**Diamond Waves/Particles**

***A Golden Key to Evaporating the Mists of Ignorance Encircling the Rainbow***

***Map to the Crystal Fortress of the Infinite Celestial Matrix***

***Adorning Innate Universal Goodness for the Sole Purpose of Uncovering the Hidden Citadel’s Radiant Heart of Total Illumination by*** ***Deposing its False King***

*by  
The Warrior Accumulating*

*Awakened Qualities by Purifying the Mind for the Sake of All Sentient Beings Awakening to Their Own Hearts of Olive R. Love and Oliver Powers*

*known as*

*Mighty Stainless Lotus*

*This “it” may seem so, but when you see “it” from the point of view of non-contradictory identityless wisdom, it will not only be clear “why ‘it’” seemed that way, but “how ‘it’,” and “in what container ‘it’.” Anyway, that’s “it.”*

*–* Oliver Powers

**Introduction**

The only thing I’m afraid of is that reality is such that I could help people and I don’t do that.

Therefore, conjectures about the Buddha’s status are entertained and questions about the schools need answers - at the same time, none of this contradicts the “existence” of the docetic Buddhas of infinite skillful means.

I wrote this book because one day I was talking with Wesley and he helped me realize that if I felt like I needed this explanation, others might, too. So I wrote this for them. Maybe it’s you.

**BEGINNING WITH THE VEHICLES OF GODS AND HUMANS**

**Juxtaposition of the Life Release**

Sometimes in life release, we release fish into waters where they are immediately eaten by seals. Are the seals bodhisattva emanations? That seems to be the easy way out. What does that mean?

Technically, it means that when the seals eat them, they function as liberating mechanisms, and because of the life release practice, they are converted into bodhisattva emanations enacting enlightened activity through the pure vision of the practitioner. This says nothing of the actual practice. Wouldn’t it be the case that simply sacrificing these fish to the seals so we could visualize the seals as bodhisattvas for our own altruistic progress on the path would be hypocritical? I think it is more like this: because of the proximity of the fish’s mindstreams to the prayers and so on, they will be liberated either at the time of death or in the bardo or future lifetimes and, for some continuums, unless they drastically take responsibility for their own progress to benefit sentient beings, they will need to endure many eons of rebirths before liberation. Therefore, it is really not the case that the practice liberates immediately… except, apparently, practices done by a bodhisattva with powers (siddha) or a Buddha (awakened one).

So what is a siddha and what is a buddha?

**Degrees of obfuscation: people, banks, currency, sentient beings, tulkus, padmasambhava, and Garab Dorje**

**Wisdom and Psychedelics and Culture and Mystical Experience and Pseudo-Mystico-Psychedelic Culture and Cryptowisdom Culture and Idyllic Wisdom Culture**

The main problem with psychedelics is people don’t approach them with any idea of what it means for something to be psychedelic.

Now, a psychedelic is truly anything in the class of chemicals involved in the blessing process.

The blessing process itself needs to be identified before we use any additional supports, especially elemental or chemical supports which are intense and some even dangerous.

So while the idea that third-eye-opening hallucinatory experience as the criteria of whether or not something is psychedelic is fine in one sense, it really only pertains to and comes from the fact that we have mostly been interested, culturally (at least), in hallucinogenic doses, even though smaller doses still have blessings and are therefore psychedelic.

**Considering the four higher dhyanas:**

So, once one enters the endogenous DMT trip with lucidity, wherever one goes and whatever one sees is brimming with its relation to the ultimate meaning just by being what it is, as such, in its own brilliance, like a lucid wisdom dream. But, in a sense, all of the fantastic worlds of imagination, including all the heavens and gods and Buddhas and everything from every myth really do exist and each one really does have a path that is an expression of the wisdom intent and so on because before lucidity, we have partial lucidity. Partial lucidity is the ability to enter into the endogenous DMT trip with lucidity, but to cover up the lucidity with some other idea of what the brilliance of everything really is. In partial lucidity, the arising of phenomena still has tons of meaning, but that meaning is not radiating from the mirror-like understanding of identitylessness’ emergent perfection. Although we may cognize some facets of the emergent perfection of partial lucidity during various experiences, in partial lucidity, we are always missing the point, even though we’ve partially got it. The last point can’t be explained clearly because it manifests differently for everyone, since it is collapsing the false perceptions of the worldview called “I”, so that’s why this situation occurs. It is also for this reason that we cannot reliably follow any of the teachers from any of the paths - in the end, whether or not we understand will come down to whether or not we engage in the cultivation of the correct worldview. What is the correct worldview? It is the worldview of the just and good teachings, which brings one to the worldview of heroism, which brings one to the worldview of identitylessness, which lets timeless webbed infinitude unfold in infinite perfection, such that the property of infinite perfection as it relates to identitylessness is known, such that the property of identitylessness as it it relates to reality is known, such that all phenomena are perceived as arising in the infinite perfection of timeless webbed infinitude, which as a “place” experienced is called Sanctuary.

However, just because I can go into an endogenous DMT trip and hallucinate that I remember eons of lifetimes while also living the experience of each person in each lifetime in each world and I understand the interconnectivity of everything and have magical superpowers to do anything for anyone, does not make it *real*. It just makes it your version of the best DMT trip. This is where the adage “make it real compared to what?” breaks down. The suffering of sentient beings who share equal status to us is *real* (at least relatively), whereas the suffering of *imaginary* sentient beings is *imaginary*. It seems like, while alive, you can enter these realms via meditation until you reach a point where it becomes painful. At that point, you can keep going if your meditation is strong enough and eventually everything will disappear and then flare up in an infinite prism of understanding and empathic capacity which can be used to understand others and help them discover their own inner confidence and that is Samyaksambuddha. Mahaparinirvana is when that happens when you die, whereas the trikaya of the enlightened being who attained the rainbow body is still experienced intersubjectively by everyone connected to them after their body becomes clear light.[[1]](#footnote-0) However, there is definitely an aspect to the DMT trips that vastly increases the frequency of synchronicity, which leads to psychological absorption and belief.

**The current question about the Red and White Seeds:**

Ok, if DMT is released when born, what happens when we conceive? Is there also a little bit then? What about the red and white essences?

**Garab Dorje**

Now, what about the physical signs of enlightenment? The hair and nails thing is a Jain invention carried down via narratives to the Garab Dorje->Padmasambhava myth where it becomes the rainbow body. Although that was a sign of Jain nirvana, the Buddha never mentioned it or displayed it for the benefit of his previously Jainist students, so it seems the Buddha never considered it relevant or beneficial.

**Issue with presentation of dharma as scientific?**

**People get lost and lose faith when Buddhism and science stop matching up**

**Of course one conundrum that comes up is we start out buddhist practice with the four thoughts and human life - if we don’t want to waste our lives, then we need to live fully. If we spend all our life pursuing something false, it’s a waste. So then we need to investigate the falsity of faith because dharma practice could be a waste of time if it does nothing special at all. At this point the question of whether or not the Buddha was omniscient weighs heavy.**

**If you haven’t developed shamatha, then it’s no use fretting over your conduct beyond a certain point. Simply do not harm others and immediately stop whatever you’re doing upon realizing it violates this criteria. Whatever habits you pick up, make sure they do not interrupt or shorten your regular practice. That way once you do develop shamatha you will be able to naturally dispense with any unskillful habitual patterns. In other words, do not confront powerful demons without the proper weaponry. You will, nonetheless, confront them unprepared and so the key is this: (quote Dudjom R key to exorcisms)**

**Now, there are two different ways bodhisattvas are described: 1) a being with inferior wisdom to a Buddha that nonetheless has power over samsara to some degree and returns on the basis of the bodhisattva vow to benefit sentient beings. In this formulation a Buddha experiences Mahaparinirvana and no longer returns 2) a being that is on the path to full Buddhahood, where a Buddha is a higher order bodhisattva with more capacity to benefit beings**

**Nirvana is described as the extinguishing or blowing out of the fires or poisons of ignorance, desire, and hatred. The idea of Buddhahood here though is that it is a sort of quality of unobstructedness made fully evolved in the mindstream (via the Bodhisattva path of the perfections) that allows the qualities of the nature of the mind to fully manifest via complete skillful means whatsoever is recognized as best for sentient beings by a Buddha.**

**Now, it is also the case that mahaparinirvana is sometimes discussed as being a complete end to rebirths. This is interesting in consideration of the fact that proto Indo-European belief in the afterlife was developed as an embellishment to a misunderstanding of the meaning of a Paradise with no hunger or activity or needs because it implies similar embellishment could have happened here and that Nirvana with residue was simply the extinguishing of the three poisons in equanimity while alive and relatively easy to attain if one practice proper meditation, while the nirvana without residue is simply death without rebirth in a worldview where mostly death resulted in rebirth.**

Buddha says that:

When one realizes truth there is no more rebirth

&

Because he experiences no becoming in meditation, he will experience no becoming in death.

Why is this not nihilistic?

Because before, there were infinite rebirths and because one's actions while alive do have effects.

If Shariputra’s argument against claims of omniscience is wrong then we must be able to answer the following without saying “he had to”:

1. Why wouldn’t Buddha have explicitly taught all 3 turnings and written them down, explicated everything, and as a result avoided much confusion in his followers and others?

He did. It was one vajra teaching and it is perfect. We humans broke it up with our own minds and that’s what we’ve got now.

1. Why is Jain moksha described the same way Dzogchen rainbow body is, whereas early Buddhist moksha is described only as cessation of rebirth?

Needs answer

In Dudjom Rinpoche’s big red book he starts with the vehicles of gods and humans because (give quote). I like Dudjom Rinpoche’s reasoning so I provided that information to be in accord with the way he says the dharma should first be explained. Let’s begin.

**Nature of Space**

* Faith in veh of gods and humans first leads to everything as particles, then everything as waves maybe, then it turns out everything must be mind

Faith in the vehicle of humans leads to the conclusion that space is mind because the quality of space is that it observes itself at the smallest level, which leads to the constant evolution of permutations of the space. In other words, think of space as a particle that interacts with itself, spontaneously proliferating permutations of space as these interactions multiply. This does not, however, lead to the conclusion that since everything is simply growing out of space/time, when we die we must have ceased this process from a subjective point of view. This is called into question by the very fact that we dream.

What is a dream? Scientifically, what is a dream? What does the scientific explanation of the cause of dreams mean for our investigation? Since dreams appear spontaneously due to natural processes of the mind (chemical interactions), we can infer that extreme, unbounded time dilation will occur in the post-death state (which is characterized by extreme chemical reactions), regardless of if the consciousness of the corpse continues to “exist” physically in the same world. This is similar by analogy to the idea of someone watching another person sleep. To the observer, the objective reality is that the subject is asleep; the sleeping person’s experience is a subjective reality of otherworldly embodiments and worlds so detailed as to be veritably indistinguishable from the observer’s. Interestingly, what this means is that there is no way to distinguish whether we have died once before and are in a “dream-like” so-called “reality” or if this is, indeed, our real and true, one and only life. This is without getting into any other vehicles, simply just detailing the vehicle of gods and humans.

Now, since this space is mind observing itself and mind can observe itself in infinite ways and conjure anything at all, the nature of the mind and the appearances of that nature together can be called both **“infinite”** and **“celestial”** **“adornment.”**   
  
 Since this possibility+observation+appearance triumvirate of infinite celestial adornments of the matrix of innate universal goodness is happening all at once and continually (as transformations of the matrix), without its own nature ever being changed, reality is also called **“matrix”** and **“universal goodness.”**

Since this primordial, universal goodness is the nature of reality and this reality is only the nature of mind replete with the unchanging qualities of vast openness and spontaneously present luminosity which innately causes a display of infinitely dynamic appearances to manifest in the celestial palace of the sky of space for its own observance (without having any identity at all, neither being an individual or a group or an individual made of a group, etc), it is called **“innate.”**

That’s all very concise but now we need to detail the meaning (here) of “vajra.” Vajra most likely comes from Vedic sources but also has interesting parallels to the ancient Avestan (Zoroastrian) word for “gaining spiritual power by means of the covenant with the divine reality, fire-like wisdom.” Interestingly, I think this parallel presents a rather clear vehicle for explanation of the term: this covenant/oath/contract/bond is the most powerful weapon in the universe for destroying pollution. The destruction of pollution happens by imprisoning the root of pollution in the fire of wisdom through conducting oneself and seeing the world according to the covenant with divinity. This is also the divine truth of reality and the way to the kingdom of everlasting paradise. This contract is both indestructible and all-penetrating, like the inevitability of a fire started by a lightning strike, and therefore also associated with both the diamond and the thunderbolt. That is a partial explanation of why all of reality is a dynamic “vajra.” When referred to in this way, it could be called “vajradhatu” (vajra place) and when a mindstream completely turns from the ordinary mind of a sentient being to a sublime Buddha’s Wisdom Mind, it could be called “vajrakaya” (vajra body). In this sense, vajradhatu is also the womb of all the Buddhas, “tathagatagarbha” (cite LYR). For all these reasons and more, it is called **“vajra.”**

**Further detail**

Possible realities: Pascal’s Wager

* Investigate vehicle of human science
* Investigate consequences of space not being mind
* Investigate consequences of space being mind

**Nature of Suffering**

Other perspectives: Suffering

* World has much suffering
* Something about the nature of truth, how either reality is set up such that you will know truth or it isn’t (similar to pascal’s wager but with truth, itself)
* Do you want to live in a world where there is no way to permanently remedy all-pervasive suffering being experienced by mindstreams?
* Best to live in a world where you believe the remedy for suffering is believing in working to remedy suffering for self and others all the time, where if one is good at that, one gets superpowers to help even more.
* Buddha Dharma = Truth of the Awakened One (ironic that that would be the meaning and it would be self secret through linguistic or experiential obscurations, etc)

**Nature of Appearances**

Karmic waves

Four thoughts that turn the mind to Dharma

**ENTERING THE VEHICLE OF THE JINAS**

Refuge

* Refuge is received when the journey of bringing one’s mind to the realization of a precious human life, one decides to follow the Buddha dharma
* Or when one participates in a ceremony
* Or when one realizes through compassionate fervor that in order to help others one needs more power and desperately one will turn to the Buddha and Buddha Dharma as the most promising solution. This is the one you should be measuring yourself against.

Compassion

* you can increase it by contemplating
* You can do tonglen
* You can do chenrezig practice
* Personally, I think of the defects of samsara and tune in to the psycho physical empathy and then power my heart like a giant shield of love and expand it throughout dharmadhatu. This is easy because dharmadhatu has no limits and therefore you don’t even need to try to imagine anything, just understand there is no separation and so you can send this shield everywhere all at once.

Activity waves

* once you understand this heart shielding you become a kind of defense contractor. That is, in the sense that you are the defender and you have entered into a contract with universal goodness, to be able to access these parts of yourself and so on.

The meaning of the four immeasurable wishes

* So accordingly, you act for sentient beings by connecting with them through simply knowing they come from dharmadhatu and are inseparable from your own mindstream and vice versa ad infinitum while also knowing any pain or negativity they experience comes from them not knowing that.
* And then according to that it comes naturally one would wish for each of the four immeasurables. The fourth encompasses them all (quote LYR)

The meaning of the paramitas

* the meaning of the Paramitas is to accomplish the four immeasurables through the perfection of six archetypal activity categories that are all actually more or less exactly the same and all lead to a cascading realization resulting in Jnana.
* Therefore, one should practice each of the Paramitas, like for example patience, until one realizes that the natural state of your mind is patient and rest in that. Universal goodness will then radiate from you like a shining sun and others will be illuminated by the field of your energy, whether they recognize it or not.

The meaning of dedicating the merit

* according to the above aspirations, one dedicates the merit because 1) it makes the effect more powerful 2) it connects the merit related to the causes and conditions of those connected with the merit with the merit of the Buddhas and bodhisattvas (quote LYR). 3) it essentially liberates them in the future.

**CONTINUING WITH THE VIEW**

**The meaning of the title**

Vajra Waves/Particles

* As universe, the wave/particle of lhundrub (tsal+rolpa)
  + As mind
    - as Buddha Nature, the particle of enlightenment
      * Bodhichitta
        + Stillness/movement/awareness

As vajradhatu

As the vajrakaya

* If these paragraphs have helped you, it is called **“a golden key”** and because it has arisen from the same ground of universal goodness, it is called **“rainbow.”** Since it is also part of what has arisen on your path, it is called **“map.”**
  + - It could also be called “vajra waves,” but since the title refers to the fact that this work was brought out of the infinite possibility of vajradhatu, and for all of the above reasons, it is called **“vajra particles: a golden key to the rainbow map of the infinite celestial matrix adorning innate universal goodness.”**
      * If you understand what I’ve written, you will find this light offering prayer by Ju Mipham supremely satisfying.

༄༅། །མར་མེའི་སྨོན་ལམ་བཞུགས་སོ།།

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**Light Offering Prayer**

*by Mipham Rinpoche*   
  
**rigpa kadak nangsal marmé di***This brightly shining lamp of primordial pure awareness,*  
**rigdzin kyilkhor pejung lha la bul***We offer to the Lotus-Born and deities of the vidyādhara maṇḍala.*  
  
**rigpé gar khyab magyur drowa nam**  
*May all beings, our own mothers, as far as awareness pervades,*  
  
**riktong chökü gopang tobpar shok**  
*Reach the state of the dharmakāya—aware emptiness!*

*Written by Mipham.*

Dedication verses

1. In this ontology, the rainbow body is simply an intersubjective hologram only ever experienced subjectively as an imputation over the Teacher AND also is the experience of the culmination of all of one’s wisdom realizations throughout all one’s experiences during death. This can also happen during life, in which case it occurs when the body “bursts into rainbow light and shakes the earth” upon realization of the ultimate meaning. *See Garab Dorje* [↑](#footnote-ref-0)