



Bardo Thödol
Book of Natural Liberation by Hearing
In the Intermediate State
Tibetan Book of the Dead

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**PART ONE: An Elucidation of the
Intermediate State of the Time of Death
and of the
Appearance of the Peaceful Deities in the
Intermediate State of Reality**

Here in is contained the
Great Liberation by Hearing,
an Elucidation of the Intermediate State of
Reality,

which is an extract from the:

Peaceful and Wrathful Deities: A Profound Sacred Teaching,

Entitled: Natural Liberation through Recognition of Enlightened Intention.

This *Great Liberation by Hearing*,
the skilful means which liberates yogins of
average ability during the intermediate states,
has three parts, namely:

1. the introduction,
2. the main subject 'liberation' of the text and
3. the conclusion.

INTRODUCTION

All aspirants should experientially cultivate the steps of guidance, which are the means by which corporeal beings can achieve liberation.

Those of highest acumen should certainly attain liberation in their lifetime through the application of that guidance

The Introduction to Awareness: Natural Liberation through Naked Perception (Chapter 4)

But if liberation does not occur thereby, yogins should implement, during the intermediate state of the time of death, the appropriate procedure outlined in the

Consciousness Transference: Natural Liberation through Recollection (PHOWA Chapter 10).

Yogins of average ability should certainly be liberated by that.

If liberation is not effected by the application of consciousness transference,

then the recitation of the following

Great Liberation by Hearing should be persistently made during the intermediate state of reality.

First, yogins and yoginis should examine the signs of death in accordance with the text entitled *Natural Liberation through Recognition of the Visual Indications and Signs of Death*, also known as the *Mirror which Clarifies the Visible Indications of Death*.

Thereupon, when the inner signs of the processes of death are definitively and completely present, the appropriate procedure as outlined in the *Consciousness Transference: Natural Liberation through Recollection* should be applied.

Thus, if this transference is effective,
there will be no need to read aloud the
Great Liberation by Hearing.

If, the transference is ineffective,
this *Liberation by Hearing* should be read aloud
with correct pronunciation and clear diction,
close to the corpse.

**If the corpse is not present,
one should sit next to the bed or seat of the
deceased.**

Then, having invoked the power of truth and summoned the consciousness of the deceased, one should imagine him or her to be listening in one's presence and read aloud this
Great Liberation by Hearing.

At this time the relatives and close friends should be advised to show restraint because, at this stage, it is not appropriate to cry or dramatically express one's grief.

If the deceased's body is present,
then during the interval which follows the
ceasing of respiration,
this *Great Liberation by Hearing* should be read
aloud by a spiritual teacher,

**or by a spiritual sibling, sincere practitioner, or a sympathetic friend,
placing the lips close to the ear of the deceased,
without actually touching.**

THE MAIN SUBJECT MATTER

Now follows the actual explanation of the
Liberation by Hearing:

First, one should make extensive offerings to the **Three Precious Jewels.**

If these are unobtainable, one should make offerings by arraying whatever one has as a support for visualization and mentally emanating an immeasurable quantity of offerings.

Then one should recite, three or seven times, the
*Aspirational Prayer Calling to the Buddhas and
Bodhisattvas for Assistance.*

After this, one should melodiously recite the

- *Aspirational Prayer which Protects from Fear of the Intermediate States,*

- the *Aspirational Prayer which Rescues from the Dangerous Pathways of the Intermediate States*
- and the *Root Verses of the Six Intermediate States.*

Thereafter, this *Great Liberation by Hearing* is to be read aloud seven or three times, or as many times as the circumstances permit.

The main subject matter of the *Great Liberation by Hearing* comprises three sections:

1. Introduction to Inner Radiance during the Intermediate State of the Time of Death

We will discuss this next

2. The Great Elucidation Which Introduces the Intermediate State of Reality,

We will discuss this later today or tomorrow

3. A teaching on the means for **Obstructing the Entrance to the Womb during the Intermediate State of Rebirth.**

We will discuss another time

1. Introduction to Inner Radiance in the Intermediate State of the Time of Death

This introduction is made on behalf of those individuals who have good understanding, but do not yet have recognition of inner radiance,

**as well as those who have gained recognition but
have little familiarity,
and all ordinary persons who have received little
experiential guidance.**

By means of this introduction, such beings will, upon recognizing the inner radiance of the ground, attain the uncreated **Buddha-body of Reality,**

in an ascending and core-penetrating manner, without experiencing the intermediate states.

Introduction to the Inner Radiance of the Ground

As for the method of making this introduction, it is best if the root spiritual teacher from whom the dying person personally received guidance can be present.

**If he cannot be present, then a spiritual sibling
with identical commitments should be called
upon,
or if none of these can be present,
then a spiritual friend holding the same lineage
should attend;**

**or if none of these at all can be present,
someone who knows how to read aloud with
correct pronunciation and clear diction should
recite the introductions many times.**

Thereby, the dying person will remember that which had formerly been introduced by his or her spiritual teacher and immediately afterwards, being set face to face with the inner radiance of the ground, will undoubtedly attain liberation.

**Concerning the time for making this
introduction:**

after respiration has ceased,

**the vital energy is absorbed into the channel of
pristine cognition and**

**the consciousness of the deceased naturally
arises as a non-conceptual inner radiance.**

Later, the vital energy will be reversed and escape into the right and left channels and, as a result,

the appearances of the subsequent intermediate state of reality will arise suddenly.

Therefore, the **Introduction to Inner Radiance at the Time of Death** should be made before the vital energy has escaped into the right and left channels.

Generally, the length of time during which the inner breath remains present within the central channel is just about the time taken to eat a meal.

As regards the actual mode of making this introduction, it is best if the consciousness transference is effected at that moment when the respiration is about to cease.

If it is not, one should say the following words:

O, Child of Buddha Nature,
(call the name of the dying person),

the time has now come for you to seek a path.

*As soon as your respiration ceases,
the luminosity known as the **inner radiance of
the first intermediate state**
which your spiritual teacher formerly introduced
to you,
will arise.*

*Immediately your respiration ceases,
all phenomena will become empty and utterly
naked like space.*

*At the same time, a naked awareness will arise,
not extraneous to yourself,
but radiant, empty and without horizon or
center.*

At that moment, you should personally recognize this intrinsic nature and rest in the state of that experience.

I too will introduce it to you at that time.

**These words should be spoken audibly many times,
impressing them on the mind of the dying person until respiration ceases.**

**Then, when the respiration is on the point of ceasing,
one should lay the dying person on the right side, in the posture of the lion,
and take the pulse.**

Once the throbbing of the two carotid arteries has stopped, they should be firmly pressed at their pressure points on the neck.

Then the vital energy, having entered the central channel, cannot reverse and escape and it will certainly emerge through the crown fontanelle.

The introduction should continue to be made at this time.

This phase in the process of death is called: the **Inner Radiance of Reality During the First Intermediate State.**

It is the unique and incontrovertible enlightened intention of the **Buddha-body of Reality**, which arises in the minds of all living beings.

**At the moment of death,
this coincides with the period when the vital,
energy is absorbed into the central channel,**

after respiration has ceased and before the ceasing of the inner breath.

Ordinary people describe this state as 'loss of consciousness'.

**The duration of this experience of inner radiance is uncertain,
for it depends on the health and characteristics
of the dying person's physical constitution, and**

on the degree of his or her proficiency in the practices related to the vital energies and channels.

**For those who have considerable practical
experience,
or those who have achieved stability in the
practice of calm abiding,**

**or those who have healthy energy channels,
this experience can be prolonged.**

**In striving to make this introduction,
one should remind the deceased repeatedly by
giving the instruction as above and below,
until serous fluid emerges from the aperture of
the sense-organs.**

For those persons of great negativity and those classes of beings with unhealthy channels this phase lasts no longer than a single snapping of the fingers.

In others, it may last for as long as it takes to eat a meal.

However, as most sutras and tantras state that the period of unconsciousness following the moment of death may last for three and a half days,

generally one should persevere for that length of time, in making this [Introduction to Inner Radiance](#).

As for the way in which this introduction is made:

if capable, the dying person should facilitate this of his or her own accord

by projecting a formerly cultivated spiritual practice into the intermediate state.

**If the individual is not capable of this,
then a spiritual teacher, a student, or a spiritual
sibling who was a close friend,
should stay nearby and clearly remind the dying
person of the signs of death in their correct
sequence, saying:**

*‘Now, the sign of the dissolution of earth into water is present,
of water into fire, fire into wind, wind into consciousness, and so forth’*

as set down in the text entitled

*Natural Liberation Through Recognition of the
Visual Indications and Signs of Death* (Chapter 8).

**Then, when the sequence of the signs is almost complete,
the attendant should encourage the dying person to cultivate the following altruistic intention, beginning with the words:**

'O, *Child of Buddha Nature!*' or, if the dying person is a spiritual teacher, the attendant should gently say the following words into the ear:

'O, Venerable One! I beg you not to be distracted from the cultivation of an altruistic intention!'

**If the dying person is a spiritual sibling or anyone else,
the attendant should call to him or her by name and say the following words:**

“O, Child of Buddha Nature that which is called death has now arrived.

Therefore you should adopt an altruistic motivation and concentrate your thinking as follows:

*'I have arrived at the time of death, so now,
relying on the process of death,
I will single-mindedly cultivate an altruistic
intention.*

*I will meditate on the generation of loving
kindness, compassion and an altruistic intention
to attain enlightenment*

*For the benefit of all sentient beings, who are as
limitless as space,
I must attain perfect Buddhahood””*

And in particular, you should think:

*“At this moment, for the sake of all sentient beings,
I must recognize the time of death as the arising
of inner radiance, the **Buddha-body of Reality**,
and while in that state,*

*I must attain the supreme accomplishment of the **Great Seal**, and thereby act for the good of all sentient beings.*

If I do not achieve this accomplishment, then, recognizing the intermediate state as it is,

*I will actualize the coalescent **Buddha-body of the Great Seal** during the intermediate state, and thereby, manifesting in order to instruct each in accordance with his or her needs, I will act for the benefit of all sentient beings, who are as limitless as space.”*

Without giving up the focus on cultivating an altruistic intention, in the above way, recollect the meditative experiences which you formerly developed on the basis of the oral teachings.

Those words should be clearly spoken, while placing the lips close to the ear of the dying person.

Without permitting the attention of the dying one to be distracted even for an instant, the attendant should remind him or her of past meditative experiences.

Then, when the respiration has ceased, and the two carotid arteries have been firmly pressed, remind the dying person with the following words,

if the individual was a spiritual teacher or a spiritual friend greater than oneself:

Venerable One! The inner radiance of the ground is now arisen before you.

Recognize it, and concentrate directly on its experiential cultivation.

**For all others,
one should introduce the
Inner Radiance of the Ground,
with the following words:**

***“0, Child of Buddha Nature,
(call the name of the individual)***

***Listen! Pure inner radiance, reality itself, is now
arising before you. Recognize it!***

***0, Child of Buddha Nature, this radiant essence
that is now your conscious awareness is a
brilliant emptiness.***

*It is beyond substance, beyond characteristics
and beyond color, completely empty of inherent
existence in any respect whatsoever.*

*This is the female **Buddha Samantabhadri**, the
essential nature of reality.*

The essence of your own conscious awareness is emptiness. Yet, this is not a vacuous or nihilistic emptiness;

this, your very own conscious awareness, is unimpededly radiant, brilliant and vibrant.

*This conscious awareness is the male
Buddha Samantabhadra.*

*The utterly indivisible presence of these two:
the essence of your own awareness, which is
empty, without inherent existence with respect
to any substance whatsoever*

*and your own conscious awareness,
which is vibrant and radiantly present,
is the **Buddha-body of Reality.***

*This intrinsic awareness,
manifest in a great mass of light,
in which radiance and emptiness are indivisible,
is the **Buddha nature of unchanging light**,
beyond birth or death. Just to recognize this is
enough!*

If you recognize this brilliant essence of your own conscious awareness to be the Buddha nature, then to gaze into intrinsic awareness is to abide in the enlightened intention of all the Buddhas.”

This introduction should be made three or seven times, with correct pronunciation and clear diction.

Accordingly, the deceased will firstly recollect the teachings, as they had been formerly given by his or her teacher,

and secondly be introduced to **Inner Radiance as a Naked Natural Awareness.**

And then, thirdly, having recognized this, he or she will attain the **Buddha-body of Reality**, beyond conjunction or disjunction, and certainly achieve liberation.

Recognition of the **'First Inner Radiance'** of the **Ground** takes place in this way.

Introduction to the Inner Radiance of the Path

If, however, it is feared that the deceased has not recognized the first inner radiance, the so-called '**second inner radiance**' of the path will arise.

**Again, it is said that this second inner radiance lasts a little more than the time it takes to eat a meal,
after the respiration has ceased.**

Specifically, it arises once the vital energy has escaped into the right or left channel, whichever is appropriate depending on the positive and negative past actions of the deceased

and once the vital energy has emerged through one of the orifices of the body.

When this occurs, the consciousness suddenly becomes awake and lucid.

Although it is said that this **second inner radiance** also lasts approximately for as long as it takes to eat a meal, this actually depends, as before,

on whether or not the energy channels are healthy and whether or not the individual has or lacks meditative experience.

Now, at this point, the consciousness emerges from the body and, initially, the individual may not know whether or not he or she has died.

The relatives are seen as before, and their cries of sorrow can be heard.

**During this period,
before the harsh and bewildering experiences
related to past actions have arisen, and before
the terrifying experiences related to Yama have
occurred,**

the oral teaching should be given.

**This oral teaching concerns both the perfection
stage**

and the generation stage of meditation.

Then remind him or her with the following words:

“O, Child of Buddha Nature! Meditate on this, your meditational deity.

Do not be distracted!

Concentrate intently on your meditational deity!

*Meditate that the deity appears, and yet is
without inherent existence,
like the reflection of the moon in water.
Do not meditate on the deity as a solid corporeal
form!”*

If the deceased was an ordinary person, without a specific practice, then preface the introduction with the following words:

“Meditate on the Lord of Great Compassion!”

**By means of such an introduction,
there is no doubt that even those who have not
recognized the nature of the intermediate state
will do so.**

This, the above precise reminder, should be given by a spiritual teacher or sibling to those who, despite having already received this introduction from a spiritual teacher while they were alive,

**have an undeveloped meditative experience,
and accordingly will not recognize the
intermediate state by themselves.**

Equally, this instruction is of crucial importance in the case of those who, despite their meditative experience, are bewildered by serious illness at the moment of death and therefore cannot recall their past meditative experiences;

and finally, it is particularly necessary in the case of those beings who, despite their former meditative experience, are at risk of falling into lower existences as a result of having broken their vows and having failed to maintain their basic commitments.

As stated above, it is best if recognition occurs during the first intermediate state.

However, if it does not occur therein, awareness can be awakened and liberation attained during the **second intermediate state.**

This second intermediate state is also called the **Pure Illusory Body'.**

During this second phase, consciousness achieves an instance of clarity, even though the deceased may not know whether or not they are dead.

**If the teaching is given at this time,
the mother and child aspects of reality can meet
and the deceased will no longer be controlled by
the force of past actions.**

**Just as, for example,
darkness is destroyed by the light of the sun,
the controlling force of past actions is destroyed
by this 'inner radiance of the path'
and liberation is attained.**

Now, this so-called '**second intermediate state**' occurring at that point when consciousness leaves the body

is one which suddenly appears to the '**mental body**' assumed by the deceased while the consciousness of the deceased retains the same range of hearing as before.

**If the above oral teaching is given at this time,
its purpose can therefore be accomplished.**

**Since the bewildering appearances generated by
past actions have not yet arisen,
the deceased is able to direct his or her attention
anywhere.**

Therefore, even though the individual may not have attained recognition of the inner radiance of the ground,

he or she will be liberated by the recognition of the **inner radiance of the path**, which is the second intermediate state.

2. INTRODUCTION TO THE INTERMEDIATE STATE OF REALITY

(Chapter 10 page 234, pecha p76)

If liberation is still not attained through the above introductions, then the **Intermediate State of Reality**, also called '**the third intermediate state**', will arise.

It is during this third phase that the bewildering apparitions, which are the products of past actions, emerge.

Therefore, it is extremely important to read aloud the following *Great Introduction to the Intermediate State of Reality* at this juncture.

It is most powerful and beneficial.

At around this time, the bereaved relatives will be crying and expressing their grief.

They will no longer be serving the deceased's share of food,

they will have removed his or her clothes, and stripped down the bed, and so forth.

Although the deceased can see them, they cannot see the deceased.

Although the deceased can hear them calling out, they cannot hear the departed one calling back.

So, the deceased may turn away in a state of despair.

At this time,

three phenomena:

- **sounds**
- **lights**
- **and rays of light**

**will arise, and the deceased may faint with fear,
terror or awe.**

Thus, during this period, the following *Great Introduction to the Intermediate State of Reality* should be given.

Call the deceased by name and say the following words, with correct pronunciation and clear diction:

*“O, Child of Buddha Nature;
listen very intently and without distraction.*

*There are six kinds of intermediate state,
namely:*

- 1. the intermediate state of living or natural existence,*
- 2. the intermediate state of dreams,*
- 3. the intermediate state of meditative stability or concentration,*

4. *the intermediate state of the time of death,*
5. *the intermediate state of reality, and*
6. *the intermediate state of consequent rebirth.*

0, Child of Buddha Nature, during and after death,

you will experience three intermediate states:

- the intermediate state of the time of death,*
- the intermediate state of reality and*
- the intermediate state of rebirth.*

*Of these three, it was the **intermediate state of the time of death** which you experienced until yesterday.*

*Although the **inner radiance of reality** arose during that time, you did not recognize it.*

*So now, as a result, you have been compelled to wander here;
and now you will experience the **intermediate state of reality,**
followed by the intermediate state of rebirth.*

*You must therefore recognize, without distraction,
the instruction and events which I am now going to introduce to you.*

O, Child of Buddha Nature, that which is called death has now arrived. You are leaving this world.

But in this you are not alone. This happens to everyone. Do not be attached to this life! Do not cling to this life!

*Even if you remain attached and clinging, you do not have the power to stay - you will only continue to roam within the cycles of existence. Therefore, do not be attached and do not cling! Think of the **Three Precious Jewels!***

*O, Child of Buddha Nature, however terrifying the appearances of the **intermediate state of reality** might be, do not forget the following words.*

Go forward remembering their meaning.

The crucial point is that through them recognition may be attained.

*‘Alas, now, as the intermediate state of reality
arises before me,*

*Renouncing the merest thought of awe,
terror or fear,*

*I will recognize all that arises to be awareness,
manifesting naturally of itself*

Knowing 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!’

Go forward, reciting these words distinctly and be mindful of their meaning. Do not forget them!

For it is essential to recognize, with certainty, that whatever terrifying experiences may arise, they are natural manifestations of actual reality.

*O, Child of Buddha Nature,
when your mind and body separate,
the pure luminous apparitions of reality itself,
will arise:
subtle and clear, radiant and dazzling,
naturally bright and awesome,
shimmering like a mirage on a plain in summer.*

Do not fear them! Do not be terrified!

Do not be awed!

They are the natural luminosities of your own actual reality.

Therefore recognize them as they are!

From within these lights, the natural sound of reality will resound,

clear and thunderous, reverberating like a thousand simultaneous peals of thunder.

This is the natural sound of your own actual reality.

So, do not be afraid! Do not be terrified!

Do not be awed!

The body that you now have is called a 'mental body',

it is the product of subtle propensities and not a solid corporeal body of flesh and blood.

Therefore, whatever sounds, lights or rays may arise, they cannot harm you.

For you are beyond death now!

It is enough that you simply recognize the sounds and luminosities to be manifestations of your own actual reality.

Know that this is the intermediate state!

*O, Child of Buddha Nature,
if you do not now recognize these phenomena to
be natural manifestations,
whatever meditative practices you may have
undertaken whilst in the human world,*

*if you have not previously encountered this
present instruction,
you will fear the light,
you will be awed by the sound and
you will be terrified by the rays.*

If you do not now understand this essential point of the teaching, you will not recognize the sounds, the lights and the rays, and you will continue to roam within the cycles of existence.

*O, Child of Buddha Nature,
should you have moved on, without recognition,
after having been unconscious for up to three
and a half days,
you will awaken from unconsciousness and
wonder, ‘What has happened to me?’*

*So, recognize this to be the intermediate state!
At this time, the aspects of the cycles of
existence are reversed into their own true nature
and all phenomena are arising as lights and
Buddha-bodies.*

*On the first day of the **intermediate state of reality**, all space will arise as a blue light.*

*At this time, from the central **Buddha-field** called **Pervasive Seminal Point**,
the **transcendent lord Vairocana** will dawn before
you, his body white in color,
seated on a lion throne, holding in his right hand
an eight-spoked wheel and embraced by his
consort **Akasa-dhatvisvari**.*

*A blue luminosity, radiant and clear, bright and dazzling,
indicative of the **pristine cognition of reality's**
expanse,
which is the natural purity of your aggregate of
consciousness,*

*will emanate from the heart of **Vairocana** and his
consort,*

*and it will shine piercingly before you at the level
of your heart, with such brilliance that your eyes
cannot bear it.*

*Together with this luminosity, a dull white light,
indicative of the realm of the gods,
will also dawn directly before you and touch your
heart.*

*At this time, under the sway of negative past actions,
you will wish to flee in fear and terror from the bright blue light,
which is the **pristine cognition of reality's expanse,**
and you will come to perceive the dull white light of the god realms with delight.*

*This is the light ray of the **Tathagata**,
which is called the **pristine cognition of reality's
expanse.***

*Have confidence in it! Be drawn to it with
longing devotion!*

Pray, with devotion, thinking:

*'This is the light ray of the **transcendent lord Vairocana's** compassion. I take refuge in it.'*

*For this, in reality, is the **transcendent lord Vairocana and his consort** come to escort you on the dangerous pathway of the intermediate state.*

*This is the light ray of **Vairocana's** compassion!
Therefore do not delight in the dull white light
of the god realms! Do not be attached to it! Do
not cling to it!*

This dull white light is the inviting path created by your own habitual tendencies for deep delusion,

which you yourself have generated.

If you become attached to it, you will roam within the god realms and be drawn into the cycles of existence of the six classes of beings.

This dull light is an obstruction blocking the path to liberation. Do not look at it! Be devoted to the bright blue light!

*Focus intently on the **transcendent lord Vairocana** and repeat after me the following aspirational prayer:*

'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 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.”

*By making this aspirational prayer with fervent devotion, you will dissolve into rainbow light in the heart of **Vairocana and his consort,** and you will attain Buddhahood, as the **Buddha-body of Perfect Resource,** in the central **Buddha field of the Dense Array (Ghanavyuha).***

If, even after receiving this introduction, as the result of negative obscuration and aversion, the deceased are none-the-less over-awed by the lights and rays, and turn away, and even if, after repeating the aspirational prayer, they remain bewildered, then, on the second day,

Vajrasattva-Aksobhya's assembly of deities will come to escort them, and, at that same time, the negative past actions which are conducive to a rebirth in the hell realms will also emerge.

Again, calling the deceased by name, the introduction should be given with the following words:

“O, Child of Buddha Nature, listen without distraction.

On the second day the purity of the entire element water will arise in the form of a white light.

*At that time,
from the eastern **Buddha field of Manifest Joy**
(**Abhirati**),
the transcendent lord **Aksobhya-Vajrasattva** will
dawn before you,*

*his body blue in color, holding in his right hand
a five-pronged vajra,
seated on an elephant throne and embraced by
his consort- **Buddha-Locana.***

*They are encircled by two male bodhisattvas,
Ksitigarbha and Maitreya,
and two female bodhisattvas, **Lasya and Puspa,**
thus, six Buddha-bodies will be shining before
you from within a space of rainbow light.*

*A brilliant white light, indicative of the mirror-like pristine cognition,
which is the natural purity of the aggregate of form,
white and dazzling, radiant and clear will emanate from the heart of **Vajrasattva-Aksobhya** and his consort and*

*it will shine piercingly before you at the level of
your heart,
with such brilliance that your eyes cannot bear it.*

*Together with this light of pristine cognition,
a dull smoky light, indicative of the hell realms,
will also dawn before you and touch your heart.*

*At that time, under the sway of aversion,
you will wish to turn away in fear and terror from
the bright white light
and come to perceive the dull smoky light of the
hell realms with delight.*

*At that moment,
you should fearlessly recognize the white light,
white and dazzling, radiant and clear,
to be pristine cognition. Have confidence in it!
Be drawn to it with longing devotion! Pray with
devotion, thinking:*

“This is the light ray of the transcendent lord Vajrasattva-Aksobhya’s compassion. I take refuge in it.”

This, in reality, is Vajrasattva and his consort come to escort you on the dangerous pathway of the intermediate state.

This is the light-ray hook of Vajrasattva-Aksobhya’s compassion! Be devoted to it!

Do not delight in the dull smoky light of the hell realms!

This dull light is the inviting path of the negative obscurations created by your own deep aversion,

which you yourself have generated.

*If you become attached to it,
you will fall into the realms of hell, sinking into a
swamp of unbearable suffering,
from which there will be no immediate
opportunity for escape.*

This dull light is an obstacle blocking the path to liberation.

Do not look at it! Abandon your aversion!

Do not be attached to it! Do not cling to it!

Be devoted to the white light, radiant and dazzling!

*Focus intently on the **transcendent lord**
Vajrasattva-Aksobhya and recite the following
aspirational prayer:*

*'O, as I roam in cyclic existence driven by deep-seated aversion,
May the transcendent lord Vajrasattva-Aksobhya
draw me forward,
Leading me on the path of radiant 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.'*

*By making this aspirational prayer with fervent devotion,
you will dissolve into rainbow light in the heart
of the transcendent Lord Vajrasattva-Aksobhya,*

*and you will attain Buddhahood,
as the **Buddha-body of Perfect Resource,**
in the eastern **Buddha field of Manifest Joy**
(Abhirati).”*

**Yet, even after being introduced in this way,
there are some individuals who will turn away in
fear from the light-ray hook of compassion,
being gripped by pride and powerful negative
obscuration.**

So it is that, on the third day,
the **transcendent lord Ratnasambhava's**
assembly of deities will come to escort the
deceased
and simultaneously the light path indicative of
the human realm will emerge.

**Again, calling the deceased by name,
the introduction should be given with the
following words:**

O, Child of Buddha Nature, listen without distraction.

On the third day, the purity of the entire element earth will arise in the form of a yellow light.

*At this time,
from the yellow southern **Buddha-field of the
Glorious Srimat,**
the **transcendent lord Ratnasambhava** will dawn
before you,*

*his body yellow in color, holding in his right
hand a jewel,*

*seated on a horse throne and embraced by his
supreme consort **Mamaki**.*

*They are encircled by two male bodhisattvas,
Akasagarbha and Samantabhadra,
and two female bodhisattvas, Malya and Dhupa,
thus, six Buddha-bodies will be shining before
you from within a space of rainbow light.*

A yellow light indicative of the pristine cognition of sameness, which is the natural purity of the aggregate of feeling,

yellow and dazzling, adorned by greater and lesser seminal points of light, radiant, clear and unbearable to the eyes,

*will emanate from the heart of **Ratnasambhava**
and his consort*

*and will shine piercingly before you at the level
of your heart with such brilliance that your eyes
cannot bear it.*

*Together with the light of pristine cognition,
a dull blue light,
indicative of the human realm,
will also dawn before you and touch your heart.*

*At that time,
under the sway of pride, you will wish to turn
away in fear and terror from the bright yellow
light
and you will come to delight in the dull blue
light of the human realm and feel attachment
towards it.*

*At that moment,
abandon your fear of the yellow light,
and recognize it as pristine cognition, yellow and
dazzling, radiant and clear!*

*Let your awareness relax and abide directly
within it, in a state of non-activity.*

Again and again, have confidence in it!

Be drawn to it with longing devotion!

If you recognize it as the natural luminosity of your own awareness, even though you may feel no devotion towards it and have not recited the aspirational prayer,

all the Buddha-bodies and light rays will dissolve inseparably into you and you will attain Buddhahood.

*If you are unable to recognize this radiance as
being the natural luminosity of your own
awareness*

then pray with devotion, thinking:

*'This is the light ray of the **transcendent lord**
Ratnasambhava's compassion. I take refuge in it.'*

*This, in reality, is the **transcendent lord Ratnasambhava** come to escort you on the fearsome dangerous pathway of the intermediate state.*

*This is the light-ray hook of **Ratnasambhava's** compassion! Be devoted to it!*

Do not delight in the dull blue light of the human realm.

This dull light is the inviting path created by your own habitual tendencies for deep-seated pride,

which you yourself have generated.

If you become attached to it, you will tumble down into the human realm, you will experience the sufferings of birth, old age, sickness and death, and there will be no immediate opportunity to escape from the swamp of cyclic existence.

This dull light is an obstacle blocking the path to liberation! Do not look at it! Abandon pride!

Abandon your habitual tendencies!

Do not be attached to the dull blue light! Do not cling to it!

Be devoted to the yellow light, golden and dazzling.

*Focus intently and single-mindedly on the transcendent lord **Ratnasambhava** and recite the following aspirational prayer:*

*“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 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.”*

By making this aspirational prayer with fervent devotion,

you will dissolve into rainbow light in the heart of the transcendent lord Ratnasambhava,

*and you will attain Buddhahood,
as the **Buddha-body of Perfect Resource,**
in the southern **Buddha field of the Glorious**
(Srimat).*

There is no doubt that if the deceased are receptive to this introduction, they will attain liberation, however weak their individual ability may be.

Yet, even after being given this introduction many times,

there are some whose positive opportunities have been exhausted by, for example, their great negativity or through not having maintained their commitments and so forth, who, even now, will not have accepted this introduction.

These individuals will have turned away in fear of both the sounds and the luminosities and become agitated by desire and negative obscuration.

So it is that, on the fourth day,
the **transcendent lord Amitabha's** assembly of
deities will come to escort them and,
at that same time, the light path indicative of the
realm of the anguished spirits,
which is generated by desire and miserliness,
will emerge.

**Again, calling the deceased by name,
the introduction should be given with the
following words:**

O, Child of Buddha Nature, listen without distraction.

On the fourth day, the purity of the element fire will arise in the form of a red light

*At that time,
from the red western **Buddha** field of the **Blissful**
(**Sukhavati**),
the transcendent lord **Amitabha** will dawn before
you,*

his body *red in color*, holding in his right hand a
lotus flower,
*seated on a peacock throne and embraced by the
supreme consort **Pandaravasini**.*

*They are encircled by two male bodhisattvas,
Avalokitesvara and Manjushri,
and two female bodhisattvas, Gita and Aloka,
thus, six buddha-bodies will be shining before
you from within a space of rainbow light.*

*A red light indicative of the pristine cognition
of discernment,
which is the natural purity of the aggregate of
perceptions,
red and dazzling, adorned by greater and lesser
seminal points,*

*radiant and clear, bright and dazzling,
will emanate from the heart of **Amitabha and his
consort**
and will shine piercingly before you at the level of
your heart with such brilliance that your eyes
cannot bear it.
Do not be afraid!*

*Together with the light of pristine cognition,
a dull yellow light, indicative of the realm of
anguished spirits,
will also dawn before you and touch your heart.*

Do not delight in the dull yellow light! Do not become attached to it and do not cling to it!

*At this time,
under the sway of deep desire, you will wish to
turn away in terror from the bright red light
and you will come to delight in the dull yellow
light of the anguished spirits
and feel attachment towards it.*

*At this moment,
abandon your fear, and recognize the red light,
bright and dazzling, radiant and clear, to be
pristine cognition.*

*Let your awareness relax and abide directly
within it, resting in a state of non-activity.*

*Have confidence in the radiant, red luminosity!
Be drawn to it with longing devotion. If you
recognize this radiance as the natural luminosity
of your own awareness,*

*even though you may feel no devotion towards it
and have not recited the aspirational prayer,
all the buddha-bodies and light rays will dissolve
inseparably into you and you will attain
buddhahood.*

If you are not able to recognize the radiance in this way, then pray with devotion, thinking:

*'This is the light ray of the **transcendent lord Amitabha's** compassion. I take refuge in it.'*

*This truly is the light-ray hook of the **transcendent lord Amitabha's** compassion!*

Be devoted to it! Do not turn away!

*Should you turn away,
the luminosity will accompany you inseparably.
Do not be afraid! Do not be attached to the dull
yellow light of the anguished spirits!*

This is the inviting path created by your own habitual tendencies for deep-seated desire, which you yourself have generated.

*If you become attached to this dull light,
you will fall down into the realm of the anguished
spirits
and you will experience unbearable sufferings of
hunger and thirst.*

This dull light is an obstacle blocking the path to liberation!

Do not be attached to it!

Abandon your attachment! Do not cling to it!

*Be devoted to the red light, which is radiant and dazzling,
and focus intently and single-mindedly on the transcendent lord Amitabha and his consort,
and recite the following aspirational prayer:*

“O, as I roam in cyclic existence driven by deep-seated desire,

*May the **transcendent lord Amitabha** draw me forward,*

Leading me on the path of radiant light,

Which is the pristine cognition of discernment.

*May the supreme consort **Pandaravasini** 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.”*

*By making this aspirational prayer with fervent devotion,
you will dissolve into rainbow light in the heart of
the transcendent lord Amitabha and his consort,*

*and you will attain buddhahood,
as the **Buddha-body of Perfect Resource,**
in the western **Buddha field of the Blissful**
(Sukhavati).*

Although it is impossible not to be liberated by the *successful* recognition of this introduction, there are nonetheless those who will be unable to give up their propensities due to habituation over long periods of time, even after receiving such an introduction.

Under the sway of envy and negative past actions,

they will become fearful and overawed by the sounds and luminosities.

Failing to be caught by the light-ray hook of compassion,

they roam downwards into the fifth day.

So it is that, on the fifth day,
the **transcendent lord Amoghasiddhi's** assembly
of deities,
resplendent with the light rays of compassion,
will come to escort them

and, at the same time,
the light path indicative of the realm of the
antigods,
which is generated by the dissonant mental state
of envy, will emerge invitingly.

**Again, calling the deceased by name,
the introduction should now be given with the
following words:**

O, Child of Buddha Nature, listen without distraction.

On the fifth day, the purity of the entire wind element will arise in the form of a green light.

*At that time,
Amoghasiddhi, from the green northern
Buddha Field called Matrix of Enlightened
Activities with his retinue dawn before you,
his body green in color, holding in his right hand
a crossed-vajra,*

*seated on a civamcivaka bird throne
(top half human, lower half bird)*

*and embraced by the supreme consort
Samayatara.*

*These two are encircled by two male bodhisattvas, **Vajrapani** and **Nivaranaviskhambhin**, and two female bodhisattvas, **Gandha** and **Narti**. Thus, six buddha-bodies will be shining before you from within a space of rainbow light.*

*‘A green light indicative of the pristine cognition
of accomplishment,
which is the natural purity of the aggregate of
motivational tendencies,
green and dazzling, radiant and clear, bright and
awesome,*

*adorned by greater and lesser seminal points,
will emanate from the heart of **Amoghasiddhi**
and his consort
and it will shine piercingly before you at the level
of your heart,
with such brilliance that your eyes cannot bear it.
Do not be afraid!*

This is the natural expressive power of your own awareness!

Rest in a state of great equanimity, transcending activity,

free from the differences of attachment and aversion, based on your feelings of nearness and distance.

*Together with the light of pristine cognition,
a dull red light, indicative of the realm of the
antigods and formed by envy,
will also dawn before you and touch your heart.*

*Cultivate an equanimity toward this dull light
which is free from attachment or aversion!*

*Even if your mental capacity is diminished, at
least do not delight in it.*

*At this time, under the sway of deep envy,
you will wish to turn away in terror from the
bright and dazzling green luminosity
and you will come to feel delight and attachment
towards the dull red light of the antigods.*

At this moment, abandon your fear, and recognize the green luminosity, bright and dazzling, radiant and clear, to be pristine cognition.

Let your awareness relax and abide directly within it, resting in a state of non-activity.

Pray with devotion, thinking:

*'This is the light ray of the **transcendent lord**
Amoghasiddhi's compassion.*

I take refuge in it.'

This, in reality, is the light-ray hook of the transcendent lord Amoghasiddhi's compassion, which is known as the pristine cognition of accomplishment.

Be devoted to it! Do not turn away!

Even if you do turn away, the luminosity will accompany you inseparably.

So, do not be afraid!

Do not be attached to the dull red light of the antigods.

*This is the inviting path of your past actions,
which you yourself have engaged in,
whilst motivated by deep envy.*

*If you become attached to this dull light,
you will fall into the realms of the antigods and
experience the unbearable sufferings of
unrelenting conflict and quarrelling.
This dull light is an obstacle blocking the path to
liberation!*

*Do not be attached to it! Give up your yearning!
Do not cling to it!*

*Be devoted to the green light, which is radiant
and dazzling, and focus intently
and single-mindedly on the **transcendent lord**
Amoghasiddhi and his consort,
and recite the following aspirational prayer:*

“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 light,

Which is the pristine cognition of accomplishment,

*May the supreme consort **Samayatara** 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.”*

By making this aspirational prayer with fervent devotion,
you will dissolve into rainbow light in the heart of
the transcendent lord Amoghasiddhi and his
consort,

*and you will attain buddhahood,
as the **Buddha-body of Perfect Resource,**
in the northern Buddha-field called
'Matrix of Enlightened Activities' (Karmaprasiddhi).*

By giving this introduction repeatedly in this way, however weak the positive residue of a deceased individual's past actions might be, he or she will have the opportunity to attain recognition at one point or another.

**As recognition occurs at any point,
it will be impossible for liberation not to be
achieved.**

**However, owing to a long association with myriad
habitual tendencies
and an unfamiliarity with pure vision and pristine
cognition,
even after being introduced repeatedly in this way,**

**there are some who are nevertheless led
backwards by negative propensities,
despite this setting face to face having been given.**

**Failing to be gripped by the light-ray hook of
compassion,**

**they will be overcome by awe and terror upon the
arising of the lights and rays, and continue to
wander downwards.**

Thereupon, on the sixth day,
the male and female deities of the five
enlightened families, together with their retinues,
will arise simultaneously, and at that very
moment,
the six dull lights, will also arise simultaneously.

**Therefore, calling the deceased by name,
the introduction should be given with the
following words:**

O, Child of Buddha Nature, listen without distraction.

*Until yesterday the visions of the **five individual enlightened families** arose before you.*

Despite this, even though the former introduction was given, you experienced awe and terror; a response generated by your habitual tendencies.

Consequently, you have remained in your present state, until now.

*If you had previously recognized one of the natural luminosities of the pristine cognitions of the **five enlightened families** as being a natural manifestation of actual reality,*

*you would have dissolved into rainbow light at the heart of one of these buddha-bodies of the five respective enlightened families, and attained buddhahood, in the **Buddha-body of Perfect Resource.***

*Yet, since you have been unable to recognize
these experiences as being natural
manifestations,
you have wandered here.*

Therefore, listen now, without distraction.

*The vision of the entire **peaceful assembly of the five enlightened families,**
together with that which is called:
'the vision of the four pristine cognitions
combined',
will now come to invite you. Recognize this!*

*O, Child of Buddha Nature. at this time,
the four colored lights, which are the pure forms
of the four elements,
will dawn before you;*

*and, simultaneously, the **buddha Vairocana and his consort** will arise,*

*as before, from the central **Buddha field of the Pervasive Seminal Point***

i.e. Akanistha-Ghanayuha.

*At that same moment, the **buddha Vajrasattva-Aksobhya** and his consort, surrounded by their retinue, will arise from the eastern **Buddha-field of Manifest Joy (Abhirati)**.*

The buddha Ratnasambhava and his consort, together with their retinue, will arise from the southern Buddha-field of the Glorious (Srimat).

*The buddha Amitabha and his consort,
together with their retinue, will arise from the
western Buddha field of the Blissful (Sukhavati),*

*and the buddha Amoghasiddhi and his consort,
together with their retinue, will now arise before
you from the northern Buddha field called
Matrix of Enlightened Activities i.e.
Karmaprasiddhi,*

*all arising together out of a space of rainbow
light.*

O, Child of Buddha Nature encircling these male and female deities of the five enlightened families,

the four male gatekeepers:

Trailokyavijaya

Yamantaka

Hayagrivaraja and

Amrtakudalin

will also arise,

together with the four female gatekeepers:

Ankusa

Pasa

Sphota and

Ghanta.

In addition,

*the **six emanational sages** who are transcendent lords, will also appear before you:*

Indrasakra who is the sage of the gods,
Vemacitra who is the sage of the antigods,
Sakyamuni who is the sage of humans,
Sthirasimha who is the sage of the animals,
Jvalamukha who is the sage of the anguished
spirits,
Dharmaraja who is the sage of the hell beings.

*Accompanying the above array,
Samantabhadra and Samantabhadri will also arise
before you in the form called
Samantabhadra and Consort in Union,
the coalescence which is the progenitor
(originator) of all the buddhas.*

*These, the forty-two assembled deities of the
Buddha-body of Perfect Resource,
will emanate from within your heart and then
appear before you.*

*Recognize them! For they have arisen from
within your own pure vision!*

O, Child of Buddha Nature, these buddha fields do not exist extraneously.

They are the five aspects of your own heart; its four directions and center.

Emanating now from within your own heart, they have arisen before you.

*These buddha-bodies have not arisen
extraneously.*

*They have spontaneously arisen, without
limitations,
from the natural expressive power of your own
awareness.*

Therefore recognize them as they are!

*O, Child of Buddha Nature,
these buddha-bodies that you see before you are
neither large nor small, but perfectly
proportioned,
and they are all adorned with their respective
ornaments, costumes, colors, postures, thrones
and hand-gestures.*

The array is made up of central couples of male and female deities, forming five distinct clusters, and each cluster of five is encircled by an aura of five-colored lights.

*All the male bodhisattvas of the five enlightened families who accompany the male buddhas,
all the female bodhisattvas of the five enlightened families who accompany the female buddhas,*

*and the entire mandala will arise before you,
perfectly and simultaneously.*

So recognize them!

They are your own meditational deities!

0, Child of Buddha Nature, from the hearts of the male and female buddhas of the five enlightened families,

the light rays of the 'four pristine cognitions combined', very fine and clear, like a spider's web, will dawn before your heart, like the entwined light rays of the sun.

*First, a sheet of radiant white light rays, bright and awesome, indicative of the pristine cognition of reality's expanse, will emanate from the heart of **Vairocana**, and touch your heart*

Above this sheet of light, a white seminal point resembling a mirror facing downwards will arise, emanating light rays, extremely radiant, bright and dazzling,

*adorned with five distinct seminal points of the same nature,
each of which in turn will be adorned by greater and lesser seminal points,
forming an array with no center or horizon.*

*Second, a sheet of radiant blue light,
indicative of the mirrorlike pristine cognition,
will emanate from the heart of **Vajrasattva-
Aksobhya.***

*Above this, like a turquoise bowl facing downwards,
a radiant blue seminal point will arise,
also adorned by an array of greater and lesser seminal points.*

*Third, a sheet of radiant yellow light,
indicative of the pristine cognition of sameness,
will emanate from the heart of **Ratnasambhava**.*

*Above this, like a gold cup facing downwards,
a radiant yellow seminal point will arise,
also adorned by an array of greater and lesser
seminal points.*

*Fourth, a sheet of radiant red light,
indicative of the pristine cognition of
discernment,
will emanate from the heart of **Amitabha**.*

*Above this, like a coral bowl facing downwards,
a radiant red seminal point will arise,
extremely luminous and dazzling, resplendent
with the luminosity of pristine cognition.*

*It too will be adorned with five distinct seminal points of like nature,
each of which in turn will also be adorned by greater and lesser seminal points,
forming an array with no center or horizon*

*All of these lights and seminal points will indeed
arise,
and touch your heart.*

*O, Child of Buddha Nature,
these radiances are arising out of the natural
expressive power of your own awareness.
They have not come from anywhere else.*

Therefore, do not be attached to them!

Do not be afraid of them!

Relax and rest in a non-conceptual state

*Abiding in this state,
all the buddha-bodies and light rays will merge
into you,
and buddhahood will then be attained.*

*O, Child of Buddha Nature,
during the above series the green light
indicative of the **pristine cognition of
accomplishment** will not arise.*

*The reason for this is that
the natural expressive power of pristine
cognition,
which is your own awareness,
is not yet perfected.*

*O, Child of Buddha Nature,
this array of luminosities that you are now
experiencing is called:*

*'the vision of the four pristine cognitions
combined'.*

*It is also known as the 'hollow passageway of
Vajrasattva'.*

*At this time, therefore,
you should recall the oral instructions,
which your spiritual teacher formerly
introduced to you.*

*If you successfully recall this former
introduction,
you will have confidence in the visions that
have already arisen,*

*and you will recognize them,
just as there is instant recognition at the
meeting of a mother and her child,
or just as one instantly recognizes an old
acquaintance the moment one sees them.*

*Cutting through any doubt,
you will recognize these radiances to be natural
manifestations of actual reality.*

*Achieving confidence, in this way, in the
unchanging path of pure reality,*

and sustaining a continuous meditative stability,

*you will dissolve into the **buddha-body of great spontaneously present awareness***

*and irreversibly attain buddhahood in the **Buddha-body of Perfect Resource.***

*O, Child of Buddha Nature,
together with the radiances of pristine
cognition,
the six dull lights indicative of the six classes
of beings who are obscured by impure and
bewildering perception,
will also arise simultaneously.*

That is to say,

- *the dull white light of the gods,*
- *the dull red light of the antigods,*
- *the dull blue light of the humans,*
- *the dull green light of the animals,*
- *the dull yellow light of the anguished spirits,*
- *and the dull smoky light of the inhabitants
of the hells*

*will arise alongside the radiances of pure
pristine cognition.*

*At that moment,
do not seize upon, or become attached to, any
of these lights!*

Relax and abide in a non-referential state.

*For if you are fearful of the pure radiances of
pristine cognition
and become attached to the impure lights of
cyclic existence with its six classes of beings,
you will assume a body amongst one of these
six realms,*

*and you will be debilitated;
for there will be no immediate opportunity for
escape from cyclic existence,
this vast ocean of suffering.*

*O, Child of Buddha Nature,
if you are one who has not been introduced to
the oral instructions of a spiritual teacher,
you will be frightened and overwhelmed by
these buddha-bodies and the radiances of pure
pristine cognition, just described,*

and you will feel attachment towards the dull lights of impure cyclic existence.

Do not do this!

Be devoted to the bright and dazzling radiances of pure pristine cognition.

Be full of devotion and think:

*'The light rays of pristine cognition,
which are the compassion of **Those Gone to
Bliss**, the transcendent lords of the five
enlightened families,
have come to seize me with compassion.
I take refuge in them.'*

*Do not be attached to the bewildering lights of
the six classes of beings.*

Do not cling to them!

*Focus one-pointedly on the male and female
buddhas of the five enlightened families
and recite the following aspirational prayer:*

*“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 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!*

*Released from the fearsome passageway of the
intermediate state,*

*May I be escorted to the five utterly supreme
and pure buddha -fields.”*

**By making this aspirational prayer,
the superior adept will recognize the radiances
of pristine cognition to be natural
manifestations of actual reality and thereby,
upon dissolving indivisibly with them,
buddhahood will be attained.**

Those of average ability
will achieve recognition on the basis of fervent
devotion and thereby attain liberation,

**and even all those of inferior ability can,
through the power of pure aspiration,
close the womb entrances through which the
six classes of beings are born.**

Thus, if that nature of **'the four pristine cognitions combined'** is realized,
all of the above individuals can attain
buddhahood through
'the hollow passageway of Vajrasattva'.

**As a result of being introduced in such a clear and detailed way,
the majority will attain recognition and many individuals will achieve liberation.**

However, those most lowly individuals in the human world who totally lack the propensities for spiritual practice, and those who have broken their commitments and so forth,

will continue to *be* bewildered,
as a result of their negative past actions.

Despite being introduced,
they will continue to roam downwards,
failing to achieve recognition.

So it is, that on the seventh day,
the divine assembly of the **Awareness Holders**
will arise from the **pure realm of the sky-farers**
and come to escort the deceased, as will,
simultaneously the light path to the animal
realm, formed of the dissonant mental state
delusion.

**At this time, calling the deceased by name,
the introduction should be given with the
following words:**

O, Child of Buddha Nature! listen without distraction.

On the seventh day, a five-faceted multicolored light,

which is indicative of the purity of your habitual tendencies in the expanse of reality, will arise before you.

*Simultaneously,
the **divine assembly of the awareness holders,**
arising from the **pure realm of the sky-farers,**
will come forward to escort you.*

*In the center of this mandala, suffused by
rainbows and light,
the unsurpassed **Vidyadhara** known as the
'awareness holder of maturation',
Padmanartesvara, will instantaneously arise,*

*his body resplendent with the radiance of the
five lights,
embraced by his consort, a red dakini who is
dancing with a blood-filled skull
and a curved knife, raised in the gesture of
pointing to the sky.*

*From the east of the mandala,
the **Vidyadhara** known as the 'awareness holder
who abides on the levels' will instantaneously
arise,
his body white in color, his face radiant and
smiling.*

*He is embraced by his consort, a **white dakini**,
who is dancing with a blood-filled skull
and a curved knife, raised in the gesture of
pointing to the sky.*

*From the south of the mandala,
the **Vidyadhara** known as the 'awareness holder
with power over the lifespan' will
instantaneously arise,
his body yellow in color and adorned by the
exquisite eighty minor marks.*

*He is embraced by his consort,
a **yellow dakini**, who is dancing with a blood-
filled skull
and a curved knife, raised in the gesture of
pointing to the sky.*

*From the west of the mandala,
the Vidyadhara known as the 'awareness holder
of the great seal' will instantaneously arise,
his body, red in color, his face -radiant and
smiling.*

*He is embraced by his consort,
a red dakini, who is dancing with a blood-filled
skull
and a curved knife, raised in the gesture of
pointing to the sky.*

*From the north of the mandala,
the **Vidyadhara** known as the 'awareness holder
of spontaneous presence' will instantaneously
arise,
his body green in color, his face both wrathful
and smiling.*

*He is embraced by his consort,
a **green dakini**, who is dancing with a blood-
filled skull
and a curved knife, raised in the gesture of
pointing to the sky.*

*Encircling these awareness holders,
there will be inestimable crowds of dakinis:*

- *the dakinis of the eight charnel grounds,*
- *dakinis of the four enlightened families,*
- *dakinis of the three abodes,*
- *dakinis of the ten directions,*
- *dakinis of the twenty-four power-places,*

- *spiritual heroes and heroines,*
- *faithful retainers,*
- *and protectors of the sacred teachings –*
all wearing the six kinds of bone ornaments,
playing drums, thigh-bone trumpets, skull
drums and waving banners made of the hide of
ritually 'liberated' beings,

canopies and streamers of human hide, the entire display pervaded by an incense cloud of burning human flesh, reverberating with the sound of countless and diverse musical instruments, the sound permeating all world systems, causing them to vibrate, tremble and quake.

The crescendo will reverberate as if to split your head.

Performing their diverse dances, this array will come to escort those who have kept their commitments

and to bring to account those who have allowed their commitments to degenerate.

*0, Child of Buddha Nature, a five-colored light,
which is indicative of the purity of your
habitual tendencies in the expanse of reality
and of coemergent pristine cognition,
composed of colored threads of light twisted
together,*

*pulsing, shimmering translucent, radiant, clear,
bright and awesome,*

*will emanate from the hearts of the **five**
principal awareness holders*

*and will shine piercingly before you, at the level
of your heart with such brilliance that your eyes
cannot bear it.*

*At that moment,
a dull green light, indicative of the realms of
the animals,
will arise simultaneously with the light of
pristine cognition and touch your heart.*

*At this time, bewildered and confused by your
past habitual tendencies,
you will be frightened by the five-colored light,
and wish to turn away.*

Instantly,

*you will be attracted to the dull light of the
animal realms,*

*so therefore, do not be frightened now by the
bright and flashing five-colored light!*

Do not be terrified!

Recognize this radiance to be pristine cognition!

*Within the five-colored light,
all the natural sounds of the sacred teachings
will resound like a thousand simultaneous peals
of thunder.*

*They will resound like a violent echo,
an overwhelming reverberation, a tumultuous
crescendo, a cacophony of war cries,
and pound with the roar of wrathful mantras of
terrifying ferocity.*

Do not be afraid! Do not turn away!

*Recognize these sounds and luminosities to be
the naturally expressive power of your own
awareness,
manifesting naturally.*

*Do not be attracted to the dull green light of
the animals.*

Do not cling to it!

*If you become attached to it,
you will fall into the obscured realms of the
animals
and be enveloped by the limitless sufferings of
obfuscation, dumbness and servility,*

from which there will be no immediate opportunity for release.

So do not be attached to that dull green light!

Be devoted to the five-colored light that is radiant and dazzling!

*Focus intently and one-pointedly on the divine
assembly of the **awareness holders**,
the **transcendent lords** and **spiritual teachers**,
thinking:*

*'As you the **Awareness Holders** together with
your **attending heroes and dakinis**
have come forward to escort me to the pure
realm of the **sky-farers**, I implore you,
pity sentient beings such as myself who have
failed to amass the accumulations of merit and
pristine cognition,*

*and pity those such as I, who have not been
rescued until now,
even though we have been embraced by the
compassion of all the **assembled deities of the
five enlightened families,**
**Those Gone to Bliss, throughout the three
times!***

*Today may you,
the **divine assembly of awareness holders,**
not allow me to descend any further than this.
Grasp me with the hook of your compassion,
and lead me immediately to the **pure realm of
the sky-farers.'***

*Focusing intently and one-pointedly on the
divine mandala of awareness holders,
recite the following aspirational prayer:*

O, as I roam in cyclic existence driven by deep-seated habitual tendencies,

*May the divine assembly of **awareness holders** attend to me*

And lead me on the path, with great love.

*May the assembly of **spiritual heroes** and
awareness holders draw me forward,
Leading me on the path of radiant light,
Which is the luminance of coemergent 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 sacred pure realm of the
sky-farers.*

*By making this aspirational prayer with fervent devotion,
you will dissolve into rainbow light, in the heart of the divine assembly of the **awareness holders**,
and thereafter, undoubtedly, be born into the pure realm of the **sky-farers**.*

All types of spiritual friend can attain recognition at this stage, and thus they will attain liberation.

There is no doubt that even those with negative propensities can attain liberation at this point.

This concludes the first part of the *Great Liberation by Hearing*, the introduction to inner radiance in the intermediate state of the time of death and the introduction to the peaceful deities of the intermediate state of reality.

ITI! SAMAYA! *rgya rgya rgya!*