12 teachers

12 realms

Vajra

Pure land = the teachings in the form of a body: monks, places, rituals

Lord of secrets = disciples see vision of vajrapani due to speech

Vajra seat = bodhgaya = where disciples meet the Buddhas of all time with their mind

Emanation Book that proclaims the natural sound of reality

Body = kept by dakinis 500 yojanas above Vajra seat

Speech = same

Mind = Cave of the most wrathful Sage

Gem body

Body = actual Buddha body

Speech = body roams throughout Jambudvipa and becomes object of worship

Mind = Knowing self Identityless kuntuzangpo above all emanations

Twelve teachers

“Simultaneously, the twelve teachers of the emanational body, too, appeared within their twelve realms. During the first aeon inhabited by those who require training, in the place called Pagoda of Tuṣita (dga’-ldan brtsegs-pa), the teacher Acintyaprabhāsa [appeared] to a retinue of the Thousand Buddhas,143 and revealed the Penetration of Sound, which is the basis of all teachings. It was compiled by the son of the gods Gaje Wangcuk assisted by the son of the gods Nyima Raptu Nangje during the period when sentient beings had a life-span of immeasurable years.”

“Then, while [emanating] these bodies, he delivered twelve different doctrinal wheels of speech and so came forth in order to propagate the teaching of speech, which is said to perform deeds which liberate living beings from the twelve different fetters of speech. During the time of that same speech, through the twelve different intentions of his mind, he came forth in order to propagate the teaching of mind which is said to perform deeds which liberate the different classes of living beings from their twelve thought patterns. So it is that a single emanational body who establishes the teaching in this way requires an enumeration of ninety-six doctrines. One who possesses these doctrines is said to be a master of the teaching, and if one does not possess them it is said that the partial teaching of the Buddha has appeared in the world…

Therefore, deeds are spoken of in many ways. For example, deeds of body, speech and mind are each classified into three outer and inner aspects and each of these is also classified into four. However, I shall not enlarge upon this here. They are all evident in one special area of [the Teacher’s] intention, and the Sugata, learned in skilful means, manifests the buddha-body of form in ways which correspond to the number of atoms in the myriad fields of those requiring training, which are of oceanic extent.”

Each deity represents a type of proclivity: wealth, desire, anger, rescue, love, wisdom, secrets, terrifying, killing, mothering etc.

These are gateways to understanding when combined with the view of infinitely perfect heroic knowledge, love, and power

True self is knowing the dichotomy between self and non-self

This is also called superlogical identityless wisdom

Four continents:

America

Asia

Africa

Australia

Meaning of spontaneously present enlightened activity

“Mañjuśrī, in all the myriad world systems of the ten directions, all the domains of the extremists and all the mundane and supramundane activities which occur originate through the spontaneously present pristine cognition of the Tathāgata. If you ask why it is so, it is because he possesses distinct attributes.”

(Note: maybe Rigpa can be said to be experiential knowledge that is the source of enlightened activity, as opposed to ignorance of enlightened activity)

You already have rigpa - it is your own heart of compassion. As you realize it more and more, it grows until you realize it is and has always been the spontaneously present source of all infinitely perfect enlightened activity throughout timeless webbed infinitude.