**Jeweled Sky-ladder, Lightbridge to Victory**

**A Commentary on the Paths and Stages**

(Basically a compilation of CTR and Dudjom and TNR and related masters’ quotes; a more traditional commentary with sources and outlining the whole path - according to what was relevant to my experience)

Where Diamond Waves/Particles is about displaying different ways the vehicle of gods and men becomes the nine yanas and specifically the ninth, Jeweled Ladder to the Sky is about signs of the path and practical advice and details.

path overview

Extracted and condensed from Patrul Rinpoche’s stages and paths.

On meditation

“When you see a sight, mindfulness is lost as attention latches on a pleasant gesture. Experiencing it with a mind full of desire, you keep clinging to it.

Many feelings grow arising from sights. The mind is damaged by covetousness and cruelty. Heaping up suffering like this, you are said to be far from extinguishment.” SN 35.95.12-13

So, the Buddha says the one practice is resting in the Identityless wisdom of self-emergent primordial consciousness’ radiance

**On the Five Radiances**

In the name of the nature and all its emanations:

**Five-fold Radiance of Reality and its Symbols**:

Definitive View of Reality

1. Naturally radiant Superlogical Self-emergent Primordial Consciousness’ Wisdom Essence,
2. The Radiance of Symbolic Meaning,
3. The Radiance of Sentient Beings,
   1. The Radiance of the Supreme Teacher
   2. The Radiance of the Path
4. The Radiance of Self-emergent Primordial Consciousness,
5. The Spontaneously Complete Radiance of the Self-emergent Perfection of All Reality

Symbols of the Path to Realizing the Definitive View of Reality

1. The Identity-less Radiance, the Open Diamond Seat
2. The Compassionate Radiance, the Infinite Armed Liberatress
3. The Ordinary Radiance of Sentient Beings, my own ordinary form the next Awakening-Nexus Feast Offering
   1. The Teaching Radiance of Supreme emanation, Fearless Hero Shakyamuni, the Rainbow Bodied Sage
   2. The Path Radiance of pure perception of the ordinary, my true heart, Dragonstripe Heruka
4. The Faceless Radiance of Awakened Activity, Masked Whirling Flames
5. The Experiential Radiance of the Liberation-Matrix’s Total Perfection, the Wisdom-Myriad Maverick

**On Directors/Conductors/Tormentors**

Mara = illusion = ignorance = the murderer = tormentor = archetypal consciousness of craving based on false perception

daughter of Mara = Succubus = archetypal consciousness of desire

Mara of the Moment of Death = Demon = archetypal consciousness of aversion

Rudra = Mara of Ego = Tormentor leaking into Waterdragon

So the experience of your conductor consciousness as any of either

the director of an impossibly artistic production, a conductor of a wonderful grand symphonic orchestra,

or

as the marionette holding master of illusion and god of trickery that brings despair and kills the mind of awakening

Or

as the succubus you can’t resist, keeping you in the pleasure house of your own and others’ conjuring

Or

as the demonic bringer of death

Or

as the power mongering self

Means you are experiencing ignorance and should hold yourself in loving kindness and remember the instructions given to you to collapse the false, dark cave by lighting the inner light inside of yourself.

Therefore, you can think of Ignorance as a Great Trapdoor Spider:

Stuck to the habitual patterns of the web

You have no chance of escaping the Great Trapdoor Spider right now

But only when

Murderous venom from its fangs

Melts your awakening nexus

Will you perish

In the eyes of others

So remember and stay connected heart-to-heart

If the venom has no effect when coursing through

You are on your way

This means whenever the Great Trapdoor Spider bites you, you must reconnect your heart to the awakening nexus. No you, no spider:no spider, no you.

**On Water Dragon Principle (to be written):**

Outer confidence

Outer conduct rules

Inner meditation - vague meditations

Inner winds and channels - tsa lung, rasayana, deity yoga (still vague)

Secret meditation (heart of meditation - less vague)

Innermost Secret Water Dragon of the mirror mask (clear)

The path:

The four dignities

The fifth, the warrior

The five wisdoms

The five elements

Drala/werma

Dakinis/dharmapalas

And the full meaning, the Universal Monarch, the All-Creating King of Phenomena

**Three Systems of Development**

**View system**

outer: Connecting with the Fearless Heroic Heart

inner: Assembly of Fearless Heroes (Meteoric Kila, Swift Kartika)

secret: Formless Hero’s Burning Heart of Fearless Love

innermost secret: Formless Conqueror of Death

**Ascendancy system**

Blue: Wisdom-Myriad Maverick

Red: Faceless Dragonstripe Heruka, Mirror Mask of Whirling Flames

**Capacity system**

Peaceful: Infinite Armed Liberatress

Wrathful: The Wild Wrath of Mother’s Womb’s Curved Blades

“(From KTR telescope of faith)

Buddha said

I am not teaching any dharma whatsoever,

Yet it appears to the various beings everywhere”

First all phenomena must be reflected upon mentally within the meditative container of contemplation of their radiantly open nature which makes them dream-like in post meditation.

Then, with an open mind, let yourself abandon negative force development, abandon negative force imprints in the continuum network of causes and conditions; let yourself cultivate positive force development in the continuum awakening network, which in turn cultivates the positive force in the universal awakening network.

Then cultivate the universal awakening network according to the perfections of virtue until correct view develops. At this point, engage the physical Wisdom Teachers of various lands as often as possible.

Then cultivate the universal awakening network via the continuum awakening network’s completion of the development of powers into their subsequent strengths — and, finally, truly understand the meaning of resting in the view, the closest facsimile of the wisdom of seeing, and cultivate that.

Then, eventually the mind of cultivation enters a supercharged state that continually feeds back into itself throughout each and every moment by the sheer positive force of its own awakening on the basis of compassion.

From then on, wisdom grows until reaching an inconceivable level of benefit.

Then, even more inconceivably, wisdom grows even more, and further two more times, and on the third — completely perfect awakening.

Dedications of merit

“By the confidence of the golden sun of the great east,

 May the lotus garden of the Rigden’s wisdom bloom.

 May the dark ignorance of sentient beings be dispelled,

 May all beings enjoy profound brilliant glory.”

- Chögyam Trungpa

“From the blazing sun of the Three Jewels,

On Earth, the lotus grove of the teachings grows evermore.

Until beings are freed from the darkness of suffering,

May they all experience joy, delight and splendour.” - Karma Thinley Rinpoche

**Dedication of Positive Force**

“By adding this positive force to the awakening nexus, may all become completely lucid,

And conquer the enemy — harm and delusion.

From infinite wandering’s negative cycles in the process of Wisdom’s Play—

May the blazing lighthouse of Great Compassion

guide us to the Palacial Garden of Light Spheres

Where the rarest once-in-a-lifetime flowers bloom

In the Openness of Identityless Self-emergent Primordial Consciousness’ Natural Radiance”

– Anarchocryptowisdomism

**The path is experiential.** For this reason I have decided not to provide the following:

Refuge, bodhisattva, and tantric vows of all types (although will want to memorize all the activities that lead to fault so you can see why they are prohibited)

**The path is experiential.** For this reason I have decided to provide the following:

Signs of Going For Refuge

Signs of Developing Bodhichitta

Signs of Accumulating Merit

Signs of Accumulating Wisdom

Signs of Entering the Path of Joining

You finally realize how to meditate

Signs of Progress on the Path of Joining

Continuous meditation

Signs of Emergence

Basically you will start to manifest the wisdom that will burst forth upon emergence

Realization of the First Bhumi occurs when you have without a doubt discovered for yourself why and how and etc about the four noble truths through direct meditative experience. You will still not understand karma very well so here is where progress should be made to extinguish karma’s influence (aka progress thru the stages)

At this point it will suddenly be extremely obvious where others are on the path, even without extra sensory perception of their past lives directly. In other words, you will naturally attune to the frequencies of sentient beings’ suffering and aid them nonreferentially. Occasionally concepts and craving will develop but Mara is simply not a match for wisdom. There is still considerable progress to be made in Buddhafields, and it is upon these experiences that one should rest the investigative wisdom.

First Bhumi

Here you will gain access to the kaleidoscope of wisdom mind

Second Bhumi

You may find yourself rapidly progressing through the bhumis or not. Here, you begin going to buddhafields and so on in meditation

Tenth Bhumi+

The sounds of all sentient beings and all Buddhafields collapse into each other.

Samyak Sambuddha

The full extent of the Multi-Buddhafield continuum is manifest as a realization inseparable from one’s own continuum. All phenomena of the inner and outer buddhafields constantly vibrate with the secret meanings according to the overall secret meaning - timeless webbed infinitude of infinite perfection. This “place” is called Sanctuary; this “state” is called Sanctuary; this “reality” is called Sanctuary.

**On ngondro structure**

Ngondro means preliminaries - usually glossed as “packing one’s bags before a long journey.” Preliminary of what though?

It’s more like, packing your bag over and over in the exact way you would if you were going to go on a journey so that if you were to suddenly develop the capacity to actualize that suddenly going on a journey, you could do so.

To be clear:

Part 1 - First, we pay homage to the trikaya Precious Teacher, which is akin to having a yearning to go on a journey

Then, we contemplate the reasons why our current life is unsatisfactory, including:

1. The preciousness of the opportunity to go on the journey at hand, which we are wasting

2. The fact of impermanence, which means if we postpone our journey now, we may die before we can undertake it in the future

3. The law of positive, neutral and negative actions, which means various beings will experience benefit and harm as a means of us not undertaking the journey but if we do do so then we may benefit them all and ourselves

4. That everything about viewing phenomena from the point of view we are viewing them from results in more pain and harm and therefore we must undertake the journey

Part 2

So then we go for refuge in the Lama (the Nirmanakaya spiritual friend who holds the teachings) and the Triple Gem with Bodhichitta intent.

Then we engage in the path of accumulation of positive force in the awakening network through mandala offerings which encompass the relative activities of the Paramitas and the activity of “taking the Vajra seat” for the prajnaparamita

Then we engage in the path of accumulation of merit through purification visualization which purifies the dissonance in the storehouse of cause and effect relative to our awakening network, greatly potentiating the positive force

Then we request the blessings from the Teacher’s Wisdom Mind to cause our nature to reveal itself as primordially inseparable from that of the Teacher’s awakened continuum

Part 3

Then we potentiate the blessings we can receive even further by chanting a mantra associated with the devotion we have towards the Teacher due to their Greatly Compassionate Activity towards all sentient beings

As we do this the Teacher’s blessings distill themselves

then the blessings enter our Three Gates as the Three Empowerments and then the Fourth Empowerment which hits the five chakras. This causes us to be the perfect vessel for wisdom.

(Note: this is a practice of imagining things to propel oneself aloft and is equivalent to all the vehicles of Tantra)

Knowing this, the Teacher can’t control themselves anymore and dissolves their body into a single drop of Bodhichitta made of blessing light/life force of the Awakened Ones and this Bodhichitta drop slowly descends through an opening in the your head caused by the central channel coming out of your crown chakra in the form of a fully blooming pristine lotus

The Bodhichitta drop descends through the hollow tube of the lotus into your third eye and dissolves as the permeation and stabilization of Wisdom Mind. You take your Vajra seat in meditation.

And remain.

As Wisdom Mind is attained.

(Note: this is the meditation of cutting through to the primordially pure ground of knowing, which is the special thread of the Great Perfection and Great Symbol teachings of the Pinnacle vehicle)

Then, you imagine your life force gathering and bringing you directly to a sambhogakaya awakened one’s field

Then, you imagine giving up your body as a great offering to all sentient beings

(Note: these two together represent the path of evolving grounds)

Then you dedicate the positive force to the awakening network of all sentient beings.

(Note: this represents the attainment of the five kayas.)

the “preliminary practice” contains the whole path like that.

**What is meditation like?**

Like the best part of a movie - the end credits.

**The secret continuum of definitive meaning**

Should be said in the form of a Dzogchen-esque Tantra

- [ ] No previous lifetimes but also yes “previous lifetimes”

- [ ] No future lifetimes but also yes “future lifetimes”

- [ ] No omniscient transcendental Wisdom but also yes “omniscient transcendental wisdom”

- [ ] No meditation but also yes “meditation”

- [ ] No sambhogakaya but also yes “sambhogakaya”

- [ ] No other nirmanakayas but also yes “other nirmanakayas”

- [ ] No bardo but also yes “bardo”

- [ ] Every is not like a dream but also yes everything is “like a dream”

- [ ] No emanations but also yes “emanations”

- [ ] Bio economics

- [ ] Meaning of ignorance

- [ ] Thing you can’t know

- [ ] But what is that thing you can’t know?

- [ ] It’s not the process of curiosity or discovery, but rather the process of the arising of the related hopes and fears, itself

- [ ] And it’s not hopes and fears that are a problem, but rather the inability to naturally not let them take you for a ride

- [ ] And the more subtle hope and fear related to your self-perceived ability to correct your inability to naturally not let them take you for a ride is primordial ignorance and the tyrant, Mara and all of that which it conjures are Mara’s daughters, demons, etc.

**Rigpa:** the awareness of the growing experience of identityless self-emergent infinite perfection naturally unfolding and the view that that is the ultimate nature of both mind and reality. It is the knowledge derived from meditative experience about the nature of the mind and the nature of reality, and specifically the direct knowledge that insofar as experience is concerned, they are the same. It involves two aspects, knowing and seeing. Knowing can happen without seeing but seeing can’t happen unless knowing is also happening at the same time. Once seeing occurs, one knows what one sees and this does not go away. That is to say, it is realized. Then it must be increased to reach its full measure and then samyaksambuddha occurs when the practitioner dies, either because the body dissolves from its five elements to the five wisdom lights during rigpa meditation or because the practitioner dies in the common way and their rigpa garuda breaks its shell in the intermediate state.

Aspects of Rigpa:

Just using the Dzogchen ontology which is quite good here:

1. the primordial purity
2. The spontaneous present capacity (mirror-like quality)
3. Reflective play (whatever’s possible arises)
4. Self-emergent primordial consciousness is in itself, by its nature of comprising the threefold aspects of mind, already perfect
5. The realization of the complete play of its qualities is the Great Perfection

**Explain meaning of manifestation of Guru Rinpoche** himself according to the five kayas and the 8 manifestations of Guru Rinpoche

From Sogyal Rinpoche’s book Dzogchen

As Guru Rinpoche said:

“Mind itself is Padmasambhava; there is no practice or meditation apart from that.”

Names:

Guru Tsokyé Dorje, 'Lake-born Vajra' = general nirmanakaya emanation

Guru Shakya Sengé, 'Lion of the Shakyas' = as a monk

Guru Nyima Özer, 'Rays of the Sun' (subjugating demonic spirits) = as a superstitious source of magic

Guru Padmasambhava, ‘Lotus-born’ (establishing Buddhism in Tibet); Guru Pema Jungné (Wyl. gu ru pad+ma 'byung gnas) = the actual nirmanakaya teacher

Guru Loden Choksé 'Wise Seeker of the Sublime' (mastery of the teachings) = as a bodhisattva aspirant displaying the way attainment of the path of awakening by humans should look

Guru Pema Gyalpo 'The Lotus King' (kingship) = as a teacher transmitting rigpa, beating the damaru and holding the mirror

Guru Sengé Dradrok 'The Lion's Roar' (subjugation of non-buddhists) = the ability to convert people by showing them how they can come to understand buddhadharma from their own point of view; gradual correction of wrong views

Guru Dorje Drolö 'Wild Wrathful Vajra' (concealing terma, binding spirits under oath) = concealing the treasure teachings (revealing whatever people need (ie new modes of transmission) according to the teachings and bringing all beings under one’s power)

\*\*\* 8 chapters on names/manifestations of Guru Rinpoche

one deity which is a form of Wisdom-Myriad Maverick for each of the 8 manifestations

**GUIDANCE ON DREAM YOGA**

The following is an excerpt from *Sleeping, Dreaming, and Dying* by His Holiness the Dalai Lama.

In order to train in the path that would allow us to transform death, the intermediate state, and rebirth, we have to practice on three occasions: during the waking state, during the sleeping state, and during the death process. This entails integrating the self with spiritual training. Now we have three sets of three:

1. Death, intermediate state, and rebirth
2. Dharmakaya, Sambhogakaya, and Nirmanakaya
3. Sleeping, dreaming, and waking

In order to achieve the ultimate states of Dharmakaya, Sambhogakaya, and Nirmanakaya, one must become acquainted with the three stages of death, intermediate state, and rebirth. In order to become acquainted with these three, one must gain acquaintance with the states of dreamless sleep, dreaming, and waking.

To gain the proper experience during sleep and the waking state, I think it is crucial to become familiar, by means of imagination, with the eightfold process of dying, beginning with the waking conscious state and culminating in the clear light of death. This entails a dissolution process, a withdrawal. At each stage of the actual dying process there are internal signs, and to familiarize yourself with these, you imagine them during meditation in your daytime practice. Then in your imagination, abiding at the clear light level of consciousness, you visualize your subtle body departing from your gross body, and you imagine going to different places; then finally you return and the subtle body becomes reabsorbed in your normal form. Once you are experienced at visualizing this during daytime practice, then when you fall asleep an analogous eightfold process occurs naturally and quickly. That’s the best method for enabling you to recognize the dreamless sleep state as the dreamless sleep state. But without deeper meditative experience of this in the daytime, it’s very difficult to realize this dissolution as you fall asleep.

In the Highest Yoga Tantra practice there are two stages for any *sadhana* or visualization practice: the stage of *generation* and the stage of *completion*. In the stage of generation, the more basic of these two, this whole eightfold process of dissolution is experienced only by the power of imagination; you just visualize it. But in the second stage of practice, the stage of completion, by means of *pranayoga*, including the *vase meditation*, you bring the vital energies into the central channel, and you actually bring about such a dissolution, not just with imagination, but in terms of reality. You bring about such a dissolution, and at a certain level of this practice the clear light will manifest.

If you’ve arrived at that point in your experience and practice, then it’s very easy for you to recognize the clear light of sleep when that naturally occurs. And if you have arrived at the point where you can recognize dreamless sleep as dreamless sleep, then it’s very easy for you to recognize the dream as the dream.

Different factors are involved in the ability to recognize the dream as dream. One is diet. Specifically, your diet should be compatible with your own metabolism. For example, in Tibetan medicine, one speaks of the three elements: wind, bile, and phlegm. One or more of these elements are predominant in some people. You should have a diet that helps to maintain balance among these various humors within the body. Moreover, if your sleep is too deep, your dreams will not be very clear. In order to bring about clearer dreams and lighter sleep, you should eat somewhat less. In addition, as you’re falling asleep, you direct your awareness up to the forehead. On the other hand, if your sleep is too light, this will also act as an obstacle for gaining success in this practice. In order to deepen your sleep, you should take heavier, oilier food; and as you’re falling asleep, you should direct your attention down to the vital energy center at the level of the navel or the genitals. If your dreams are not clear, as you’re falling asleep you should direct your awareness to the throat center. In this practice, just as in using the device sent by LaBerge, when you begin dreaming it’s helpful to have someone say quietly, ‘You are dreaming now. Try to recognize the dream as the dream.’

Once you are able to recognize the clear light of sleep as the clear light of sleep, that recognition can enable you to sustain that state for a longer period. The main purpose of dream yoga in the context of tantric practice is to first recognize the dream state as dream state. Then, in the next stage of the practice you focus your attention on the heart center of your dream body and try to withdraw the vital energy into that center. That leads to an experience of the clear light of sleep, which arises when the dream state ceases.

The experience of clear light that you have during sleep is not very subtle. As you progress in your practice of dream yoga, the first experience of the clear light occurs as a result of focusing your attention at the heart center of the dream body. Although the clear light state during sleep at the beginning is not very subtle, through practice you’ll be able to make it subtler and also prolong its duration. Also, a secondary benefit of this dream body is that you can be a perfect spy.

*He laughed in his usual style. Realizing how much time the teaching had taken, and how late it was, he got up, bowed to all present, and left. We slowly gathered our notes and pads, resting in the aura of a knowledge that was both vast and difficult to grasp.*

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LTR instructions for White Ah

CNNR instructions for White Ah dream yoga

**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)

**By Padmasambhava**

**Revealed by Treasure-Master Karma Lingpa**

*Kathok Major Instruction Text (ka thog khrid chen), Vol. 7, pp. 103-126*

*(342) Chapter 2. Instructions on the Intermediate State of Dreams*[[1]](#footnote-0)

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,[[2]](#footnote-1) [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 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].[[3]](#footnote-2)

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.

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.

**Dream Yoga Contemplation 1**

Then, in front of you, affix a very clear mirror to an eighteen inch 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.

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

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 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,[[4]](#footnote-3) 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.

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

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[[5]](#footnote-4).

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 is therefore none other than this. Given this, the preliminary practices of the intermediate states of dream and the nature of reality rely upon this alone. Exert yourself [in the above practice] with tremendous diligence.

Regarding the impure illusory body, the preliminary practice for the intermediate state of [rebirth] possibilities 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.”

SAMAYA

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. 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] 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,

Therefore, 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, 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. 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 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, focus on the RA to the left. While you are sleeping, focus your intention on

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; 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.

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. 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.

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), 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 [per week], 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.”

SAMAYA.

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. 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.’”

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.

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 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.

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. 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, one encounters the ground luminosity, and there is no doubt that one will attain Buddhahood in the first intermediate state [after death].

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) 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 illuminates 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

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.”

SAMAYA.

**Dudjom Lingpa on Dream Yoga**

”Through the evident apertures of primordial wisdom, you train in the clear light that illuminates the darkness.”

&

“Dream appearances are the avenues to the manifestation of stainless vision, and by familiarizing yourself with the clear light, emanation, and transformation, the appearances in the transitional process of becoming can be emanated and transformed.”

&

“From that you can emanate a pristine nirmanakaya buddha-field and accustom yourself to transforming the appearances of the intermediate state.”

- Dudjom Lingpa

1. 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. [↑](#footnote-ref-0)
2. Clear Light (od ‘gsal) [↑](#footnote-ref-1)
3. 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. [↑](#footnote-ref-2)
4. There is neither a dwelling nor anyone to dwell. [↑](#footnote-ref-3)
5. 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) [↑](#footnote-ref-4)