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The overall goal of the transformative practises are to realize that life is illusory in both the waking and dreaming states, by contemplating how all phenomena change constantly, and thus have no substantial nature. In particular, dreams are transformed into manifestations, which are then transformed into emptiness. As such, Norbu's description of transformations holds many similarities to the ideas propounded by Levin. Norbu's description of dream objects and manifestations are similar to the epistemologically distinct criteria of *gestalt* and *Dasein*. Just as the *gestalten* of vision are ultimately grounded within Being, or *Dasein*, which itself is inherently devoid of meaning, so too are transformations necessary as a stepping stone to realizing that the dream is just *maya*, similar to the nature of reality itself; and that the dream body is just as insubstantial as any other object, which provides a path to experiencing the Clear Light.

What does not have as clear an analog in Western philosophy is the concept that the waking world is akin to the dream world, and that both are equally unreal; and that acceptance and practise of this idea is considered the first step to being able to consistently lucid dream. Levin might regard the phenomenological idea of dreaming as originating from a definite, yet evanescent source. As such, he would conclude that this source is the Self, and would probably regard this predecessor idea to lucid dreaming as a logical continuation of the nonduality of Being. It would be a way to generate visualizations -- or deliberately produced images -- that would correlate to and eventually lead the meditator's mind to the true nature of Being, which is emptiness. The practices a meditator should take to follow these leads would then take on a form similar to Norbu's ideas of transformations.