practitioners. Dorje Gyaltsen is also part of that. He is also powerful too.] That benefit comes from Vajrayana empowerments. In the bardo, finding a good spiritual birth is very, very difficult to find. [Now Dorje Gyaltsen is going back to sharing his own feelings again.] It is the same as humans in the world trying very hard to find a precious jewel. [In the human realm it is hard to find a precious jewel. It is the same as trying to find a spiritual family to be born into.] 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. [If you want an impure birth, they are as numerous as ants. There are so many. However, a precious human birth has not been possible. It is very rare and difficult to get. Dorje Gyaltsen sees that negative births are open everywhere, but he is not going to take those births due to his mother's protection.]

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. [When Dorje Gyaltsen and Guru Nyida Ozer first met in Chap Nag village in the thick forest, there was a

gathering of five hundred people there.] Now, only they are left. The other one hundred sixteen thousand five hundred people have all gone. Within 3 days [This could be 3 months. The Tibetan transcription may be incorrect.], it could be that these five hundred people will find a birth and we will be separated. [We recognize that when Dorje Gyaltsen is sharing this information with his brother, his mind is not stable. He speaks about whatever he is feeling at the moment and then shares that information. Bardo beings feel a similar way that we do when we have a nightmare and then try to share that experience. When we wake up and share the experience, sometimes it does not make sense, but it makes sense in the nightmare.] Within one month, hundreds of thousands, millions of people, come into the bardo again. [All the time, millions of beings arrive in the bardo.] Every month all of these beings have taken birth, and millions of new beings arrive. [Old beings take birth, and new ones arrive. It is like an airport where passengers arrive, and those who were there earlier have already left.] 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. [He doesn't really know where these beings are going. He sees that some fall into the vast hole, which means the lower realms.] Some I know, some I don't. I've been here so long already, three months. [Three months for a bardo being feels like a very long time. Time is followed by perception. It could be that one hour in a hell realm is longer than one year in the human realm because when you experience suffering, you have long hours. We recognize that from our own experience. If you are locked up for one month, then you feel like it is one year. When you are filled with joy, one year maybe feels the same as one month. One month could feel the same as one day. Dorje Gyaltsen has been in the bardo for three months. As a bardo being, he feels like he has been in the bardo for

over three years.] 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. [If he goes into a negative home, big obstacles will arise for him. Then in his future life he will create negative deeds, and then he will not have a choice. He will just fall into the big, vast hole. That is why his mother did not send him to a negative home.] I told my mother that she isn't really thinking about much, that she doesn't really understand. [He is actually complaining about his mother because he thinks that she does not understand his suffering, his problem, and that she is just asking him to wait and stay there until he can find a positive spiritual home.] 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. [He is also worrying because the big hole is open and many fall into it without a choice. He feels that will happen to him if he waits too long in the bardo.] If I fall in there, what am I going to do? [He would go to the lower realms if he fell into the hole.] I am really scared. Every day an unbelievably vast amount of people fall into that big hole. [This means that many beings are falling into the lower realms.] If they are pulling me into that massive hole, what am I going to do? [For beings who have negative karma, it is the same as the wind blowing a bird's feather, pulling them into the big hole. He saw that, and that is why he is worrying.] 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. [His mother is telling him that she can protect him until he finds a good birth, and that he does not need to worry about falling into the big hole to the lower realms.] 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 cannot talk more than that. Because he is a bardo being, he cannot stay too long in one place.] He began singing a sorrowful song. [He carries the wood on his back and is singing this song.]

Dorje Gyaltsen: Now I am going to lose my courage [He is also losing his patience too.]. 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. [When Ama la and Guru Nyida Ozer first meet in the bardo at the beginning of the story, she tells Guru Nyida Ozer that he can meet his younger brother in the bardo. She tells him that when he meets him to make him happy and give him suggestions. If he becomes very sad and begins to lose his courage and patience, to bring him to Tsekara village. This actually means (this story didn't share the information correctly) that if Dorje Gyaltsen loses his courage and patience then don't let him be in the bardo. Even if he cannot find a very high spiritual home, it looks as if they are going to help him find a home. It could be that he will be reborn in Tsekara village, but not the same situation as in his previous life. It looks like the story is following this way.

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. [Guru Nyida Ozer started crying because he saw that his younger brother was suffering so much.] 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. [Guru Nyida Ozer hired Geshe Lobsang to chant the Mani mantra for one month. This is a Tibetan tradition. When someone passes away they hire monks and nuns to say prayers and to practice for one month.] In Lay La Monastery, I created groups to chant Om Mani Padme Hung. All this I dedicate for you. [Guru Nyida is giving all of his virtue created from these practices to his younger brother.] 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. [Guru Nyida Ozer told Dorje Gyaltsen's wife to chant the Mani mantra for him.] 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? [Guru Nyida Ozer asks his younger brother why he is so attached to and seeking a spiritual home.] You are in the bardo now. You are in the bardo mental form body. [Dorje Gyaltsen doesn't have a physical form,*

only a mental form body.] You focus and really put effort to practice meditation. [Now is the time to meditate, focus, and practice.] Then wherever you want to go, you can go because you can strongly focus and meditate. [Because bardo beings do not have a physical form body, if they know how to practice the right practice, if they focus very strongly, meditate and go into samadhi, they can be reborn there. He is telling his brother to not think about a spiritual home, that he can liberate. Guru Nyida Ozer is asking his brother to liberate. The problem is that usually bardo beings cannot practice meditation if they have not had instructions while in the living bardo. Now Guru Nyida Ozer is helping him. Dorje Gyaltsen does not have the ability to meditate on his own without help. In this story, we can see that he received teachings and empowerments from his brother before he died, but Dorje Gyaltsen didn't really practice, and he didn't meditate. Now Guru Nyida Ozer is teaching him meditation while he is in the bardo. Right now, we are in the living bardo and we receive Mahamudra teachings, and if we meditate in the living bardo, we can recall that practice again in the intermediate state of rebirth. You can recall, meditate, and practice, and you can be reborn in the higher realms. You can reach nirvana, the pure lands.] 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. [The main point is that Guru Nyida Ozer is telling his younger brother that wherever he focuses, he can go there because he has a bardo mental form body. He does not have a physical form body. He tells him to focus on Padmasambhava's pure land, make strong aspirations, and chant the prayer. Meditate on Padmasambhava. You can choose to go to different pure lands. That means that you focus on Buddha Amitabha, make a strong aspiration prayer to Buddha Amitabha, then

you can reach that buddha field. That is the reason that during our lifetime we practice Buddha Amitabha's pure land and Phowa. That is the same as Phowa. Phowa means you have to focus. Your consciousness transfers to Buddha Amitabha's pure land, meaning that your consciousness really wants to go there. You are not attached to anything from your life or from the six realms. You really want to go to Buddha Amitabha's pure land. We have an example in the long Sukhavati prayer, called *Sag Yu Yene Tar La Jing* in Tibetan. It means that if a vulture is put into a cage and then released, it will fly directly to the sky, never looking back toward the ground again. Like that, you must really focus and want to go directly to Buddha Amitabha's pure land. If you have that kind of strong desire to be reborn to Buddha Amitabha's pure land and strongly focus there, you can reach that pure land. Due to attachment, samsaric beings cannot reach Buddha Amitabha's pure land. Attachment is the obstacle. Dorje Gyaltzen also has a big obstacle. He wants to be reborn as a human being. He has good karma. His mother is actually Vajrayogini helping him. His brother is a spiritual teacher who is also helping him. They cannot liberate him because he wants to be reborn as a human being. So now his brother is telling him to not think about a spiritual home. He asks him why it is so important to him and to forget about a spiritual home. He tells him to focus on Padmasambhava's or Buddha Amitabha's pure land.] *That is better than taking birth in a pure family. [A pure family means being reborn as a human being.]*

Dorje Gyaltzen: No, my stay in the human realm was too short. [He tells his brother that he does not want to go to Padmasambhava's pure realm because his time in the human realm was too short. He passed away when he was thirty-two years old.] *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 [The reason is because this girl contracted the disease first in the village and that affected many people: twenty people died and one hundred recovered. Dorje Gyaltsen was one of the twenty who died. He is saying this girl brought the disease to the village, but actually he could have lived longer than that. The main point is that his life would not have ended, but this obstacle arose for him, and that is why he is dead. There are two circumstances that can arise when we die. One is that with one hundred percent certainty, your life will end. Then whatever you do, you cannot bring your life back again. You cannot do anything to change the situation. The second circumstance is death due to an obstacle arising. Dorje Gyaltsen says that an obstacle is the reason that he died. Otherwise, his life would not have ended. That is why he wants to go back to the human realm again.] I had karma to stay longer than that, but due to that obstacle [the disease is the obstacle he is referring to], 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. [If he wants to be reborn as a human being, that is easy due to his karma, but he is looking for a pure family.] That birth is very hard to find; it is the same as gold. [The main point is that a good family birth is hard to attain and very precious, like gold.] I had that kind of birth. I was born into a pure spiritual family, and I had good brothers. [Guru Nyida Ozer is one of his brothers that he is referring to]. Due to your kindness brother, I didn't accumulate non-virtuous deeds. [When he was alive his older brother, Guru Nyida Ozer, helped him and shared the teachings with him, and due to him, Dorje Gyaltsen didn't commit non-virtuous deeds during his lifetime.] During that time, I didn't think about wanting to practice the Dharma. [During his life, he

didn't practice Dharma, but received teachings from his brother.] 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. [His previous life was much too short. He died when he was thirty-two years old.] 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. [Now he is looking to find a rebirth like his previous life. Guru Nyida Ozer is a practitioner and teacher and shares all the teachings for others. Nyida Ozer is a tertön (treasure revealer) and highly realized spiritual teacher. Now Dorje Gyaltsen is looking for a home, a family like that, but he cannot find it.] 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. [He has an obstacle; he does not want to be reborn to the pure land. Maybe that is also due to his karma. Another obstacle is due to his attachment to a birth as a human, and that is why he cannot reach the pure land. If he really wanted to go to Buddha Amitabha's or Padmasambhava's pure land, he could go there because his brother taught him how to do the practice in the bardo. However, he doesn't want to do that.]

My brother started crying, and his mind was very upset. [Dorje Gyaltsen remembered his previous life and his regret, and he began to cry.] He looked incredibly sad. I asked him:

Guru Nyida Ozer: Where is your daughter, Tera Hu? Did you meet her?
[Dorje Gyaltsen's daughter also passed away due to the disease.]

Dorje Gyaltsen: Last month, I met her in a big gathering place. [The big gathering place means the bardo.] We met for a short time, then after that, I didn't know where she went. [Someone who has the Bardo Thödol teachings, the Shitro empowerment, those who practice Dharma in their lifetime, they can gather and practice Dharma together in the bardo. Other beings do not have any opportunity; they do not have a choice. It is the same as karmic winds blowing a feather of a bird. They cannot be together, and he does not 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. [Because he is attached to the human realm, he thinks there is much joy found there.] 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. [Some bardo beings have a little freedom, but mostly they don't have freedom. This is also Dorje Gyaltsen sharing his own experience; however, individual bardo beings have different kinds of experiences. This is just one person going through the bardo and sharing his experience. If you talked to one hundred bardo beings, they would all have different feelings and experiences in the bardo based on their individual karma and circumstances. That is just general information.]

Guru Nyida Ozer: PLEASE WAIT! I have one question for you. Did you meet Yamaranza [the death mara, the king of the lord of death]? Have you seen him? Have you gone in front of him? [Yamaranza is like the

king of the hell realms. Those who have accumulated negative deeds see him as very wrathful and are terrified. Those who have accumulated positive deeds, see that he is Buddha and can help them on the path. That is also depending upon bardo beings' own individual experience. They see those kinds of things in the bardo. Yesterday, we had the Shitro empowerment. All of the Shitro deities are actually within our own mind, but when we die, these deities separate from our mind and body. Then they appear to the form body. Those who have the Shitro empowerment and Bardo teachings recognize that all of the Shitro deities are our own emanation. Those who do not have the Bardo teachings or Shitro empowerment, they recognize that these appearances are separate from us and they are all terrified. Due to their own individual karma, they see Yamaranza who tortures beings in the bardo. That is the reason the Bardo Thödol teachings also mention Yamaranza. Yamaranza all depends on our individual karma and perceptions. Some see that Yamaranza is actually our own manifestation and is a yidam deity, but those who have negative deeds see Yamaranza as the king of the hell realms who tortures other beings. That is all within one's own experience.]

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. [Because they don't have freedom, they don't have a choice. Karma blows them into the hole to the lower realms.] No one has a protector. [He sees that other people do not have a protector because they have not practiced Dharma in the living bardo.] They don't have freedom, and they don't have the opportunity to avoid that. [Of course, they cannot avoid that due to their karma.] There is no freedom here. That's why all these beings are going into the

vast hole. [He sees that. He recognizes that bardo beings are going into the big hole to the lower realms. Even though they don't want to go, they don't have a choice. They don't have a protector. Due to their karma, they don't have freedom.] *Actually, they are terrified, but they are still going there. Everyone is being pushed in there, and there is no opportunity to turn back. [Their karma is pushing them, and they cannot turn back. For example, it is similar to everyone driving on the highway. You cannot turn back. Karma is blowing all those beings with negative karma into the big hole to the lower realms, and there is no turning back.] I'm ready to go.*

Then my brother began singing a sorrowful song.

This big, empty dark hole [means that many beings are falling into the hole], so scared, so scared. Karmic black wind imprints are so fast, so fast. [Because karmic winds are so powerful, no one can even think about where they want to go. Everyone is just pulled into the hole. We humans can decide if we want to go to a place or not. For example, you can decide if you want to take the highway or not; however, these bardo beings have no choice like that. They don't have the capacity to think about whether they will be going somewhere or not. They are being pulled into the lower realms because the karmic winds are so fast. Karmic black winds mean that negative karma is very 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. [Bardo beings are alone everywhere they go. They don't have the ability to gather together and then go to the same place. They don't have companions.] All these bardo beings have left everything behind, left everything behind. [When we die, we have to leave everything behind. We cannot take anything with us. The only thing that comes with us is positive and

negative karma. Positive karma is our protection when we get into the bardo. Negative karma harms us. That is what he is sharing here.]

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. [Now Guru Nyida Ozer is going to help him find a pure family. It looks like Dorje Gyaltsen doesn't have karma to be reborn to the pure land due to his attachment. His brother cannot help that, so his brother is going to help look for a spiritual family for him.] In your future life, you can connect with the Dharma. [Those who connect with the Dharma, that is the pure family. Connecting with the Dharma is very hard to find. A Dharma practitioner's family is very hard to find.] 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. [Guru Nyida Ozer is sharing this teaching that this bardo not only comes to Dorje Gyaltsen; everyone experiences the bardo. As long as we have birth, we have death. As long as we have death, we have the bardo. As long as we have the bardo, we have birth again. This is all called cyclic existence. Think about the course of one day. When you wake up, it is the same as birth. Then the whole day is the same as living. When you go to sleep, it is the same as death. When you fall asleep, the dream is the same as the bardo. Then when you wake up, it is the same as birth. Cyclic existence occurs each day, but actually we think in a very long way, and we say that within one lifetime we go through birth, death, and the bardo. However, we actually go through cyclic existence every twenty-four hours, all the time. As long as you have a dream, then you

have a bardo. As long as you fall asleep, you have death. As long as you wake up, you have birth. We must understand that. This is all our own individual experience that we go through all the time.] *Actually everyone, including me, follows like this. [Guru Nyida Ozer says that he also has to follow in the same way. He is telling his brother that he is not the only one who goes through that. Every being has to follow in this way.] 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. [He is giving a teaching for him: meditate on Chenrezig. Those who practice and meditate in the bardo can have a more stable mind. When this bardo experience arises, then they can recall their own practice, and meditate. If they practice Shamata meditation, then maybe their mind is very calm in the bardo. When you have a relaxed mind, then you can recall your yidam deity practice and Mahamudra meditation. Bardo beings do not have this capacity because they did not meditate and practice during their lifetime. That is the reason they feel so much fear and anxiety when they get into the bardo. They do not have the capacity to relax their mind. That is the reason Guru Nyida Ozer is telling him to relax his mind and meditate on Chenrezig.] Our mother can help you. Our mother who is helping you, that is Vajrayogini. [Now Guru Nyida Ozer is telling his brother that it is not their mother who is helping him; it 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. [He told him to take refuge in Vajrayogini. As long as you take refuge during your lifetime, during the living bardo, then these yidam deities also can help us because we have already taken refuge to the yidam deity. You can recall that again in the bardo.] Pray to Vagrayogini, 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. [Guru Nyida Ozer is giving a teaching, a suggestion to his younger brother in order to release his fears in the bardo.]

Dorje Gyaltsen: 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. [He has been sharing very sad and unhappy feelings of suffering with his brother, but he's really saying that actually he has more freedom compared to other bardo beings. He represents the feelings of the other bardo beings, and he is showing that for his brother. He tells Guru Nyida Ozer that he has a much better opportunity than the other bardo beings. This is due to Vajrayogini's protection. He received the Shitro empowerment and Shitro teachings when he was alive in the living bardo, so that is helping him in the bardo.] 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. [He recognizes that his brother is doing all of these practices, and he received that.] Can you please make tsa tsa from my dry ash and bones? [He requested this of his brother.] Inside the tsa tsa [Tsa tsa is actually a stupa that we create with molded earth, and usually we create a large Stupa and then place thousands of tsa tsas into the Stupa. For example, we have already created more than one hundred thousand tsa tsas to place into the Garchen Enlightenment Stupa in Mexico during the consecration. Everyone can join live and see the tsas tsas. Sometimes in Tibet, those who can afford it, wealthy people, build a large Stupa to represent someone who has passed away. They do this in order to dedicate virtuous deeds. It is the same here. Dorje Gyaltsen requests his older brother to make tsas tsas from his ash. Then inside the tsas tsas, he

tells him], put the Touching Liberation [because his ash is in the tsa tsa], and the seven lifetimes dharma pill (Kye Den Re Wu). [This is another type of Dharma pill that Guru Padmasambhava created during his lifetime. There is a long story about how this Dharma pill came to be, but in short, seven lifetimes means someone who never ate meat for seven lifetimes. Briefly stated, Padmasambhava found the body of a young boy who had passed away. Padmasambhava knew that body was precious because for seven lifetimes that person had never eaten meat. A Dharma pill was created. Kye Den Re Wu means seven lifetimes Dharma pill. The Dharma pill that H.E. Garchen Rinpoche usually gives out is representative of the one created by Padmasambhava. You can receive that Dharma pill from Garchen Rinpoche.] That also helps. The confession practice also is very helpful. Please chant that prayer. [This is referring to the Confession Before the Thirty-Five Buddhas prayer.]

Then he was ready to leave and was about to cross the water. [At the beginning of the story, their mother told them to cross the river and bring Dorje Gyaltsen together with them if he was very sad. If he really wanted to be born, bring him across the river.] The three of us, myself, Dorje Sitar, and Dorje Gyaltsen, began to cross the long black river together. The three of us went to Chapkar where we saw our mother. [Her body is their mother. Her essence is Vajrayogini.] 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

[Now you can see, the main point is that he is helping him to be reborn again. They crossed the river and walked to their village. He is going to be reborn to their village, but we don't know which kind of form body. He probably gets a good spiritual home.] 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 [Mönlam means dedication]. Then right away, I wrote down my dream wishing that it would benefit many other beings. [This dream actually gives you all of the experiences of the bardo and the suffering that occurs there. This story gives us the information we need in order to prepare for death while we are still in the living bardo, and it tells us what we have to do when we get in the bardo. All guidance is in this teaching.]

Links to Recordings of the Teachings:

Khenpo Samdup Rinpoche's first teaching on this commentary (March 06, 2021):

<https://www.youtube.com/watch?v=-8DvBNpZmDM>

Khenpo Samdup Rinpoche's second teaching on this commentary (March 07, 2021):

<https://www.youtube.com/watch?v=URgtzggbZvY>

*Transcription and editing by Amanda Owen. All errors and misunderstandings are regretted.
May all beings benefit.*



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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Image from fpmt.org

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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