**The Future Buddha With Your Name:**

**Miraculous Lotus-Birth of the Compassionate One**

Yogi A-La

“The hellish instruments to torture living beings—

Who invented them for such intent?

Who has forged this burning iron ground;

Whence have all these demons sprung?

All are but the offspring of the ignorant mind,

This the Able Sage has said.

Throughout the triple world therefore

There is no greater bane than mind itself”

“All those who fail to understand

The secret of the mind, the greatest of all things,

Although they wish for joy and sorrow’s end,

Will wander to no purpose, uselessly.”

*Shantideva   
Bodhisattvacharyavatara*

*Vigilant Introspection: 7, 8, 17*

Accordingly, what could be more heroic than taking universal responsibility for the suffering of all by destroying that greatest bane, that foe of sentient beings within your own mind? Therefore, I write for any such seeker. May you become a foe-destroying conqueror!

*Sarvamangalam siddhir astu!*

*Homage to the Sage of Great Ability, Teacher of Identityless Wisdom!*

I openly confess all my wrong views and wrongdoing throughout all my lifetimes since beginningless time.

I suppose I write for the benefit of wanderers even though, apparently, I’m madder than the mad because: in my crazy activity in which I rant and rave at magical phenomena, calling them illusory, I see everyone and everything as the Teacher, claim the only magical powers in all reality to be controlling the weather of the sky-like mind by the non-control of equanimity, exorcizing the demon of ignorance, and metaphorical transference of the minds of the living to the pure lands as if they’ve died to negativity of impurity and gone to the positivity of purity.

No matter what, I still see all my teachers and spiritual friends as Buddhas without any contradictory intentions or thoughts and write here what I learned from the transference of compassion induced madness.

If I am, indeed, a demon of no benefit to anybody and instead somehow cause harm, may those endowed with the wisdom eye forgive my errors and engage in great enlightened activity to exorcize this demon I am.

May they emanate as my own children and slay me with the flaming sword of prajna, command my mindstream to their will with the iron hook of compassion, and make use of me however is of benefit.

May I become the gathering-wheel offering for infinite feasts!

Especially regarding whatever failures I have made in this text, may they be purified as causes for true understanding in myself and others through good fortune, and do no harm.

I tried my hardest, with all my might and being, to realize and totally become the compassionate heart, and I wrote this because practitioners have found many of the points made within helpful, or so they told me, maybe in placation – may it be a gateway!

May my intention remain within the sphere of the unassailable intent of bodhichitta, and my promises to everyone intact, and only grow more and more with no bounds or limits

And by this merit, may all attain omniscience

May we defeat the enemy, ignorance

May the lotus garden of the victorious wisdom-king born from primordial space bloom

From samsara, the constant threat of the threefold demon called attachment, aversion, and ignorance, which we in the Saha World pay no heed to and thus become,

May we miraculously spirit ourselves away to Sukhavati!

And from there progress to the throne of Tushita

And emanate as supreme, wheel-turning emanations

Finally, may we attain mahaparinirvana in a rain of leaves from the flame-tree

May the liberating teachings ever remain, flourishing in auspiciousness like the wish-fulfilling tree

May the refuge field of positive force ever expand

May the parasol of the Awakened One’s Ushnisha protect all

May we not fret, remembering the Conqueror is ever-victorious!

May we sentient beings discover our rightful names as Children of the Conquerors

May we bodhisattvas discover our rightful names as Indestructible Gnosis

Like a lotus rising through the muddy waters to the surface, stainless

May we all bask in the glorious, brilliant sun of wisdom!

May we all be free!

Peace, peace, peace!

These are the words of the crazy, lazy Yogi A-La, Primordial Joyous Wonder, your boisterous Mahayana friend! I, inspired by the hidden land of Shambhala, took refuge in my own heart with a lightning bolt and the howling of wolves, was initiated by the simple buddhist monk, Tenzin Gyatso, through myriad auspicious circumstances, endured many years of hardships, and was subsequently trained by Ngakchang Karma Yeshe Namgyal Rinpoche at the Castle of Sutra and Mantra in the Land of Breaking Through (Do Ngak Dzong and the Universal Trekchod Ling). This book, I can say, is all based on my experience without a single iota of embellishment, so make of it whatever you will. Any and all errors are mine alone – the Tathagatha is a foe destroyer, ever-victorious!

In this text I will simply lay out the a priori circumstances we humans find ourselves in according to the wisdom tradition called The Middle Way, set forth in the first turning of the wheel of dharma by the Greatly Able One, Shakyamuni. I will then move into the view of the bodhisattva path transmitted by him through the power of miraculous teachings during the second turning of the wheel of dharma. As this view is inseparable from Bodhichitta and compassion and Avalokitesvara embodies that, we may also think of the Mahayana as the Middle Way Path of Avalokitesvara. The meanings herein are expressed through my humble attempt to weave them together into your reality through metaphorical transference. Best of luck to you, dear friend! Know all will go well provided you are resting in bodhichitta, the great ego destroyer.

May whoever reads this generate bodhichitta.

Wherever it is, may it ever increase and never decline!

*OM MUNI MUNI MAHA MUNAYE SVAHA*

**Introduction**

*Hey, You! Ah-la!*

*Trapped in the psychological prison of your own conceptualizing ignorance — haha!*

*May you escape this prison by going nowhere — haha!*

*By awakening to freedom in a single moment — haha!*

*On the basis of recognizing the timeless, pristine nature of the Future Buddha with your name! A la la ho!*

Firstly, understand that as a sentient being or a bodhisattva your cognition is composed of various unique conceptualizations of the illusory phenomena of *your* world. Therefore, your cognition is composed of various symbols only you understand the implications of. You may call these “words” and think they have “[shared] definitions” that you “know”, but actually what you have committed to memory is simply a shorthand for bringing up vague, conceptualized facsimiles of the properties of phenomena. These are properly called illusions. You then use these to communicate various illusory meanings to your illusory self in your own illusory mind, which you then attempt to share with illusory others by various illusory means. All of this you reify with flagrant disregard for what is true and false.

We are all wrapped in the illusion of Samsara, where we are constantly defeated by Mara, the killer of Future Buddhas (the children of the Jinas). These illusory phenomena do not have *verifiable* shared meanings within all the illusory minds of those illusory sentient beings you use them with when you use them in illusory communications of any type with others (even though they do “have” those meanings as definitions in the dictionary). This pervasive illusoriness is also the reason why the teachings in this book are called “abbreviated.”

“…concerning instruction by knowledge conveyed in speech, the supreme emanational body gives abbreviated teaching by means of the five vehicles which correspond to the perception of those requiring training, who are of five families or types (gotra). He gives detailed explanation, teaching the eighty-four thousand doctrinal components as an antidote for the eighty-four thousand conflicting emotions, and he concludes his teaching corresponding to the degree of acumen [in those who require training]. All these are instruction by knowledge conveyed in speech which conveys understanding beyond the attributes of mere sounds and words, to the realms of sentient beings in an appropriately intelligible form through the tathāgatas’ blessing. As a sūtra of definitive meaning says: Concerning all these teachings, I did not teach a single syllable.”

* Dudjom Rinpoche II, History

All of the above is resultant of the fact that ordinary cognition is incapable of knowing the full extent of the meaning-associative qualities of its own nature. That is, sentient beings do not cognize the essence of the synergistic qualities of every instance in the totality of their cognition, and therefore total knowledge of the way reality is does not emerge in their minds as an epiphanic revelation of identityless wisdom that knows reality as it is. While it is a sentient being’s nature, they simply do not operate as a pristine cognition that realizes identitylessness because they do not recognize it as their nature and therefore do not cognize through pristine wisdom on account of the illusory false reality they have constructed through various levels of illusions (because they cognize through the obstructive nature of original ignorance). In this sense only arhats, bodhisattvas, and Buddhas operationally have pristine cognition, that is, recognize identityless purity to various degrees. You need to break through the incapability to fathom the extent of identitylessness, which also means the extent of illusion, in order to have the end of the line non-dual experience that fully recognizes duality within your own mind. You need to unwrap the illusions all at once with all of your love and all of that love’s power. You need to because nobody — nobody, ever — is going to be able to help the sentient beings that the Future Buddha called You could help. Do you understand this? Have you fathomed the implications for the future, of you awakening instantaneously, right now? How about even a little? Just a little? Do you even see how much effort is going into this small book *for you and for that purpose?* Have you stopped to question *why?* Could it be because there are people who have discovered love so vast within themselves they are willing to pour over every line of a completely self-invented text *in order to put extra messages for you, so that if you cared about sentient beings enough, this small foundational explanation would be all you need?* Haha!

Now, since you are the only one who speaks the language of your own mind, the unabbreviated meanings of the 84,000 dharma teachings you receive from the Supreme Emanation’s miraculous speech will be knowable only to you and you will not be able to give them to others until you understand the miraculous language you received them in, and then you will communicate them in miraculous language. This book cannot give them to you (because, again, what is communicated is abbreviated and the Buddha’s own teachings are additionally abbreviated due to special properties of the way illusory duality happens to us) but rather this book tries to point at the door of your own experience through allegory. The inner teachings of realization, however, are unabbreviated teachings, and are therefore full and unique to you when you get them from the Inner Teacher of your own Buddha nature who is none other than an emanation of the primordial Buddha that is becoming the Future Buddha with your name. This inner Teacher plays the part of questioner and the Supreme Emanation gives the answer which is known through realization based on direct experience of purity — the end result is the awakening of pristine cognition. When this happens you are quite literally beholding the Future Buddha’s path — incredible! From then on the Supreme Emanation will move closer and closer to the Inner Teacher. This is my own explanation just as an example of how this process works and not supposed to be thought about too much because it just happens.

Regarding this door, it is up to you to open it with your own spacious, bright, and natural human intelligence that automatically fits parts together, discerns and gives identities or organizes, equalizes statements emergent from the synergies of that organization, and discovers all kinds of completeness in myriad ways during and after the fact, and you should know the key to this door to be none other than resting in naturalness. Naturalness, that is, of the continuous emergence of what is called experience (a conglomeration of synergies of phenomenal attributes people like to call “their karmic conditions”), without identifying who is experiencing as anything other than bodhichitta (which, in the beginning, is simply an intention). This “resting in the naturalness of experience” comes from self-synergistic, primordially self-emergent conditions and is allegorically called “The Middle''. Why? Because the conditions all have the same identityless essence *beyond* the extremes of eternalism and nihilism (existence, non-existence, both existence and non-existence, and neither existence nor non-existence). None of these relationships can approximate the relationship between identitylessness and identities. Identity is an endless donut of self-stimulation and identitylessness is the donut hole. You cannot get out of the donut. You can only recognize the nature of your reality. Don’t misunderstand.

Causes and conditions are Identityless because they cannot be said to be or not to be anything other than properties of that exact instance set that they are. I am reading. But who is reading? What is reading? Reading is a behavior a human engages in when performing a function on their own understanding via the conveyance of signs from a human. And yet, these entities are identifiable as themselves but also are conditions in everything they are related to and also the absence of everything they are not. Another way to say that is by saying X “is a” Y, so here we are back at square one. Is a designates what it is but also delineates what it isn’t and it turns out anything we say “is a” anything else, always ultimately “is not a” whatever we said. Anything is completely nondual with everything without any way to describe the relationships of its parts to the identitylessness of the true source. So leave it alone and simply call it “suchness” just as it is. It is “from there” that this mind of wisdom cognition that automatically discerns, builds, destroys, and knows reality directly, is always present and is simply either obfuscated or not.

Now the notion above is that you immediately start to understand *this* by relaxing and noticing that you are automatically cognizing *this* text in *that* way by seeing, just as you are still seeing (right now), exactly that *this* is how it works and from now on applying your mind to reality in that way while automatically cognizing “it”. Let everything be however it naturally is without touching this and without stopping that. Even if it is changing rapidly or glacially, leave it how it is, as such.

Look and see that somehow this entire experience of inside and outside is inside-you without an inside or outside. It’s inside-out-of-you. It’s everything-where. It is what you see outside, inside, wherever, nowhere, and so on. So where is it really? On that basis understand now that you very likely have no true experience of what you are, but rather some ideas of what you are which are called identity and knowledge of the circumstances called “reality”, and that these obfuscate the truth and make reality spontaneously appear to exist in some way that is ultimately false. It is difficult to explain, but it is like an optical illusion but with the human ability to abstract concepts instead of sight. Understand that this is because you keep imagining who you are and identifying your experience as being that of a sentient being with your name and so on, and not knowing the identityless Future Buddha with Bodhichitta appearing — right here and now — as a bodhisattva emanation with your name.

Secondly, while reading this text, relax in the confidence of bodhichitta and remain in a state of openness towards experience (arising phenomena) as if what arises is non-dually playing with this identitylessness you keep calling “me (being myself [who I am, {in a reality which is this way and that way and located here, wherever that is.}])” You may see the kaleidoscopic crystal ball of your mind spontaneously begin to reorganize your world view, your view about your experience, itself. This is metaphorical transference. The crystal ball called your mind and the Buddha’s mind are the same. That’s the whole point, so let it happen and you may find yourself born from the womb in the “impure-pure'' subtype pure land of Shakyamuni Buddha called Saha, the world of no fear. This is the powerful first stop on the tour of the pure lands that is called the Universal Vehicle and the Path of Avalokitesvara.

*Much to the sentient being called “I”’s dismay, it turns out the “I” that “I” have been identifying as in every moment of “my” experience since beginningless time has never even existed other than through “my” projections that obfuscate non-self — inconceivable!*

*Much to the bodhisattva appearing as “I”’s delight, although “I” had never recognized it before, here and now is the sole infinite buddhafield, the kaleidoscopic crystal ball of the Buddha’s wisdom mind – haha!*

**The Middle Way***OM MUNI MUNI MAHA MUNAYE SVAHA*

Preliminarily, use the story of the Buddha’s enlightenment as an illustration of the ultimate path, which is boiled down by the plot points called the Twelve Deeds of the Supreme Wheel-Turning Emanation Body of the Buddha.

1. the descent from Tushita, the Joyous pure land
2. entering the mother’s womb
3. taking birth
4. becoming skilled in various arts
5. delighting in the company of royal consorts
6. developing renunciation and becoming ordained
7. practicing austerities for six years
8. proceeding to the foot of the bodhi tree
9. overcoming Mara’s hosts
10. becoming fully enlightened
11. turning the wheel of Dharma
12. passing into mahaparinirvana

Understand that these actions were not only undertaken by Shakyamuni Buddha, but also will be undertaken by all Future Buddhas, the next of which is Buddha Maitreya, whose name means the Compassionate One, and who resides in Tushita heaven until the current Buddha’s dharma completely degenerates and leaves this world. Until then, all emanations of Buddhas seen by those sentient beings and bodhisattvas of this realm will be seen as bodhisattvas or sentient beings, regardless of their source.

You might think this small passage is not a golden key. Actually, it is.

**The Four Noble Truths**

When the Awakened One first expressed his awakening, the First Turning of the Wheel of Dharma, it was through the teaching of the Four Noble Truths, often presented as:

1. Truth of suffering
2. Truth of the cause of suffering
3. Truth of the cessation of suffering
4. Truth of the path leading to cessation

As discussed, it is not actually possible for anyone but the highest capacity beings to know what this means experientially through intellectual comprehension of that presentation, itself, on account of the way samsara is (being illusory). So, on that basis, transfer your view accordingly via this bridge:

1. Truth of suffering in the form of the pervasiveness of the proliferation of deluded experience due to continuously following Mara’s path of engaging these proliferating appearances (that are endowed with the possibility for further suffering) from the point of view of having incorrectly identified our a priori circumstance in the first place
2. Truth of the cause of suffering in the form of the a priori possibility of samsara, which is simply the absence of directly knowing the other a priori possibility. Each one prevents you from experiencing the other but has a path for doing so. This is a donut. The entire description of the donut includes the hole. This fact is called duality. The donut hole is dual with the donut. From the point of view of the experiencer inside the donut, they experience a constant moving forward while standing in place. Or they discover the inside wall of the donut hole.
3. Truth of the cessation of suffering in the form of awakening to the a priori possibility of nirvana (ignorance’s extinguishment) as actual, true reality, which is never recognized a priori by sentient beings, even though it could be. But when they realize the full extent of the implications of the inside wall of the donut hole, they suddenly get hungry and eat the donut. Crazy they could’ve done that the whole time.
4. Truth of the path leading to cessation in the form of the abbreviated teachings that are the basis for the blooming of identityless wisdom, knowing (on the basis of direct experience) all phenomena of nirvana and samsara

**The Triple Gem**

*Namo Ratna Trayaya!*

Accordingly, a wandering sentient being goes for refuge under the parasol extended by the Triple Gem of the Buddha, Dharma, and Sangha. Some people may describe this as going for refuge individually to each of the three but that is impossible as the differentiation is a false dichotomization of the Buddha and the Buddha’s teachings, which are inseparable. Accordingly, it’s easier to just understand that you are in the shade of the parasol.

*The Gem of the Buddha*

When we refer to an external, historical Buddha, we refer to the Supreme Nirmanakaya emanation Shakyamuni, and that is one aspect of the Buddha Gem.

The main aspect is the Buddha Nature, which is composed of the seeds of the bodies of the Buddha. These bodies are called kayas and there are many organizational schemes for them. Here we will discuss three kayas with the understanding that the fourth is the pervasive nature of all of them, that they are all inseparable and that they must be unobscured. Dharmakaya is the Truth Body, Sambhogakaya is the Enjoyment Body, and Nirmanakaya is the Emanation Body. The Truth Body is the identitylessness of “wisdom” itself, it is the mind that knows emptiness as its nature through direct realization growing into ultimate confidence. The Enjoyment Body is the expression of that wisdom as perfectly emergent, compassionate experience of enlightenment in the pure realm of Tushita. The Emanation Body is in three forms: diverse emanations, bodhisattva emanations, and supreme emanations. Here it is said this body refers to the various bodies that appear as the emanations of the dharmakaya to sentient beings. Diverse emanations are objects that benefit like bridges and boats and torches. Bodhisattva emanations refers to the retinue of the Supreme Nirmanakaya Buddha as well as arya bodhisattvas, and these exemplify the entirety of the 84,000 dharmas. Supreme emanations are the source of the teachings in the Nirmanakaya fields they emanate and therefore an object of worship for the sentient beings therein.

*The Gem of the Dharma*

When the Buddha turns the wheel of the Dharma, it is because there are 84,000 ailment-like wrong views of samsara and therefore 84,000 medicinal dharmas. The essence of all dharmas is metaphorically called The Middle which is why the teachings are also called The Middle Way. There were Three Turnings of the Wheel and each resulted in a vehicle with a different set of methods and a different type of path for different types of people, accordingly. The First turning is the vehicle of individual liberation, the second turning is the universal liberation vehicle of Bodhichitta’s sublime continuum, and the third turning is the lightning bolt liberation vehicle of esoteric teachings for evolving the sublime continuum of bodhichitta.

*The Gem of the Sangha*

The Sangha is the community of practitioners, from Great bodhisattva lords of the tenth level to humble monks and nuns, householder yogis, and regular householders, all of them are part of the outer sangha and those with realization are the arya sangha.

**The Universal Vehicle of the Middle Way**

*OM MANI PADME HUM*

Now for some people, like Avalokitesvara, when they heard those four noble truths, they understood emptiness and understood compassion. For those people, the Universal Vehicle arose in their minds through the melodious voice of Brahma that the Greatly Able Sage speaks in through miraculous teaching ability. We don’t need to fight over the history of how the teachings came to be, the veracity of the localities, and timestamps of the various Mahayana sutras precisely because of this reason, as well.

**Bodhichitta**

The central teaching of the Mahayana is that this mind that can know or not know the arising of the two paths of nirvana and samsara is called Bodhichitta. When we first contact Bodhichitta, it is in the form of longing for personal liberation from suffering that liberates all others. Accordingly, the moment you naturally give rise to this motivation on the basis of your own realization of the qualities of samsara and its pervasiveness is called the generation of Bodhichitta. At that moment, your secret name, Jinaputra, is magically bestowed. You are a child of the conquerors and as such you will grow into your own as a conqueror in this mighty stainless lotus lineage of awakening. Once you generate bodhichitta, by never abandoning the awakened heart you have generated, cultivate its growth by striving to enact maximum benefit for all with your entire being no matter what. It will simply increase.

Part of the path is failure. At the end of the day, it will seem like no matter what you do, you fail to truly help anyone at all, while holding all the pain of the universe in your own heart. Finally, in this life or the future, when you realize you have no other choice, your heart will naturally, due to the course of bodhisattva heroism, spontaneously collapse everything you’ve ever experienced into a single will and forcefully burst through the womb of great illusion, Mahamaya, solely due to the resolute motivation to benefit all, as a heroic Buddha with your very own name. In the infinite Buddha mind, you will see all phenomena of the three times and the enlightenment of all beings and you might even evaporate into pure space of clear light as the earth shudders… Until then, recognize samsara’s faults, distinguish them from nirvana’s virtues, and try your best!

This is like a copy of the golden key that also works for another door.

**The Middle Way Path (of Avalokitesvara[?])**

*Generating Aspirational Bodhichitta*

Now, as for the generation of Bodhichitta, the basic way to do it is through the four immeasurables and the way to increase your exertion is through the four turnings of the mind. Additionally, practices like tonglen and Avalokiteshvara sadhanas are also powerful for generating and increasing, and there are many other methods you might enjoy searching for. At any rate, there are two types of Bodhichitta: ultimate and relative. Ultimate Bodhichitta is the mind of enlightenment and relative Bodhichitta has two subtypes, aspirational and applied. Aspirational Bodhichitta is the wish to liberate oneself and others and applied Bodhichitta is the actions of body, speech, and mind comprising the path to awakening ultimate Bodhichitta.

*Four immeasurable wishes*

1. May all sentient beings have happiness and its causes
2. May all sentient beings be free from suffering and its causes
3. May all sentient beings have the bliss free from suffering
4. May all sentient beings abide in equanimity, free from attachment, aversion, and ignorance

*Four thoughts that turn the mind toward dharma*

1. The preciousness of human birth comes from practicing dharma authentically, all the conditions of which are exceedingly rare and difficult to find (footnote of freedoms and advantages)
2. Impermanence is pervasive so Death can come at any moment and this uncertainty of the time and method of Death is its only certainty
3. Cause and effect are unfailing and pervasive. Nobody can escape this fact, so by toiling in samsara and never turning your mind, you will remain wandering in self-torture endlessly and so will everyone counting on you
4. Samsara is all pervasive, so if you don’t turn your mind, you will always encounter it, and therefore your transmigration is also certain

Now, although these contemplations are relatively straightforward linguistically, it should be rather obvious that the penetration of their meanings and the associated experiences need to be had before one can truly be said to have increasing Bodhichitta or have turned one’s mind toward the dharma through them. What does that look like? Some indications may look as follows:

For the four immeasurables, you may find yourself:

1. Inwardly accepting whatever sentient beings do, outwardly celebrating whatever positive things they do that you encounter, like you are their parent, and speaking their own languages to them so you appear wherever they are
2. Giving anything you possibly can, with body, speech, and mind, to others in order to free them even for one instant from whatever illusory phenomena pains them
3. Remaining in meditation-in-action of the Paramitas
4. Not parting from the equanimity of meditation, such that no phenomena perturb you via attachment or aversion, and yet you are not in a state of neutral indifference, and aware of all samsara and nirvana (this is why the fourth immeasurable is the all-encompassing one, it refers to enlightenment and the others to the path).

For the four mind turnings, you may find yourself:

1. In obeisance to the Three Jewels
2. Not wasting any time. Never letting your mind part from Bodhichitta.
3. Naturally resolving experiences into the relative wisdom of what is skillful and beneficial in various circumstances you find yourself (and in all applications of your intellect)
4. Naturally realizing the cause of all types of gross and subtle suffering and pain to be none other than the root of samsara, original ignorance, and that this original ignorance is co-emergent with original pristine awareness that knows reality and experiences nirvana regardless of appearances, and so never experiences samsara proper.

*Applied Bodhichitta*

The rubric for the application of Bodhichitta is also seemingly straightforward and is the Six Paramitas, the six perfections that are actions one should always undertake for the accomplishment of the twofold benefit (of self and others).

The Six Paramitas are:

1. Generosity

Although again this seems relatively straightforward, it isn’t. The perfection of generosity is the mind that is actualized in its willingness to give anything circumstantially needed for the benefit of all, from pennies all the way up to the possibility of enlightenment, itself. This is embodied by the realization of identitylessness through giving one’s mindstream to all via awakening.

1. Discipline

This is to never part from the mind familiarity cultivated in meditation and never to falter on one’s ethical commitments, which means confessing openly whatever one believes one has done contrary to the teachings.

1. Patience

Again, this is the mind that is actualized in its willingness to endure anything circumstantially, from discomfort to inconceivably excruciating psychic and physical pain, for the benefit of all.

1. Diligence

To pursue what is positive and only what is positive.

1. Meditation

Gaining familiarity with the mind through right concentration, which leads to sharpening prajna.

1. Prajna

* Aspect of Skillful Means
  + These are the common siddhis from cultivation of Bodhichitta, such as access to pure realms, increasing super-capacity to engage the six paramitas, control of emotional phenomena, emanations, the ability to possess each one of the 84,000 dharmas that liberate from the 84,000 afflictive states, etc.
* Aspect of Strength
  + This is the superior willpower of a bodhisattva compared to that of a normal person. Due to this power of Prajna’s aspect of strength, a true bodhisattva is like a superhero compared to a normal person with regard to ability to benefit others because it grants an incredible mental stability and therein neither the heroic motivation nor concentration can be perturbed.
* Aspect of Aspirations
  + This is the aspect of wisdom from which perfect aspiration for relative methods for the temporary and ultimate benefit of sentient beings wells forth in increasingly more and more clear expressions. The accumulation of perfect aspirations and their resultant activities are also like Avalokitesvara’s spontaneously responsive (i.e. skillful) arms emanating as we progress on the Middle Way Path of Avalokitesvara. With the realization of Jnana, this becomes the perfect expressive capability of the Greatly Able Sage, to possess the modes of expression of the 84,000 dharmas for the 84,000 afflicted states of sentient beings throughout all world systems — the ability to lead them all.
* Aspect of Jnana
  + This is the cultivation of mind familiarity’s limit: the liberation of conceptual identity into “identitylessness” which is not a “self” or a “no-self” but rather a Middle, “true/non-self.” This is the supreme siddhi that empowers all common siddhis and causes the ray-like bodhisattva emanations of the Buddha to actualize benefit throughout all nirmanakaya fields.

**Cultivation**

Normally, people go through life perceiving the facets of the jewel-minds of others in the form of positive and negative traits related to all kinds of ends they may have (all stemming from their identity as whoever the whatever). This is a good metaphor for the storehouse consciousness, repository of all karmic seeds. These then express themselves in sambhogakaya-like nirmanakaya simulations called dreams and nirmanakaya experiences called waking reality of this life. In dreams, everything expressed is symbolic of a positive or negative outcome according to the actualization of certain causes and conditions (i.e. it is a karmic simulation, a “glimpse into past and future lives”). Collapsing this symbolism means moving from a view of externalizing and reacting to the phenomena to a view of nondual recognition of the arising of inner symbols as the unfolding of wisdom mind. When this happens, you realize an aspect of the unabbreviated teaching being spontaneously manifested by the inner Teacher’s expressive power as the dream symbols. That is, when the symbolism collapses through natural recognition of your own luminous nature, the symbols return to their space-like essence and your dream is resolved. An example of this is waking up before the end of the dream only to find that the meaning is recognized during the day’s course, when you recall its contents later through some external trigger. You could also become lucid in a nightmare and tell the monster it just doesn’t exist in your dream (or more advanced things, like let it catch you, eat you, whatever you). Likewise, remaining in this state of identitylessness called meditation (mind familiarity or cultivation) of nondual recognition (which is just relaxing in the open space of mind and recognizing whatever emerges as the energy of that spacious mind’s essence [unless you recognize the full duality, which is the real nondual recognition, but because the former leads to the latter]), one allows these sorts of liberating circumstances to penetrate the solidified ignorance of self. As you resolve your confidence in this spacious, energetic mind’s compassionate display called wisdom, you will recognize what is called non-self, true-self, or identityless wisdom.

*How does the Inner Teacher teach?*

It is important to know that the Supreme Nirmanakaya is the embodiment of the Inner Teacher. The Inner Teacher teachings emerge with the same properties as the Supreme Nirmanakaya’s essential ultimate meanings, expressed to you according to wherever you are and whatever you need, like the Buddha’s wisdom emanations are actually here. So amazing! You must identify the qualities for yourself, but I will lay some out for you after you read the Abhaya Sutta:

**The Abhaya Sutta:**

I have heard that on one occasion the Blessed One was staying near Rajagaha in the Bamboo Grove, the Squirrels' Sanctuary.

Then Prince Abhaya went to Nigantha Nataputta and on arrival, having bowed down to him, sat to one side. As he was sitting there, Nigantha Nataputta said to him, "Come, now, prince. Refute the words of Gotama the contemplative, and this admirable report about you will spread afar: 'The words of Gotama the contemplative — so mighty, so powerful — were refuted by Prince Abhaya!'"

"But how, venerable sir, will I refute the words of Gotama the contemplative — so mighty, so powerful?"

"Come now, prince. Go to Gotama the contemplative and on arrival say this: 'Lord, would the Tathagata say words that are unendearing & disagreeable to others?' If Gotama the contemplative, thus asked, answers, 'The Tathagata would say words that are unendearing & disagreeable to others,' then you should say, 'Then how is there any difference between you, lord, and run-of-the-mill people? For even run-of-the-mill people say words that are unendearing & disagreeable to others.' But if Gotama the contemplative, thus asked, answers, 'The Tathagata would not say words that are unendearing & disagreeable to others,' then you should say, 'Then how, lord, did you say of Devadatta that "Devadatta is headed for destitution, Devadatta is headed for hell, Devadatta will boil for an eon, Devadatta is incurable"? For Devadatta was upset & disgruntled at those words of yours.' When Gotama the contemplative is asked this two-pronged question by you, he won't be able to swallow it down or spit it up. Just as if a two-horned chestnut were stuck in a man's throat: he would not be able to swallow it down or spit it up. In the same way, when Gotama the contemplative is asked this two-pronged question by you, he won't be able to swallow it down or spit it up.``

Responding, "As you say, venerable sir," Prince Abhaya got up from his seat, bowed down to Nigantha Nataputta, circumambulated him, and then went to the Blessed One. On arrival, he bowed down to the Blessed One and sat to one side. As he was sitting there, he glanced up at the sun and thought, "Today is not the time to refute the Blessed One's words. Tomorrow in my own home I will overturn the Blessed One's words." So he said to the Blessed One, "May the Blessed One, together with three others, acquiesce to my offer of tomorrow's meal."

The Blessed One acquiesced with silence.

Then Prince Abhaya, understanding the Blessed One's acquiescence, got up from his seat, bowed down to the Blessed One, circumambulated him, and left.

Then, after the night had passed, the Blessed One early in the morning put on his robes and, carrying his bowl and outer robe, went to Prince Abhaya's home. On arrival, he sat down on a seat made ready. Prince Abhaya, with his own hand, served & satisfied the Blessed One with fine staple & non-staple foods. Then, when the Blessed One had eaten and had removed his hand from his bowl, Prince Abhaya took a lower seat and sat to one side. As he was sitting there he said to the Blessed One, "Lord, would the Tathagata say words that are unendearing & disagreeable to others?"

"Prince, there is no categorical yes-or-no answer to that."

"Then right here, lord, the Niganthas are destroyed."

"But prince, why do you say, 'Then right here, lord, the Niganthas are destroyed'?"

"Just yesterday, lord, I went to Nigantha Nataputta and... he said to me...'Come now, prince. Go to Gotama the contemplative and on arrival say this: "Lord, would the Tathagata say words that are unendearing & disagreeable to others?"... Just as if a two-horned chestnut were stuck in a man's throat: he would not be able to swallow it down or spit it up. In the same way, when Gotama the contemplative is asked this two-pronged question by you, he won't be able to swallow it down or spit it up.'"

Now at that time a baby boy was lying face-up on the prince's lap. So the Blessed One said to the prince, "What do you think, prince: If this young boy, through your own negligence or that of the nurse, were to take a stick or a piece of gravel into its mouth, what would you do?"

"I would take it out, lord. If I couldn't get it out right away, then holding its head in my left hand and crooking a finger of my right, I would take it out, even if it meant drawing blood. Why is that? Because I have sympathy for the young boy."

"In the same way, prince:

[1] In the case of words that the Tathagata knows to be unfactual, untrue, unbeneficial (or: not connected with the goal), unendearing & disagreeable to others, he does not say them.

[2] In the case of words that the Tathagata knows to be factual, true, unbeneficial, unendearing & disagreeable to others, he does not say them.

[3] In the case of words that the Tathagata knows to be factual, true, beneficial, but unendearing & disagreeable to others, he has a sense of the proper time for saying them.

[4] In the case of words that the Tathagata knows to be unfactual, untrue, unbeneficial, but endearing & agreeable to others, he does not say them.

[5] In the case of words that the Tathagata knows to be factual, true, unbeneficial, but endearing & agreeable to others, he does not say them.

[6] In the case of words that the Tathagata knows to be factual, true, beneficial, and endearing & agreeable to others, he has a sense of the proper time for saying them. Why is that? Because the Tathagata has sympathy for living beings."

"Lord, when wise nobles or brahmans, householders or contemplatives, having formulated questions, come to the Tathagata and ask him, does this line of reasoning appear to his awareness beforehand — 'If those who approach me ask this, I — thus asked — will answer in this way' — or does the Tathagata come up with the answer on the spot?"

"In that case, prince, I will ask you a counter-question. Answer as you see fit. What do you think: are you skilled in the parts of a chariot?"

"Yes, lord. I am skilled in the parts of a chariot."

"And what do you think: When people come & ask you, 'What is the name of this part of the chariot?' does this line of reasoning appear to your awareness beforehand — 'If those who approach me ask this, I — thus asked — will answer in this way' — or do you come up with the answer on the spot?"

"Lord, I am renowned for being skilled in the parts of a chariot. All the parts of a chariot are well-known to me. I come up with the answer on the spot."

"In the same way, prince, when wise nobles or brahmans, householders or contemplatives, having formulated questions, come to the Tathagata and ask him, he comes up with the answer on the spot. Why is that? Because the property of the Dhamma is thoroughly penetrated by the Tathagata. From his thorough penetration of the property of the Dhamma, he comes up with the answer on the spot."

When this was said, Prince Abhaya said to the Blessed One: "Magnificent, lord! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has the Blessed One — through many lines of reasoning — made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, and to the Sangha of monks. May the Blessed One remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

Looking more deeply at the meaning of these six categories of words, we can organize them by which are said and which are not said:

Not said:

[1] unfactual, untrue, unbeneficial (or: not connected with the goal), unendearing & disagreeable to others, he does not say them.

[2] factual, true, unbeneficial, unendearing & disagreeable to others, he does not say them.

[4] unfactual, untrue, unbeneficial, but endearing & agreeable to others, he does not say them.

[5] factual, true, unbeneficial, but endearing & agreeable to others, he does not say them.  
  
Said:

[3] factual, true, beneficial, but **unendearing & disagreeable to others**, he has a sense of the proper time for saying them.

[6] factual, true, beneficial, and **endearing & agreeable to others**, he has a sense of the proper time for saying them.  
Why is that? Because the Tathagata has sympathy for living beings."

The words that constitute the teachings of the Buddha are only ever known to the Thus Gone One as factual, true, and beneficial but are disclosed according to what is needed in the minds of the ones being trained. Because it is to be accepted in the minds of those being trained, teachings take the form of being either endearing and agreeable or unendearing and disagreeable. In my opinion that means “unendearing” via destroying the ego and thereby being unendearing and disagreeable, or “endearing” via acknowledging the identity of the practitioner (as a relative facsimile or helpful sign of the Buddha) and thereby being endearing and agreeable.

Moreover, if you investigate sharply the range of the phenomena which destroy the ego and that which acknowledge (preserve) it, you find the middle is not a sentient being with a strange kind of diluted half-self but a sentient being who knows non-self (their true nature) and therefore fully expresses themselves as that natural emanation through body and speech with confidence. In this way, the actual teaching of the Buddha, which is the wisdom intent, is never directly expressed by the Future Buddha that realizes it because it cannot be directly expressed by any Buddha who knows it or any sentient beings who do not know it and therefore is never directly expressed whatsoever except by the inner teacher identical to knowing that which is inexpressible, who teaches the Future Buddha. The inner teacher expresses the moments of approach, experience, realization, and confidence of each aspect of the teaching in a miraculous and unabbreviated way that is impossible to replicate.

This quality of never being directly expressed is shared with all phenomena via the properties of self-nature. That is, to identify an object/concept is to recognize its quality of having emerged through perfect cause and effect — to observe it. Likewise, it is *why* samsara happens and suffering exists — samsara is due to ignorance and the wisdom cannot be expressed in a way that bestows realization and therefore knowing cannot be granted to those who are ignorant; sentient beings must awaken themselves. At the same time, we recognize the full context of anything arising is not observable for humans, as it is potentially infinite in both macro and micro specifications. Therefore there is not a permanently existing self to be found anywhere at all but only relative imputations of one; and the only permanently existing thing is the pervasive Buddha Nature. The Buddha nature is not permanently existent as one thing that could be called a self but rather as a set of inseparable qualities (wisdom, capacity, and emanation) that are always expressed but impossible to imbue with ontological status in and of themselves. That is to say, we know the Identityless source is emergence itself but have nothing to say about the synergies that might make it up and can make no judgment at all on their existence, other than that they are the way sentient beings observe, a priori, which is discussed as being the seed of the three kayas vs the full blown realization of the three kayas. Buddha Nature is inseparable from what we experience as space and also from what we experience as phenomena. Some types of phenomena do not have Buddha Nature, like trees, but they are all, themselves, ultimately identityless as synergistic objects in the continuous weaving of cause and effect and if this particular tree is a diverse Nirmanakaya emanation then it must have Buddha nature... Additionally, it can now be seen that just because we experience something or impute the existence of something does not mean it exists; and if we find the imputation not to exist, that also does not mean it does not exist since, when we investigate, we find that what we thought existed was exactly what it was supposed to be — a thought about what we thought existed — because what we are designating as “not existing” already “exists” and is actually the *seemingly existing imputation that does exist in the minds of those confused enough to impute it*. The three kayas represent the boundaries of perception and the two fundamental modes of perceiving are that of a sentient being and a Buddha. The dharmakaya *is* the identitylessness that pervades all, even itself.

**The Emanation Body of the Buddha**

**The Impure Pure Land, the Saha World**

Look at this place called Earth! This name — Earth — is just a concept, and yet many of you actually think these billions of Earths in our minds (that we each have a different concept of due to our conceptualizations) refer to the same thing! Likewise you lump all the ethically neutral properties of physical Earth (in space) with the so-called Earth (of human experience) in the mind. The so-called Earth of human experience that exists in the mind is inherently ethical due to our wish for continued survival and therefore not ethically neutral at all like the physical planet Earth, itself (which really is a shorthand way for saying “everything in the nihilistic view”). Haha! Regarding whether or not it is ethically charged a priori for humans, we don’t need to talk about the morality of actions in past and future lives of our own infinitely emanating Buddha Nature and infinitely reborn ignorance to justify what is happening to us, so just think of the Earth’s human ancestral line and progeny! People who make this misconception of neutrality live in a completely illusory reality in which they have cut themselves off from wisdom. As a result, when you look at the effects of the nihilistic views on the actions of others throughout history, it is obvious how negative they are. Who can emanate to their crazy realm to help them?

Moreover, the ethically charged human world commonly so-called “Earth” is a deflated concept for the path. “Earth” does not communicate much to us about the experiential nature of being where we are and is part of the reason why so many people fall into ethically abhorrent views like nihilism. Let us reorganize our concept of “Earth” with another symbolic meaning, which is not neutral, and useful for the path. We will call this human experience of Earth and its phenomena (including other life) the Saha world.

Why Saha? Saha means no fear. Why call this world in which we are all basically afraid of everything, most of all ourselves, “World of no fear”? On a gross level, the commentaries say because those beings of this world have no fear of ignorance.

“The sentient beings of this field endure desire, endure hatred, endure delusion and endure fetters of conflicting emotion. Thus, it is so called because the [Sanskrit] word saha conveys the sense of endurance or capability.”

I may be wrong, but I think it could also be said that on a subtle level, those wishing for liberating wisdom must be fearless in the face of their own karma, and also that ultimately, this name is what it is because this is the “magical configuration” of the miraculous teachings of the awakened one of great ability.

The ignorance of believing the truth that “we are born seemingly without the possibility of knowing anything innately” is the a priori possibility of samsara. The wisdom of directly recognizing, without any intellectual effort, the nature of your own primordial Buddha mind which has never been separate from your illusory sentient being mind for even an instant, is the a priori possibility of nirvana. True-self-illumination of the entire array of these two paths is called awakening or enlightenment (lighting the inner light), which is also called Great or Universal Ability because in-so-doing one discovers the infinite arms of Great or Universal Compassion.

Some people may think they are responsible due to various reasons, like ably caring for themselves or a select few others, but they are completely irresponsible compared to the Universal responsibility of a bodhisattva — never mind the responsibility associated with the Great ability of an Awakened One. This is because a bodhisattva is wary of increasing samsara and instead displays to themselves and others the possibility of nirvana via virtuous acts on the path. A bodhisattva must not be afraid of, and come to know directly, the pain of the self-torture of all beings. They must also resolve themselves in the universal responsibility to liberate all without any left behind. That is the only conceptualization of identity they are allowed to have, beneath the mask of whomever they appear to be (which, itself, is only a relative apparition in the minds of others [and is to be made use of for the benefit of all, like a magician’s show, an illusionist’s illusion]).

Vision of Sentient beings

In the Saha World, sentient beings see others as sentient beings, bodhisattvas, or the supreme emanation depending on the range of their compassion. Because sentient beings only appear to sentient beings and bodhisattvas and Buddhas by way of being confused about their own identity/reality, and Buddhas are much more than the limited view sentient beings have of the supreme emanation, this is an illusion.

Vision of Bodhisattvas

In the Saha World, sentient beings believe that bodhisattvas see sentient beings, bodhisattvas and the supreme emanation. Because true bodhisattvas all live in Sukhavati or higher pure lands, this is an illusion. Because those pure lands are in the minds of the bodhisattvas perceiving them, they are also illusory.

Vision of Buddhas

In the Saha World, sentient beings believe some form of the following: that Buddhas possess miraculous teaching powers including the capacity to abide in multiple realities at once and the one they see is the Supreme Emanation of the Teacher called Shakyamuni, although he actually is not really named Shakyamuni and emanates to many other world systems as well under different names. In that form we refer to the Teacher by many names like MahaVairochana and so on, who has supreme outer, outer, inner, and secret aspects. Supreme Nirmanakayas like Shakyamuni are the supreme outer aspect, teachers like The Chaan Patriarchs are the outer aspect, the voice of the Supreme emanation of the buddhaloka you are in is the inner aspect, and your buddha nature is the secret aspect. According to the teachings’ own logic, this view sentient beings have is true-ish because Buddhas spontaneously send supreme emanations and bodhisattvas throughout infinite realms but sentient beings and bodhisattvas (who are sentient beings because they are not buddhas) are wrapped in illusory points of view and by definition have no idea what it actually means for a Buddha to possess miraculous teaching powers, including the capacity to abide in multiple realities at once or have emanations (because only Buddhas see Buddhas). Absolutely none of this is contradictory, although it surely has many manifestations of illusory appearance that could be said to seem contradictory.

The appearances of contradictions are helpful because we are letting contradiction resolve into non-contradiction as a continuous practice (through relying on the identitylessness of phenomena [which is wisdom], which we can do because of bodhichitta). This identitylessness gives everything two experiential modes, the samsaric that is ignorant of reality and the nirvanic that knows reality. Therefore, since speaking what is disagreeable and destroys the ego indeed destroys the ego and that is agreeable to the wise, the Teacher teaches through myriad phenomena without boundaries or limits of any kind, and every expression of the Teacher’s emanations is none other than compassion.

Now, the Teacher teaches through emanations that can appear as impure sentient beings with Buddha nature that display the path, so effectively there is nothing in samsara left to be criticized, desired, or averted. Since wisdom is dawning, there is nothing in samsara being ignored, and without ignorance samsara vanishes.

*Look at that!*

*My goodness, you’ve been spontaneously reborn in a closed lotus floating on the pristine lake of Sukhavati, the Land of Bliss, but you have no idea, so listen for the bird’s song!*

**The Enjoyment Body of the Buddha**

**The Pure Land of Amitabha: Sukhavati, The Blissful Land**

*OM AMITABHA HRIH*

The easiest pure land to get to is called Sukhavati, the Blissful Land. It is so called because you get there by redirecting ignorance based desire for samsara to nirvana based wisdom desire for liberation of oneself and others (instead of the ultimately absurd desire for whatever you desire). Because desire is easy to understand for humans, and because of the special aspirations made by the Buddha Amitabha while a bodhisattva, it is said Sukhavati is easy to go to. See for yourself.

Look at that!

My goodness, you’ve been spontaneously reborn in a closed lotus floating on the pristine lake of Sukhavati, the Land of Bliss, but you have no idea, so listen for the bird’s song!

Born in Sukhavati but not recognizing where I am due to past lives’ karma, I rest on the lotus’ pollen bed in the form of the humble monk, Lokeshvara, in a closed lotus, floating serenely atop the great lake of devotion (which means not abandoning Bodhichitta).

The melodious sounds of the Land of Bliss reverberate throughout the lotus and it slowly opens as my merit accumulates and I comprehend these melodious sounds as the songs of the birds that give the teachings of Amitabha (Awakened Infinite Light, who is expressed as Amitayus, Awakened Infinite Life), who speaks every language simultaneously through the melodious voice of Brahma.

As my lotus opens, I begin to recognize more of the phenomena of Sukhavati: water is amrita, the nectar of immortality; all desires evaporate into bliss as I experience whatever qualities I wish for on the bodhisattva path; all suffering evaporates into compassion; all ignorance unfolds itself and evaporates into openness of wisdom mind. Having accumulated stores of merit, I am ready to learn from Amitabha directly. Seeing the true face of Amitabha for the first time, he transforms into Amitayus instantly and, without fail, I directly experience boundless life as boundless light and boundless light as ever-excellent all goodness, “my own” identityless Buddha Nature.

Now, whenever that type of miraculous rebirth happens, from their own side that sentient being of the Saha world truly ceases to exist, vanishing without a trace. Why? Sentient beings seeing this sambhogakaya reflection vanish from their previous lifetime’s locality because their ignorance is seen to have co-emergently arisen with wisdom and therefore no longer obscures the spontaneously present sambhogakaya Sukhavati, where they are receiving teachings from Amitabha on account of being an emanation of the bodhisattva Avalokitesvara, with their very own name.

Depending on circumstances they may find themselves dreaming of the Saha world inside the closed lotus, but how silly!

What is the symbolism of this opening and closing lotus? Is this canon Buddhism? Leave it. Now, in light of the extremely damaging effects of nihilistic views, expedient means are taken to destroy them and rescue those Future Buddhas to be trained, in the form of immediate transference *up* (in the abodes of the six realms). Resultantly, all of the views of the Buddhadharma vehicles are eternalistic except for the ultimate view. Here we will call that the wisdom intent of the Middle. When you follow the path via the vehicle of your heart, the lotus simply opens gradually as the polysemy multiplies and metaphorical transference occurs and the wisdom mind awakens.

In the Middle, nobody can be said to have any eternally permanent or totally non-existent identity, and their natures are the openness of clear, lucid, nature-knowing. On this basis, the hidden identities of sentient beings can be said to be none other than that of archetypal awakened compassion, Mahasattva Avalokitesvara, whose tears birth white and green Tara (longevity of compassionate awareness and liberating activity vast as space). Likewise, in Saha, Shakyamuni Buddha’s impure pure land of the Middle, the identity of the inner teacher is none other than Amitabha Buddha, and if you see this directly then you are certainly in the pure land of Sukhavati, so you will know when your lotus begins to open.

And yet all sentient beings remain ignorantly trapped in samsara in this infinity of interpenetrative buddhafields called Indra’s Net, so they are simultaneously everything: sentient beings, bodhisattva emanations, and buddhas. With nothing left to do or say, this my best attempt at describing what is traditionally translated as emptiness, which I call identitylessness because I think it is more clear.

*With that, the form of the bird and sound of its song vanished. Legend has it the meaning of the song reverberates throughout phenomena and can be heard if you listen.*

**The Truth Body of the Buddha:**

**Reunion of the Mother and Child**

*OM GATE GATE PARAGATE PARASAMGATE BODHI SVAHA*

**The Awakening Nexus of Positive Synergistic Force**

Sometimes called “merit,” the Sanskrit word punya refers to the nexus of synergies toward a certain phenomenon (in the case of dedicating the merit, this phenomenon is the aspiration). The positive synergies toward awakening are called the awakening nexus. When we consciously dedicate our activity toward the awakening nexus of all beings, it is reinforcing that the energy we have conjured regarding this current mind of accomplishment be constantly conjured forth by our hearts and ever grow without decline, for the benefit of all. If you really accumulate merit, it becomes a parasol-like force field of the Buddha’s compassion that defends you against wrong view.

**Dedication of Merit to the Awakening Nexus of Positive Synergistic Force**

*By this merit may all attain omniscience*

*And defeat the enemy, wrong-doing*

*From the turbulence of birth, old age, sickness, and death*

*From the ocean of Samsara*

*May we all be free*

**Conclusion**

*OM TARE TUTTARE TURE SVAHA*

This concludes my attempt to abbreviate the essential teachings of the Universal Vehicle of the Greatly Able Sage, the Middle Way Path of Avalokitesvara, which is like being introduced to the Buddha with your own name, as I understand them. I tried to present the fundamentals of practice as I was taught by all those who taught me. Having those fundamentals present herein, may this text be for you like a jeweled sky-ladder to lightborne victoriousness. Having opened your heart to the identityless meaning without reliance on anything, have confidence in the Middle and blaze forth to vajra-winged victory, while being a ladder-climbing bodhisattva hero in the jeweled sky of experience of wisdom light!

Of course, I presented the teachings with a lot of my own flair because otherwise it isn’t very beneficial in this day and age. I hope the wise will forgive me! If I have not expressed myself skillfully enough to be well understood, then at the very least I, the “helpful” demon, can rest in the confidence that all the infinite arms of the Buddhas and bodhisattvas of the entire universe are working tirelessly on your behalf to destroy demons like myself. Some of them possess arms you can see, which are all like the mythical red strings of fate, tied to your own awakening. This undeniable reality is right in front of your eyes, so recognize that invisible vajra thread the Buddhas’ and Bodhisattvas’ red threads point to and pull with all of bodhichitta’s might. Unravel the false weave of Mahamaya and see the entirety of Indra’s Net spontaneously present within the Buddha nature of the Future Buddha with your name: this is the miraculous lotus-birth of the Compassionate One!

*OM MUNI MUNI MAHA MUNAYE SVAHA*

*OM AMITABHA HRIH*

*OM MANIPADME HUM*

*OM GATE GATE PARAGATE PARASAMGATE BODHI SVAHA*

*OM TARE TUTTARE TURE SVAHA*

OM MAITRI MAITRI MAHA MAITRI ARYA MAITRI SOHA

**The Text’s Actual Dedication of Merit to the Awakening Nexus of Positive Synergistic Force**

*By this merit may all attain omniscience*

*And defeat the enemy, wrong-doing*

*From the turbulence of birth, old age, sickness, and death*

*From the ocean of Samsara*

*May we all be free*