



A Wish-Fulfilling Gem—Guidance on the Meaning of Being at Ease with Illusion, A Dzogchen Teaching

by Lhongchen Rabjam

To the dharma of the victors that is a stainless illusion, I bow. The meaning of all dharmas is taught to be the very way of illusion. So that this may be put into practice, I shall write down spoken instructions from my teachers and this intent of the essential meaning of the sūtras and tantras.

First, go solely for refuge and generate bodhicitta. From the ongoing experience of emptiness, imagine buddhas and bodhisattvas in a circle who ultimately dissolve along with teachers of the lineage, deities, and ḍākinīs into your root teacher who sits upon the sun and moon stacked on a lotus flower on your crown.

Mentally make offerings, praise, and confess your faults, and after that, make the aspiration to train in illusion. As you imagine being fully absorbed in the illusory nature of all that appears and exists, remain inseparable from that very reality—the ongoing experience that has no ordinary conceptual fixations, not even for an instant.

Outward appearances including mountains and mansions, all of the earth, water, fire, wind, space, and so forth and what's inward including all that arises as the manifold variations of awareness that affirm or negate, all of your moving, sleeping, eating, walking, talking, and so forth—without distraction, become familiar with their nature being like a dream, an illusion, hallucination, mirage, a moon in water, an echo, castles in the clouds, an apparition.

By knowing that the appearances of objects, affirmations or negations of the intellect, increase and decrease of experience, and anything whatsoever, are the play of illusion—enhance your practice and train in being artful, so as to bring whatever you encounter within great intrinsic freedom!

Moreover, during the daytime, it is crucial that you are not distracted for even an instant while in the ongoing experience of becoming familiar with things as a dream and so forth. In this way, initially practice guru yoga, secondly, the illusion of appearances and mind, and thirdly, rest distinctly in knowing that which is beyond projection and contraction. Exert yourself in meditation by staying loose in the ongoing experience that is like space! After your session, repeatedly become familiar with things from that ongoing experience of illusion.

At nighttime, rest on your right side, breathe gently and with steady gaze. From the vital point of the mind within your heart, visualize a white syllable “A,” about the size of a thumbnail that emits light—and this light emanates forth across all appearances and existence, saṃsāra and nirvāṇa, which melt into the light and the light dissolves into the “A.” By meditating without distraction in that very ongoing experience, while you are asleep recognize your dreams as dreams.

In the meantime—to begin with train in proliferating multitudes from one and those multitudes absorbing back into the one; transform wrathful deities into peaceful deities; manifest yourself as apparitions of gods, nāgas, and so forth. At that very moment, train in their unreality and gradually mingle with their unborn luminosity.

On all such occasions, make supplications to your teachers and do not be distracted even for an instant. During the day, be very diligent in conjuring apparitions. This vital point is extremely important!

By becoming familiar in this way, even though illusory experiences will dawn as described, it will be impossible to avoid developing the understanding that they are unreal. As for affirmations or negations and fixations that arise in your mind, by training to recognize these as illusions, obstructions will transform into their intrinsic freedom!

Moreover, from this ongoing experience, the qualities of meditative concentration—bliss, clarity, and non-thought—will dawn. By resting with these appearances, move into their transparency—at that very moment of an appearance, evenly move into its brilliance, vividness, insubstantiality and purity—move with the shimmering, fluctuating, and pervasiveness of awareness. By merging outer, inner, and in-between into one, invert the grasping of your body.

In the ongoing experience that is never separate from great vastness without reference, attraction or repulsion, affirmation or negation, while laughing, whatever occurs—these will dawn as ornaments of your mind. Through unwavering meditative absorption, the mind will remain clear and lucid, your vision will see the translucency of appearances, you'll have the clairvoyance of knowing others' minds, and you'll accomplish the immeasurable supernormal powers, such as the ability to travel through space.

By the virtue that arises from this explanation of
how to experience all phenomena as illusory by nature,
may the activity of the illusion-like victors on behalf of
all beings without exception remain beyond limit!

*I, the yogin of illusion, Stainless Radiance (Drimé Özer),
arranged this instruction on the coalescence of luminosity and illusion—
the essential meaning of illusion, extremely vast and profound in meaning,
on the mountain slope that is like an illusion, White Skull Snow Mountain (Gangri Tökar).*

*Fortunate individuals of future generations,
please constantly and diligently apply yourselves to this way of the dharma.
Freed from the dimness of the illusion of mis-knowing,
appearances of percepts will transform into the spontaneous illusion of pristine wisdom.*

*This concludes the text called, “A Wish-Fulfilling Gem: Guidance on the Meaning of Being at Ease with Illusion, A
Dzogchen Teaching,” that was arranged by the child of the victors, Drimé Özer.*

Virtue! Virtue! Virtue!