To be honest, I was trained as a dur chodpa (which means kilaya and troma exorcist) via a ngakpa family lineage that switched to the Dudjom Tersar after the diaspora for four years, through 1 on 1 daily training. About six months ago, I was made an Acharya within that context due to my meditation overtaking my teacher's. I'm only technically authorized to teach up to tantra in the Dzogchen style, though, as he didn't make me a tantric guru because he wanted me to build an entire sangha for him to pass on to me before he died and said he would give it all to me when that happened (this is what he said, anyway, as I was his only true student/son/grandson, etc). However, when this happened it also became obvious that my teacher was experiencing dementia because he would keep forgetting what he was trying to do in terms of the overall enlightened activity we were planning and had been working on bringing about for four years. One time he thought bugs were coming out of him and he was such a great bodhisattva that he was liberating tSo he began to rely more and more heavily on me until the point that it was entirely my own actions that were creating the Rinpoche, the precious jewel for sentient beings. This is a rare type of teaching. I'm very, very grateful and cannot believe the amount of sacrifice that my teacher went through to bring the dharma here, to me. Yet, he is gone from my life and I was not really sure what to do in terms of talking to people about Buddhism, since my teacher started forgetting. If you ask him now, he will probably say he remembers everything fine and I'm crazy, but when you ask him what happened exactly he will not be able to describe anything in terms of what he was teaching and what I was learning or what I went through or what rigpa is or mahamudra. This is because he is losing his mind, unfortunately, and yet, as a powerful emanation of Tangtong Gyalpo who is an emanation of the inventive god emanation from Chenrezig, he passed that on to me perfectly after recognizing the same energy in me. Amazing! My life changed significantly and I now live with two close students who practice a terma system I received from Guru Rinpoche (I know it sounds so insane but this is the way that it gets talked about in Tibetan culture) and they support me due to karmic connections from previous lifetimes.

My other friend who I considered one of my teachers has asked me to translate a small book I wrote into Tibetan so he can receive the blessings from reading it. I think he is kidding but he calls me Rinpoche and eggs me on so I guess I should follow through for a good laugh, at least. I still feel a little bit uncertain about how to present myself to Buddhists, though, because there is something else happening -- called "the secret gathering cycle of the wisdom maverick" (the actual name of all of the terma teachings from Tibet and the other teachings from the other wisdom traditions). In this system, everyone is identified as already being Olivus Victory-Promise, who is the sole actual identity of all of us living in Sanctuary. Sanctuary is the real name (in the english language) of Cosmic Mirror Shambhala. Does that sound interesting to you at all?

Anyway, I would really like to talk to someone about what is really going on inside of mind for me, here in Sanctuary. But so far, nobody I have talked to, regardless of years of retreat experience, seems to have ever been here in any way they can describe to me -- which is what it means to really fully be here. But the thing is, if I tell you about these things willy-nilly then it would be wrong because it bestows an unbelievable, inconceivable amount of merit to listen to me now, to the point that it causes aversion reactions because sentient beings can almost feel their world changing around them.

This type of knowledge also automatically includes a very secret type of samaya that involves extremely wrathful experience. Lucky for me, you said you remember "about 7 lifetimes" so that means you are a bodhisattva, which is a type of sentient being that can perform mengakde, which you should be doing now (because this is a pith instruction especially for you just because I love you [and this is what's happening due to the force of merit]). Anyway, when I express - apparently because of some qualities others perceive in my speech - it causes this rapid accumulation and that can help people to accomplish realization. The reason I speak this way is because it penetrates more deeply into your "alaya" consciousness, even if it is temporarily overwhelming (and if it is, it is because it is putting you into your alaya-ignorance).