

*Since these **twenty-eight Isvari** emanate naturally from the **expressive power of the naturally arising deities,** which are the **wrathful Herukas** - recognize them now!*

*O, Child of Buddha Nature,
through the **expressive power of emptiness**,
the **Buddha-body of Reality** has arisen as the
peaceful deities, recognize this!*

*Through the expressive power of radiance,
the Buddha-body of Perfect Resource
has arisen as the wrathful deities.
Recognize this!*

*At this time,
when the assembly of the **fifty-eight blood-
drinking deities** manifests from within your
brain,
you should recognize all that arises as the
**naturally arising luminosity of your own
awareness.***

*Then, if recognition occurs,
you will immediately attain **buddhahood,**
inseparable from the blood-drinking deities.*

*O, Child of Buddha Nature,
if even now you do not recognize this reality,
and become afraid and turn away from the
visionary appearances,
you will go on to experience yet further
suffering.*

*If recognition does not occur,
all the blood-drinking deities will be perceived
as **Yama**.*

*You will be overwhelmed by fear, by awe and by
terror at the sight of all the blood-drinking
deities;
and you will faint.*

*Those visionary appearances,
which are natural manifestations of actual
reality,
will seem to have become demons and you will
continue to roam in cyclic existence.*

*But even now, if you are not awed and not terrified,
you will avoid the continued wandering within cyclic existence.*

*O, Child of Buddha Nature,
the largest of the buddha-bodies of the
peaceful and Wrathful Deities will be as vast as
the sky;*

the medium ones will be the size of Mount Sumeru;

and even the smallest will be the size of eighteen of our bodies standing one above the other.

Do not be afraid! All phenomenal existence is now arising as luminosities and buddha-bodies.

*By recognizing all the present visionary
appearances to be the natural luminosity of
your own intrinsic awareness,
manifesting as lights and buddha-bodies,*

*you will dissolve inseparably within the lights
and Buddha- bodies and buddhahood will be
attained.*

*O, Child of Buddha Nature,
whatever fearsome and terrifying apparitions
appear to you now,
recognize them to be natural manifestations of
actual reality.
Do not be afraid!*

*Recognize these appearance as inner radiance,
your own natural luminosity.*

*Upon recognition,
you will undoubtedly attain buddhahood,
right now.*

*That which is called 'instantaneous perfect buddhahood' will occur at this very moment.
Remember this, and hold it in your mind!*

*O, Child of Buddha Nature,
if you do not recognize the visionary
appearances now, and continue to be afraid,
then all the **Buddha-bodies of the peaceful
deities**
will arise in the form of **Mahakala;***

*all the **buddha-bodies of the wrathful deities**
will arise in the form of **Yama Dharmaraja**;
and then all of your perceptions will turn into
malevolent forces.*

*In this way,
you will continue to wander in cyclic existence.*

*O, Child of Buddha Nature,
if you do not recognize the present appearances
as natural manifestations of actual reality,
even though you may have been learned in all
the sutras and tantras, which form the
Buddha's transmitted precepts,*

*and even though you may have practiced these
doctrines for an aeon,
buddhahood will not be attained.*

Yet, if you recognize now the visionary appearances that are manifesting naturally, then, through the understanding of a single essential point, and through the understanding of a single word, you will attain buddhahood.

*If, immediately after death,
you do not recognize the appearances which
manifest naturally,
these appearances will eventually arise during
the intermediate state of reality,
in the forms of **Yama Dharmaraja**.*

*The largest form assumed by **Yama Dharmaraja**
is as vast as space; t
he medium form,
the size of **Mount Sumeru**,
filling this world-system.*

*The largest form assumed by **Yama Dharmaraja**
is as vast as space;*

*the medium form, the size of **Mount Sumeru**,
filling this world-system.*

*Thus, **Yama Dharmaraja** will appear,
his upper teeth biting into his lower lip,
his eyes glassy, his hair tied up on the crown of
his head,
his belly bulging and his neck thin,
brandishing in his hand the wooden slate
documenting past actions -*

*his mouth echoing with the cries of 'strike!', and
'kill!' –*

he is drinking brains,

severing heads and ripping out internal organs.

In this way,

it will appear as if his form fills the entire world.

*O, Child of Buddha Nature,
when such visions arise, do not be afraid or
terrified.*

*Your body is a mental body, formed of habitual
tendencies.*

*Therefore, even if you are slain and cut into
pieces, you will not die.*

*You are, in reality, a natural form of emptiness,
so there is no need to be afraid.*

*The forms of **Yama Dharmaraja** arise, too,
from the natural luminosity of your own
intrinsic awareness.*

They have no material substance.

Emptiness cannot be harmed by emptiness.

*Clearly determine now that,
other than arising from the natural expressive
power of your own awareness,
whatever seems to appear to you externally -*

*the Peaceful and Wrathful Deities,
the blood-drinking Herukas,
the diverse animal-headed deities,
the rainbow lights,
the frightening forms of Yama, etc. –
these are all without substantial existence.*

*If this is successfully determined,
fear and terror will be liberated naturally, just
where it is.*

*You will dissolve inseparably with the visionary
appearances
and buddhahood will be attained.*

Upon recognizing the visionary appearances in this way, be fervently devoted, and think:

'These are my meditational deities.

They have come to escort me on the dangerous pathway of the intermediate state.

I take refuge in them.'

Remember the Three Precious Jewels!

Remember your meditational deity, whichever it may be!

Call to your meditational deity by name and pray with the following words:

'I am roaming in the intermediate state - come quickly to rescue me!

Hold me in your compassion,

O precious meditational deity!'

*Call to your spiritual teacher, by name,
and pray with the following words:*

*'I am roaming in the intermediate state.
Rescue me!*

Do not let your compassion forsake me!'

*Pray devotedly, yet again,
to the assembled blood-drinking deities and
recite this aspirational prayer:*

*O, as roam in cyclic existence,
driven by deep-seated habitual tendencies,
May the assembly of male Peaceful and
Wrathful Deities transcendent lords,
draw me forward,*

*Leading me on the path of radiant light,
Through which all awesome and terrifying
perceptions are left behind.*

*May the assembly of the wrathful female deities,
Dhatvisvari and so forth,
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.*

*Now, 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,
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 state.

*When I experience suffering as the result of
negative past actions,*

*May the meditational deities 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 resonance of the
Six Syllables;*

OM MA NI PAD ME HUM

*When I am driven on by past actions,
unable to find a refuge,*

*May the Great Compassionate One,
Mahakarunika, protect me,*

*And as I experience the suffering of habitual
tendencies and past actions,
May the meditative stabilities of inner radiance
and bliss naturally arise.*

*May the fields of the five elements not rise up as
a hostile force,*

*And may I see them as the fields of the five
enlightened families!*

Recite this aspirational prayer with deep devotion. It is very important.

*As all fear and terror dissolve,
you will assuredly attain buddhahood in the
Buddha-body of Perfect Resource –
so do not be distracted!*

The above introduction should be given three or up to seven times.

Even if the negativity of the deceased is very great

and even if the inheritance of past actions is very bad,

it is impossible for liberation not to occur - if there is recognition.

Yet, regardless of how often these teachings are given,

if recognition does not occur,

the deceased will necessarily roam into the intermediate state of rebirth.

The introduction to that state is presented below, in detail.

**CONCLUSION of the
INTRODUCTION to the
INTERMEDIATE STATE of the
TIME OF DEATH
and
THE INTERMEDIATE STATE OF REALITY**

Since it is generally the case that one will experience bewilderment at the time of death, this Liberation by Hearing is indispensable, whatever one's degree of familiarity with meditative practices.

In the case of those who have considerable familiarity with meditative experience, the recognition of the nature of reality can arise instantly, as soon as awareness separates from the material body.

**Therefore,
it is essential to cultivate this experience of
reality during one's lifetime**

**Those who have been introduced to the nature
of awareness, directly,
and who have cultivated this aspect of
meditative experience during their lifetime,**

**will have the greatest ability
during the intermediate state of the time of
death
when the inner radiance arises.**

**Additionally,
those who during their lifetime emphasized
meditation on the deity,
according to the generation and perfection
stages of the way of secret mantra,**

**will have the greatest ability during the
intermediate state of reality,
when the visions of the Peaceful and Wrathful
Deities arise.**

**Given the above,
it is extremely important to train the mind
particularly in this Liberation by Hearing,
while one is alive.
It should be embraced.
It should be read aloud.**

**It should be thoroughly comprehended.
It should be taken to heart perfectly.
It should be read aloud three times a day,
without fail.**

**Its words and meaning should be so clearly
impressed on the mind that,
even were one to be pursued by a hundred
assassins,
its text and meaning would not be forgotten.**

This being called the **Great Liberation by Hearing,**
even those who have committed the five
inexpiable crimes will attain liberation upon
hearing a recitation of its words.

**Therefore,
it should be read aloud in public places.
It should be propagated.**

Since the awareness becomes many times clearer during the intermediate state, even if this teaching is sensed, as now, only once,

**and even if its meaning is not understood,
it will be remembered at the time of death,
without a single word being forgotten.**

Therefore it should be read aloud to the ears of all during their lifetime.

It should be read aloud across the pillows of all who are sick.

It should be read aloud in the presence of all the bodies of the dead.

It should be propagated, far and wide.

To meet with this teaching is a great good fortune.

Except for those who have gathered the accumulations of merit and pristine cognition, and purified their obscurations, it is difficult to encounter.

**Yet, once it is heard,
liberation can be achieved just by avoiding a
mistaken view.**

Therefore it should be greatly cherished.

It is the essence of all teachings.

This completes the introduction to the intermediate state of reality, which forms part of **the Great Liberation by Hearing in the Intermediate States**, the teaching on the intermediate states which liberates just by being heard, or just by being seen.

COLOPHON

This teaching was brought forth in secret by the accomplished master **Karma Lingpa**, the eldest son of the accomplished master Nyinda Sangye, from the sacred place of Mount Gampodar, which resembles a dancing god, and is located on the banks of the river Serden.

The master **Karma Lingpa** entrusted its transmitted precepts and authorization to his son, Choje Lingpa.

The succession fell in turn to his son Guru Suryacandra, (Lama Nyinda), and in his presence, I Gaganadharmasamudra (Namka Chokyi Gyatso) received it with devotion.