

# Natural Liberation of Delusion

## Instruction on the Intermediate State of Dreams

Chapter Two of the Completion-Stage Instruction on the Six Intermediate States  
from *Natural Liberation through [Recognition of] Wisdom Mind*

[Extracted] from *Peaceful and Wrathful Deities: A Profound Sacred Teaching*,  
[entitled]

*Natural Liberation through [Recognition of] Wisdom Mind*  
(*zab chos zhi khro dgongs pa rang grol*)

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### **(342) Chapter 2. Instructions on the Intermediate State of Dreams<sup>1</sup>**

The instruction on the intermediate state of dreams has three sections:

- I. Daytime instruction on the illusory body, [entitled] “Natural Liberation of Appearances”
- II. Nighttime instruction on dreams, [entitled] “Natural Liberation of Delusion”
- III. Subsequent instruction on luminosity,<sup>2</sup> [entitled] “Natural Liberation of Ignorance”

#### **I. Natural Liberation of Appearances: Instruction on the Illusory Body**

The instruction on the illusory body has two sections as well:

- A. The impure illusory body
- B. The pure illusory body

##### **A. The Impure Illusory Body**

In a remote place, sit on a comfortable cushion. Generate an altruistic motivation with this thought: “I must [ensure that] all sentient beings, whose numbers equal

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<sup>1</sup> Author’s note: Habit (*bag chags*) connects [daytime experience and nighttime dreams] and carries one along the path of luminosity; this spiritual instruction is like a butter lamp held aloft in a dark room.

<sup>2</sup> Or Clear Light (*od ‘gsal*)

the bounds of space, attain perfect buddhahood. For this purpose, I shall meditate on the illusory-body instruction [entitled], ‘Natural Liberation of Appearances.’”

Then, recite this supplication:

Please grant your blessings that I may gain mastery of the illusory body.  
Please grant your blessings that I may realize the concentration on the  
illusion-like [nature of appearances].<sup>3</sup>

As such, all appearances—composed of red, white, and various other [colors]—are perceived as existent when they are non-existent; that which is impermanent is held as permanent; that which is not truly existent is held as truly existent. This is the cause of all beings’ bondage. (343) Although it is taught that [things] are illusion-like, due to our current clinging to the reality of delusory appearances, we perceive present appearances as truly existent. Remind yourself that since these [appearances] originally emerge from insubstantiality, they are apparent yet nonexistent in the present as well. In the end, too, they vanish into complete nothingness. These [appearances], which have never existed as permanent, stable, or constant, are naturally devoid [of any true existence] and are therefore like illusions.

Then, in front of you, affix a very clear mirror to a cubit-long<sup>4</sup> piece of wood. Gaze at your body, bathed and adorned with ornaments, as it appears in the mirror. Admire and compliment yourself, observing whether or not you feel pleasure. If you do, think to yourself, “If you feel pleasure from complimenting your reflection in the mirror, you’re confused! This body is nothing more than a superficial appearance [resulting from the temporary] conjunction of causes, circumstances, and connections. In truth, it has never had any [substantial] existence. What’s the point of clinging to it as your own and feeling fond of it?” Meditate on your reflection for a long time.

(344) Then, insult yourself and point out numerous faults and defects, observing whether or not you feel displeasure. If you do, think to yourself, “All compliments and insults are like echoes; the body lacks any true essence. Having notions of pleasure and displeasure is foolishness!” With your reflection

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<sup>3</sup> The second of the three concentrations (samadhi; ting nge ‘dzin; meditative states), the nature of which is luminosity and compassion, spontaneous like the light of the sun shining in the sky. (Rangjung Yeshe)

<sup>4</sup> Twenty-four finger-widths, approx. 18 inches.

in the mirror as your object of mental focus, meditate clearly. Alternate compliments and insults until they have the same [neutral] taste.

This concludes the first general point.

Then, train in [perceiving] speech as like an echo: go unaccompanied to a place that has an echo and shout [all kinds of] good, bad, kind, and wicked [things]. When [your voice] comes back to you, the sound of the echo is audible yet empty, and [you are] free of clinging [to it]. Likewise, train in [perceiving] your own speech as like an echo.

Next, train in [perceiving] mind as like a mirage: when you look at or meditate on a mirage, you can search for it but you will not find it. Likewise, all the swarms of thoughts in the mind are non-existent by nature, like a mirage.

This concludes the second general point.

Next, dissolve your mirrored reflection into your own body by meditating on the body's appearance as non-existent by nature. At this point, consider this: the Victorious Mighty Sage<sup>5</sup> (345) spoke of all phenomena in terms of ten similes of illusion. [He said that] all compounded phenomena are like an illusion, like a dream, like a mirage, like a reflection, like a city of gandharvas<sup>6</sup>, like an echo, like the moon [reflected in] water, like a bubble, like a hallucination, and like an apparition. Remind yourself that [phenomena] do not truly exist.

At some point, if you have a companion, have him or her actually speak many words of praise and veneration to you. If you do not [have a companion], visualize this mentally. If pleasurable thoughts arise, neutralize them [by recognizing their] unreality. Then, [have your companion] insult you, and imagine being robbed, plundered, beaten, and defiled. If this arouses displeasure, neutralize [your feelings by recognizing their] unreality. Meditate that this is no different from complimenting or insulting your reflection in a mirror, thereby neutralizing [the impact]. When you actually receive compliments or insults [in "real-life" situations], as well, receive them with neutrality, as if [they were directed at] a reflection in a mirror. If [feelings of] attachment and aversion arise, train extensively in the above visualizations.

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<sup>5</sup>Buddha Shakyamuni

<sup>6</sup> There is neither a dwelling nor anyone to dwell.

When all phenomena arise in your mind stream like the ten similes of illusion, you have mastered the impure illusory body.

(346) This concludes the third general point.

## **B. The Pure Illusory Body**

Generate an altruistic motivation as before. Seat yourself in vajra posture, with your spiritual teacher seated upon a throne [in front of you in the form of] Vajrasattva, adorned with the customary ornaments<sup>7</sup>. Students should hold a glass prism up to their eyes and gaze at Vajrasattva's form. This causes two, three, and more stacked Vajrasattva forms to arise, made of five-colored rainbow light. Meditate vividly on his form, apparent yet non-existent by nature, as your object of focus.

This concludes the fourth general point.

Then, when the deity's form, apparent yet non-existent by nature, emerges clearly in your mind, dissolve it into your own body. Once you have mastered visualizing your own body in this way, and have mastered visualizing the whole universe and all its beings in this way, then you have mastered the pure illusory body. You will definitely be liberated at the time of the arising of the peaceful and wrathful forms in the intermediate state [after death]. The main practice of the intermediate state of birthplace<sup>8</sup> is therefore none other than this. Given this, the preliminary practices of the intermediate states of dream and the nature of reality<sup>9</sup> rely upon this alone. Exert yourself [in the above practice] with tremendous diligence.

Regarding the impure illusory body, (347) the preliminary practice for the intermediate state of [rebirth] possibilities<sup>10</sup> is also essential. Thus, these two illusory bodies [comprise] the main practice of the intermediate states.

This [concludes] the instruction on the illusory body, [entitled] "Natural Liberation of Appearances."

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<sup>7</sup> Sambhogakaya ornaments: 5 silks (headband, upper garment, long scarf, belt, lower garment) and 8 jewels (crown jewel, earrings, short necklace, armlets, two long necklaces, bracelets, anklets, rings) (rigpawiki.org)

<sup>8</sup> Skye gnas bar do

<sup>9</sup> The intermediate state in which one encounters the true nature of reality

<sup>10</sup> Srid pa bardo (also translated as "the bardo of becoming")

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## **II. Natural Liberation of Delusion: Nighttime Instruction on Dreams**

The nighttime instruction on dreams, [entitled] “Natural Liberation of Delusion,” has three parts:

- A. Lucid dreaming
- B. Emanating and transforming [dreams]
- C. Dispelling dream hindrances

### **A. Lucid Dreaming**

Lucid dreaming is instruction in the habitual patterning of dreams. Therefore, one must train in [perceiving] all daytime appearances as dream-like and illusory. The *Prajnaparamita (Perfection of Sublime Insight)* quotes [the Buddha as saying]:

All phenomena are like dreams, like illusions.

Accordingly, this should be internalized. In particular, it is crucial to train in the instruction on daytime appearances of the illusory body. At this point, think to yourself with strong intention that everything—your country, town, house, friends, conversations, and activities—is a dream. Say aloud, “This is a dream, this is a dream,” and constantly think to yourself with resolve, “This is just a dream.”

Then, when you go to sleep in the evening, generate an altruistic motivation by thinking, “For the benefit of all sentient beings, whose numbers equal the bounds of space, I shall put into practice the concentration on the illusion-like [nature of appearances] (348) and attain perfect enlightenment. For this purpose, I shall train in [lucid] dreaming.”

When you go to sleep, lie on your right side [left side for women] with your head facing north. Support your cheek with your right hand [left hand for women], and place your left hand [right hand for women] on your hip. Clearly visualize your body as the wisdom deity. If [your visualization] is unclear, think to yourself with divine pride, “I am [the wisdom deity].” Imagine that your root teacher is seated on your pillow, and your head is resting in his or her lap. In your throat, [visualize] a one-inch Guru Padmasambhava with a beaming smile,

apparent yet non-existent by nature, lucidly clear. Focus your mind on him, and make this heartfelt prayer:

Please grant your blessings that I may dream lucidly.

Please grant your blessings that I may recognize my dreams as dreams.

Lying in the posture of the lion's repose<sup>11</sup>, think to yourself with strong intention, "I shall recognize my dreams as dreams." In this manner, uninterrupted by other thoughts, drift off to sleep. If you do not apprehend [your dreams] on the first try, repeat this many times and persevere with strong intention.

When you awaken in the morning, think to yourself with strong intention, "Last night I had all those dreams, and when I awoke everything was gone. (349) Likewise, all the waking appearances of today are no different from the dreams that will appear tonight. Day and night are both dreams; there is no difference. Everything is an illusion. Everything is a dream." Keep [this thought] vividly and constantly in your mind.

This concludes the first general point.

If you are still unable to apprehend your dreams after training in this way numerous times, another option, similar to the above, is to visualize yourself as the wisdom deity, with a one-inch wisdom deity in your throat as well. Focus your awareness intensely upon this lucidly clear [deity in your throat] and set your intention by thinking, "I shall recognize my dreams as dreams." Then go to sleep.

This concludes the second general point.

If it is still difficult to apprehend [your dreams] using this [method], visualize a four-petal lotus in your throat, with an OM in the center, an AH on the front [petal], a NU on the right [petal], a TA on the rear [petal], and a RA on the left [petal]. When you feel begin to feel quite sleepy, focus your awareness on the AH in front. As you drift off to sleep, focus on the NU to the right. When you are entering deep sleep, focus on the rear TA. As soon as you are deeply asleep, (350) focus on the RA to the left. While you are sleeping, focus your intention on

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<sup>11</sup> Simha-sayya: the posture the Buddha adopted on his deathbed, lying on his right side for his final meditation.

the OM in the center. With the intention [to recognize] your dreams, sleep without interruption by other thoughts and you will apprehend your dreams.

This concludes the third general point.

If you are unable to clearly visualize the seed-syllables, and are still unable to apprehend [your dreams], again visualize a lucidly clear orb of light in your throat and direct your focus at it. Fall asleep with the intention [to apprehend] your dreams, and you will do so.

This concludes the fourth general point.

By meditating alternately on these visualizations and training yourself with strong intention to perceive daytime appearances as dreams, at the very most you will apprehend [your dreams] within a month. As an added note, at first you will have many more dreams. Next, they will become more vivid. Then you will apprehend them. As a further added note, it is easy to identify dreams and to think, “This is a dream,” when they contain an element of terror. While it is more difficult to have lucid dreams spontaneously, once you [are able to] do so, you will have [achieved] stability [in the practice].

If you are unable to have lucid [dreams] using any of these [methods], it means that your sacred commitments (*samaya*) have been damaged. Exert yourself in taking refuge and generating an altruistic intention, [performing purification rituals of] fulfillment and confession, [reciting] the hundred-syllable mantra, and making feast offerings. Avoid defilement and meditate as before; (351) within two or three months you will apprehend [your dreams].

## **B. Emanating and Transforming**

Once you become fully able to have lucid [dreams], train in emanating [appearances] and transforming your dreams as follows. When you have a lucid dream, think to yourself, “Since I am now in a dream body, I can transform [appearances] in any way I like.” Meditate on whatever emerges in your dreams—the machinations of demons such as monkeys and the like, humans, dogs, and so forth—as your wisdom deity, and [your dream phenomena] will transform [into the deity]. Then train in emanating numerous such [forms] and transforming them into whatever you like.

This concludes the fifth general point.

Again, when you are having a lucid dream, focus with strong intention on going to the eastern [pure realm of] Manifest Joy or the western pure realm of Oddiyana. You will thereby be able to go there and receive teachings. Train yourself in emanating and transforming [yourself] in any way you wish, such as emanating as a garuda or Hayagriva and so forth, in order to subdue the machinations of demons. In addition, train yourself in condensing many [forms] into one, multiplying one into many, and so forth.

This concludes the sixth general point.

Next, train in confronting [fear in] your dreams as follows: apprehend the dream state and go to the bank of a large river. (352) Think to yourself, “Since I am in a mental dream body, the water cannot wash me away.” Jump into the water, and cascading bliss-emptiness will arise. At first, your concern for self-preservation will make you a bit timid, but with practice even this will not occur.

Likewise, confront all kinds of [terrifying things]—[leaping] into fire, off cliffs, onto dangerous wild animals, and so forth—and everything frightening will arise as meditative concentration.

The crucial key points for all of these are: training in the daytime appearance of the illusory body; having a strong intention [to have lucid] dreams; and visualizing and focusing on your teacher, a wisdom deity, a seed-syllable, or an orb of light, or whatever else in your throat when you go to sleep. It is crucial that you not allow interruption by habitual thought patterns.

This concludes the seventh general point.

### **C. Dispelling Dream Hindrances**

Finally, [the instruction on] dispelling dream hindrances has four [parts]:

- i. Spacing out in wakefulness
- ii. Spacing out in forgetfulness
- iii. Spacing out in delusion
- iv. Spacing out in emptiness

#### **i. Spacing Out in Wakefulness**



As soon as the beginner thinks, “This is a dream,” and recognizes [that he or she is dreaming], he or she will wake up and ‘space out in’ (i.e. his or her practice will be rendered ineffective by) wakefulness. To dispel this, hold the visualization below the heart center, and sleep with your attention focused on pea-sized black orbs, called ‘letters of darkness,’ on the soles of both your feet. (353) This will dispel [the hindrance].

## **ii. Spacing Out in Forgetfulness**

Spacing out in forgetfulness means that you apprehend a dream [momentarily] but are then once again deluded and resume dreaming in an ordinary way. To dispel this, train in [mastering] the illusory body during the day and accustom yourself to the intention [to apprehend] dreams. When you go to sleep, set your intention with the thought, “I shall recognize my dreams as dreams and not be deluded,” and then fall asleep. When you begin dreaming lucidly, think to yourself, “I shall not be deluded,” with steadfast mindfulness. This will dispel [the hindrance].

## **iii. Spacing Out in Delusion**

If you dream only the delusory appearances of negative habitual patterns and get spaced out there without any lucidity, set a strong intention during the day and train intensively in [mastering] the illusory body. Exert yourself in purifying obscurations, [performing rituals of] fulfillment and confession, and gathering the accumulations [of merit and wisdom]. Meditate intensively on harnessing and channeling [the body’s] subtle energies, and sustain the genuine innate nature. This will dispel [the hindrance].

## **iv. Spacing Out in Emptiness**

If your strong intention [to apprehend dreams] keeps you awake, and your consciousness does not go to sleep deeply but [instead] stays suspended [in a half-awake state], dispel this [hindrance] as follows: in the center of your heart, imagine a black orb of light, and gently set your intention. (354) Relax and go to sleep without meditating, and you will have lucid dreams.

Additionally, there is what is known as “the hindrance of spacing out in bearishness.” This refers to those who, at first, prompted by weariness [with cyclic existence] and a determination to be free, spent a little time practicing in a mountain hermitage or some such place and had lucid dreams as well. Later,

because they did not sever their attachment to sensory enjoyments, they become engrossed in the bustle of worldly affairs, and they become more and more callous, until finally they are utterly ordinary. They are “Dharma bears,” who feel that they know everything there is to know about the Dharma and who fail to regard others’ spirituality and practice, regardless of what they do, with any sort of pure perception. They measure everything against their own experience and think to themselves, “That’s no big deal, I’ve done that too. I’m like that now. Besides, that’s just like me.” They are spaced out in “bearishness,” [i.e. jaded insensitivity to the Dharma]. To dispel this, meditate chiefly on the difficulty of finding the freedoms and endowments [of this precious human birth], death and impermanence, and the defects of cyclic existence; give up your concern with this life and exert yourself in one-pointed practice in a mountain hermitage or other remote place. Restore your prior experiences and realization, and you will once again be able to have lucid dreams.

Furthermore, if you lack devotion to your spiritual teacher, you will not have lucid dreams. If your sacred commitments have degenerated, you will not have lucid dreams. If you have feeble [spiritual] facility (i.e. have not practiced sufficiently), (355) you will not have lucid dreams. If you lack (i.e. have forgotten) the key points of instruction, you will not have lucid dreams. You should understand the ways to remedy these.

Moreover, it is taught that if you perform [the training for] the intermediate state of dreams, you will have lucidity in the intermediate states of the nature of reality and [rebirth] possibilities, as well, for they are similar to the dream state. Additionally, it is taught that if you have lucid dreams seven times, you will recognize luminosity in the intermediate states [after death].

This [concludes] the instruction on the intermediate state of dreams, entitled “Natural Liberation of Delusion.”

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### **III. Natural Liberation of Ignorance: Subsequent Instruction of Luminosity**

To train in the instruction on the stabilization of the intermediate state of dreams and the transformation of dreams into luminosity, [entitled] “Natural Liberation of Ignorance,” proceed as follows:

For one month, stay in strict retreat; stay in the shade, eat good, nutritious food, give yourself massages, and so forth. Then, from the first day [of the lunar month] until the third, do not sleep too much.<sup>12</sup> Then, until day fifteen [of the lunar month], light a butter lamp filled with enough melted special fat that it burns all night. Make offering feasts to the spiritual teacher, wisdom deity, and dakini. Set out tormas adorned with special flesh. Ask an experienced companion (i.e. someone who has already mastered this practice) to stay with you.

Next, begin the main practice by generating an altruistic motivation. Think, “I shall [ensure that] all sentient beings, whose numbers equal the extent of space, attain perfect Buddhahood. For this purpose, I shall meditate on luminosity, the ‘Natural Liberation of Ignorance.’”

(356) Then recite this supplication:

For the benefit of all sentient beings, equal to [the extent of] space,  
Please grant your blessings that my ignorance arises as luminosity.

With your head facing north, sleep in the posture of the lion’s repose. Slightly take hold of your subtle energies and tuck in your chin a bit. Look upwards with a wide open stare. Direct your focus at a white orb of light vividly visualized in your heart center; with your awareness lucidly open and clear, fall asleep in the sphere of luminosity. In your dreams, luminosity will arise as [the union of] clarity and emptiness, beyond [the scope of] ordinary consciousness, like the middle of a clear sky.

Individuals with superior capacity, who have been directly introduced to present awareness in all its nakedness, [experience] luminosity as present realization (awareness) in the clarity of deep sleep. At the time of death, even for the tiniest insects in the grass, the ground luminosity emerges in the intermediate state. Thus, at this point, [realized persons] recognize [the luminosity as it arises], just like a child running into its mother’s lap. There is no doubt that the realization of the dharmakaya will be instantly actualized [for such persons]. Of the six intermediate states, this one is truly crucial.

(357) In order to have this recognition, a direct introduction to awareness in the [context of the] intermediate state of birthplace (i.e. during one’s lifetime) is

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<sup>12</sup> This line occurs only in one version (uchen) of this text.

extremely important. For this realization, it is important to recognize luminosity in the intermediate state of dreams.

Furthermore, individuals who have been directly introduced to naked awareness can recognize luminosity in the dimension of the nature of reality in the following way: with your body postured as explained above, gently focus your awareness. With lucidly clear awareness of clarity and emptiness, direct your awareness at your heart-center without distraction and go to sleep. When you are in the initial haze of sleep, do not lose the continuity of inseparable clarity and emptiness. Then, once you have fallen completely asleep, if you are able to recognize the essential nature of deep sleep as the lucid openness of inseparable clarity and emptiness, you have recognized luminosity. Thus, to abide without parting from the experience of meditation whenever you sleep, without dreams and habitual thought patterns occurring, remain in the continuum of luminosity when you sleep.

This concludes the first general point.

Then, to merge with the luminosity of the elements, proceed as follows: when you first fall asleep and feel warmth in your forehead, earth is dissolving into water. At this point, train in the experience of lucidly clear clarity and emptiness, directing your intention at your heart-center. (358) Next, as your consciousness fades, water is dissolving into fire. When this happens, do not lose the continuity of [your experience of] lucidly clear clarity-emptiness. When your consciousness becomes indistinct and hazy, fire is dissolving into wind. When this happens, train in the experience of lucidly clear clarity-emptiness. When you fall deeply asleep, wind is dissolving into consciousness. At this point, as well, do not lose the continuity of your former experience of clarity-emptiness. Focus with lucid clarity on your heart-center. Next, [when you enter] a dreamless [state of] vivid tranquility, consciousness is dissolving into luminosity. When that happens, you will abide vividly in a sleep [state] of unborn, thought-free clarity-emptiness. At this point, if you recognize the non-conceptual clarity-emptiness, it is called "recognition of luminosity." Since this resembles the experience of consciousness dissolving into luminosity at the time of death, you have mastered the intermediate state [between death and rebirth].

Thus, this is the main practice for the recognition of dreams and the development of proficiency in the intermediate state.

This concludes the second general point.

Train in this again and again. Shortly after you have gone to sleep, have a companion gently rouse you and ask, “Did you recognize the luminosity?” If you did not, by repeating this many times, you will achieve recognition. (359) This is called “the luminosity of realization”; of all the luminosities, this one is supreme.

If you do not achieve recognition by any of these means, train in the luminosity of meditative experience as follows: with your body posture as above, [visualize] a four-petal lotus in the core of your heart. At its center, [visualize] your root master [in the form of] Guru Padmasambhava of Oddiyana, and take their lucidly clear, non-dual essence as your object of focus. From the time you fall asleep in the lucid clarity of awareness, as described above, until your consciousness dissolves into luminosity, do not lose the continuity of [this focus]. When you first fall deeply asleep, abide lucidly in thought-free clarity-emptiness. Later, instead of dreaming, the form of Guru Padmasambhava in your heart center will vividly appear. Then, the clear appearances of your blissfully resting body, your bed, your room, and the surrounding region will appear just as [they do] in the daytime. When you are extremely proficient, even Mount Meru and the four continents will vividly appear. When these appear in this way, it is called “luminosity of meditative experience”; when this is sealed with the luminosity of realization, (360) one encounters the ground luminosity, and there is no doubt that one will attain Buddhahood in the first intermediate state [after death]<sup>13</sup>.

This concludes the third general point.

If you do not achieve recognition through this [method] either, visualize your body as the wisdom deity, perfectly transparent like an inflated balloon. In the center, [visualize] the central channel, the pure-essence of the subtle channels, which is in the form of light, apparent yet non-existent by nature; it runs straight and unobstructed from the brahma aperture to below the navel. Inside the central channel at the heart-center, visualize the pure-essence (*dwangs ma*) of the [body's] vital essence (*tiglé*) (360/3) in the form of light, white with a reddish glow, clear and luminous. Derived from the pure-essence of [the body's] subtle energy (*rlung*), it flickers and glimmers. Its light brilliantly illumines the entire interior of the trunk [of the body]. Visualizing this, [go to sleep with] lucidly clear awareness of clarity-emptiness. From [the moment] you fall asleep until

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<sup>13</sup> Usually the moment of “ground luminosity” (Rangjung Yeshe)

you enter deep sleep, maintain [this awareness] without losing its continuity, and you will recognize luminosity.

If you do not [achieve] recognition the first time, have a companion remind you of the visualization again and again. By meditating on these visualizations in turns, you will achieve recognition through whichever one [suits you best].

As for the essence of luminosity, the stream of thoughts is interrupted, and even when you go to sleep, the things in your dreams [will appear as] clarity-emptiness, (361) like the center of a clear sky, abiding nakedly and without [any specific points of] reference. Although you awaken from your sleep, your meditative concentration remains continuous and all-encompassing.

As for the luminosity of meditative experience, even when you go to sleep, your visionary appearances naturally abide as if they were directly perceived during the day. You will clearly see your surrounding region, country, and so forth, and if you think to yourself, "Am I not asleep?" you will awaken [and find that you were in fact sleeping]. If you think to yourself, "I am asleep," you will still clearly see the things in your house. If you seal this with the luminosity of realization, it will become supreme [realization], and you will definitely be liberated in the intermediate state [after death].

This [concludes] the crucial instruction on the six intermediate states entitled, "Natural Liberation of Ignorance [into] Luminosity."

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*Translation by Heidi Nevin for Lama Tharchin Rinpoche; Corvallis, Oregon, April 2010 (revised 9/2011).*