**The Anarchocryptowisdomist Aspirant’s Guide:**

**Joining the Society of the Nine Secret Heroes**

*An Outline of the Path, the purpose of its practices, and related advice*

Nine Heroes refers to the Nine Modes of Perception through which the Heroes are perceived in the minds of sentient beings. So there are Nine Types of Secret Heroes but also the key is that there are really no types - none. Nevertheless, due to the minds of sentient beings and the residue of the awakening beings not fully awakened, all sorts of delightful appearances arise.

There is nothing inherently wrong with the continuous flow of awareness that is naturally distinguishing what arises. What is wrong is the trap of ignorant knowledge inertia, which is when the perspective of the Way of Truly Seeing Self-emergent Primordial Consciousness is lost.

The primary purpose of vows is to prevent you from doing something that would harm yourself or others while also providing you some rules with which to tame your wandering mind so it develops a fully integrated Water Dragon principle (ie realization).

First of all, know the quintessence of the Ennead Code is as follows:

1. Have love for all, including yourself, and let that be your identity
2. Become an expression of love

**Ennead Code of the Nine Secret Heroes**

*Prime Examples of Visakha & Anathapindika*

*and*

*Dudjom Lingpa’s Warning*

Whenever the Buddha was in Savatthi, Anathapindika would visit him twice a day.

*So take refuge twice a day*

*Never abandon the path of the wisdom of identityless self-emergent primordial consciousness*

*Never abandon sentient beings*

*And bestow the miracle instructions upon them according to the Ring of your practice*

After first meeting the Buddha, Anathapindika committed to following the teachings and strictly observing the five precepts,

*So as to accumulate wisdom of the path*

as well as encouraged his family, friends, employees, and everybody around him to do the same.

*So as to accumulate merit via the six perfections*

According to Buddhist commentaries, Anathapindika never asked the Buddha a question, out of fear of troubling him. Instead the Buddha would preach to him on his own accord.

*So as not to interrupt one’s own meditation*

*And be a proper vessel to receive the blessings*

*Therefore, seek the ultimate,*

*While practicing at your own level*

Anathapindika was also well versed in the Dhamma, and an excellent debater. Buddhist scriptures describe a time when he visited a temple of another religious tradition and a debate ensued, with Anathapindika skillfully defeating the followers of the other religious tradition.

*So as to be impervious to the “black magic” of the conceptualizations of others*

Anathapindika and Visakha were not only the greatest donors to Gautama Buddha but also his primary aides when dealing with the general public. The Buddha frequently turned to one of the two chief patrons whenever there needed to be something arranged with the lay community.

*So as to be a perfect public representative, a bodhisattva (who correctly sacrifices their pride to the wisdom fire after making a mistake)*

Likewise,

When Ananda returned Visakha’s lost jewels, she bought them back from the sangha as a donation and this money was used to establish the Buddha’s monastery Jetavana.

*Correctly relating to phenomena from the point of view of bodhichitta*

[p1-1]When encountering that situation, some people develop their minds with meditative experiences, then travel to many regions and finally succumb to adversities. Consequently, they get stuck there and do not achieve liberation.

[p1-2] Some people encounter images of the bodies, speech, and minds of buddhas which are actually apparitions of maras, gods, and demons--and due to visions from the power [of progress in meditative experience], words of Dharma appear to them as written letters, and they are consumed by the desire to write them down. Out of lust, they consort with women, and consequently claim to be treasure-revealers [to excuse their pride and lust]. There are many such people who bring ruin to themselves and others.

[p2-3] Due to extrasensory perception and visions in dreams, some people perceive good and bad things in themselves and others, and they leave such things as hand-prints in rock and other objects.

[p2-4] Signs may manifest due to the apparitions of gods and demons [the goings on of the Expanse of Sentient Beings] causing them to declare themselves to be siddhas. They then take a consort and take control of those around them [to accomplish benefit for Sentient Beings]. Laying the foundations for prestige and great deeds, they spend their whole lives in constant, relentless striving.

[p3-5] Those who spend their lives tricking others with magic rituals to dispel obstacles and wander around begging and seeking wealth without satiation are possessed by maras and demons. Even if they become renunciates and gurus with great followings, they are deludedly involved in the eight mundane concerns and the negative conduct of maras.”

*The meaning of this passage is that the first part [p1-1, 2] talks about people who still haven’t actually realized bodhichitta and the second part [p2-3, 4] is specifically talking about any being who finds a sentient being in a situation that is better off stopped. This circumstance activates the bodhisattva vow and it is at this point the realization of the nature of the mind combines with the realization of aimless compassion and the hero must act. The third part [p3-5] is about charlatans.*

*This is why Yogi Karma Shadpa said:*

*“A Hero is someone who sees very clearly that the conditions for some certain catastrophe have arisen for one or more sentient beings, and having seen this, immediately vows to the Buddha to do all they can to stop the spread of the negativity from said catastrophe and subsequently accomplish it.”*

*So there are three contexts for the five ways beings relate themselves with the Wisdom Teachings. Specifically, there are two ways in each of the first and second parts and one in the third. Don’t be the first or the third.*

*Through these stories and the Radiant Teacher’s Close Bonding Practices, the extensive books and so on, you should understand how to act.*

*So these are the sources and references for:*

***The Nine Vows***

***Forming the Ennead Boundary for the***

***Fearless Hero’s Continuum***

***to Swiftly Progress Towards Awakening***

1

*take refuge twice a day*

*Remember radiant wisdom when you wake up and go to bed*

*Never abandon the path of the wisdom of identityless self-emergent primordial consciousness*

*Never abandon sentient beings and bestow the miracle instruction of daring illusory play upon them according to the Ring of your practice*

*Always consult the Nine Considerations*

2

After first meeting Awakening Wisdom, commit to following the teachings and strictly observing the five precepts.

*So as to accumulate wisdom of the path*

*(A note on the fifth precept: it is to abstain from heedlessness inducing intoxicants ie. opium, cocaine, certain types of marijuana, types of psychedelics and hallucinogens, but not 100% all plant medicines, especially those that can help you, while knowing that none of these medicines can take you anywhere on the path themselves).*

3

encourage sentient beings to do the same by example.

*So as to accumulate merit via the six perfections*

4

never conceptualize your questions to the point of existential crisis, rather let your doubts naturally resolve in cultivation like applying an antidote. This way you will come to understand the hidden instruction:

“Instead the Awakened One would preach to him on his own accord.”

*So as not to interrupt one’s own meditation*

*And be a proper vessel to receive the blessings of awakening wisdom*

5

Being well skilled in the Victory Promise, skillfully defeating the followers of the great demon.

*So as to be impervious to the negative proliferations from the poison of others’ conceptualizations and to skillfully provide what they need. Not being a know it all, not in order to be right, and not simply for the sake of saying or writing words. Don’t use information when it isn’t helpful.*

6

The Buddha frequently turned to one of the two chief patrons whenever there needed to be something arranged with the lay community.

*So as to be a perfect public representative, a secret hero (who correctly sacrifices their pride to the wisdom fire after making a mistake) uses their natural intelligence to coordinate the events around them in a calm and skillful manner for the benefit of all.*

7

Most importantly, finding innovative ways to stop harming sentient beings and bring exponential benefit to them instead

*Correctly relating to phenomena from the point of view of the Victory Promise.*

8

In this way, act according to the Deceitless Heroic Awakening Heart, and whenever you can, benefit anyone at all

*The Promise of the Awakening Hero is the thought that the fearless heart naturally comes to upon the realization of the existence of suffering. If you break it, your mind will wrathfully wash away your impurities over time, but this will be in the form of cataclysmic elemental furies that will forcefully rupture your various cells of ignorance until they begin automatically according to the DNA you’ve coded with the promise. But do not scare yourself into believing this is happening on account of some small actions. You must realize the different magnitudes of the harsh manifestations for learning and know what you cannot face, so you can purify your way up to it. In the end, you must decide for yourself how quickly you can move for the benefit of all sentient beings who undergo constant, incessant, extreme suffering all the time.*

9

If you step out of the charnel ground before you can transform it into a crystal castle, you’re a charlatan.

*But you always have to try, otherwise how can you be a hero?*

\*\*\*\*\*\*\*+9 yogis guarding the knowledge of various levels of the kalipolis (one for each yana)\*\*\*\*\*\*

**Introductions to information and practices in The Perfect Place happen in stages and each instance is called “The Perfect Time (of \_\_\_)”**

**All phenomena are called “Perfect Teaching”**

**And the path experience of all of this is called “Perfect Sentient Beings”**

Accordingly, the Buddha has:

Four fearlessnesses — qualities of a buddha, which are included among the twenty-one sets of immaculate qualities of the buddha's dharmakaya.

fearlessness in asserting their own perfect realization

fearlessness in asserting their own perfect abandonment

fearlessness for the sake of others in revealing the path to liberation

fearlessness for the sake of others in revealing potential hindrances on the path

And the Buddha is fearless because the dharmakaya Wisdom automatically grants him four perfect discriminations:

perfect discrimination of meaning:

the experiential knowledge of the essence of his realization

perfect discrimination of Dharma:

the subsequent result of knowing the nature of all phenomena and being able to understand others in ways their inner Teacher does (because the Wisdom is the same)

perfect discrimination of language:

the subsequent result of therefore knowing different skillful means which one may apply as treatments for the specific spiritual ailments of Sentient Beings

perfect discrimination of courageous eloquence:

the subsequent ability to have confidence that whatever teaching is given is eventually liberating

1 - Meditation

* 1.1 shamatha & tsa lung
* 1.2 aspiring heart of glowing heroism
* 1.3 lamp offering, local protectors
* 1.4 dedication of merit

2 - Learning

1st - Diamond Waves/Particles - outline of views of gods and humans and how they relate to the nine rings of the Good System

2nd - The Anarchocryptowisdomist Manifesto and its longer version, Aspirant’s Guide

3rd - The Good System: explanation of the societal version of the nine rings and the effect of the NSH system

4th - ACW Guidebook: how to use ACW to make the path that works for you

5th - Jeweled Sky-ladder, Lightbridge to Victory - outline of the path for practitioners - information related to the path and experiences you may have along the way

6th - Diamond Manifold: The Nine Rings - Book of the core practices along with the core information about Actual information for benefitting sentient beings (Crystal ball, the best way to use it, etc) (technically everything is part of this)

3 - Preliminary practices of the Diamond Manifold

* The Nine
* Bodhichitta Dakini (first meditation deity)

4 - Three Facets of the Diamond Manifold

* View
* Ascendancy
* Activity

5 - Activity Practices of the Diamond Manifold

**The Path of the Nine Secret Heroes**

**For those who have completed introductions 1-5**

Step 1) Daytime practices

* Awakening practice
* Shower practice (purification confession)
* Getting dressed practice (offering to the dralas and wermas)
* Walking about practice (illusory body)
* Eating practice (feast)
* Daily Meditation (Familiarity with Self-emergent Primordial Consciousness)
* Daily Development of View, Ascendancy, and Activity

Step 2) Dreamtime Practices

* Dream path