In the Playground of Samsara

Brainless, brain-dead, moronic yogis do magical rituals to sell trinkets like amulets made with fine materials to people who have never actually put into practice the actual practice of emergent compassion and think they are siddhas

Intellectualist tertons speak to dakinis who reveal fully formed treasures inside of the Earth and Sky.

Hey! Who thinks these treasures are hidden inside the Earth before they’re seen inside the sky of the mind?

Then they say this revelation system is the pinnacle of nonactivity and emergent compassion

But all of the termas I’ve ever seen have the same limitations

* They’re not understood by those who think the treasures are intended for them
* They’re not intended to be understood by those they’re not intended for
  + How could they not be intended for ignorant sentient beings? Surely Buddhas don’t need them. They must be for bodhisattvas, great beings with subtler ignorance. In that case, they say they’re intended for those with heroic hearts but actually in my experience so-called bodhisattvas hoard the teachings while remaining dull and incapable of intuiting the heart intentions of others and only reveal them when you act like a little ignorant version of them, sitting in intellectualized meditation so-called trekchod and intellectualizing the visions as manifest wisdom (if your so-called dzogchen guru even does any thogal) - hahahahahahahaha - then they split their minds into so-called emanations - hahahahahahahahahaha - please, “idiot” “meditators” go find your own emanations and show them to me! I’ve never heard of any emanations of anyone except the Buddha!

To top it all off, the vidyadhara Buddhas supposedly “attain” a rainbow body of great transference and evaporate away to benefit other nirmanakaya realms - poor me! Why is it never me????

Whoever said they saw a rainbow body, anyway?

Was it the Buddha or Padmasambhava?

What’s the difference?

If it was Nyangral Nyima Ozer or just someone in a cave

What’s the difference?

When our masters who we claim attained rainbow body in a previous life reincarnate, we say “oh this emanation is not as strong” - this is Shariputra’s fallacy! Do not make it!

If I practice dzogchen or sit in a cave

But never stop emanating to “nirmanakaya” realms other than here

In favor of other realms of beings, due to my supposed non referential compassion and emergent awakened activity

I say

“I will benefit whoever I meet! Since I see these nirmanakayas in my profound meditation of thogal/darkness/union, I will benefit them!”

While not paying any attention to the actual implication of the visions - haha!

“As a result, I sit in a cave, a myriad emanating mahasiddha liberating incalculable trimegachiliocosms while revealing terma for the beings of this nirmanakaya

And I am satisfied when my great skillful means land in the lap of one person

Who has deep faith in the three jewels

A connection with Maha Ati

And believes in my version of Omniscience”

What this incredible mahasiddha should say is:

“On account of not yet having the perfect, crowning, quintessence, I have not surpassed my so-called Great Limit.

Even though without any scientific understanding at all, I claim to know science of elements through the body and meditation, saying warm means fire mandala and that what I don’t understand are invisible channels, and subsequently take the arising of visions to be indicative of infinite primordial mind while the truth is that science explains this perfectly well and while the experience of infinite mind is true, valid, correct and our nature, it is not possible that the worlds inside infinite mind are full of actual sentient beings [actual sentient beings here referring to sentient beings with mindstreams and excludes sentient beings that are projections.

I believe ultimate reality agrees with my view and says ‘Ah yes, that’s because the visions are ‘made of’ infinite mind’s container, infinite *wisdom reality*’

But this is equivalent to saying ‘there is an infinite container-universe-I-know-not-what and also an infinite container-mind-I-know-through-direct-experience-of-it, itself’

In other words, it equates the experience of being with the stuff that is being. But since the experience is known to be emergent from the stuff, which is why it seems like a whole is not equivalent to its parts because its function is a higher combinatorial order (this is a concept they did not have in Tibet or antiquity and is \*not\* effectively argued against in any of the “perfect logic wheels”).

Then, positing that this designation of the I-know-not-what as infinite ‘wisdom’ is a great limitation of experience of infinite-mind, I call this end of the line a ‘great limit’.”

But, the thing is, if 1) there are not any extant nirmanakayas in our sambhogakaya visions

And 2) the way the current nirmanakaya self-liberates is actually through dissolving appearances of our own ignorance about self and phenomena naturally self-liberating

And 3) so we are not benefitting anyone through these emanations

And 4) we are therefore not benefitting all beings through termas

And 5) those sentient beings of this nirmanakaya are still ignorant, still suffering

What is actual skillful means to accomplish the benefit of all sentient beings?

In this sense, displaying the 10 yanas is the actual skillful means.

But generally speaking, Vidyadharas display the 9th Yana inside all other 9 and do not include the 10th (or actually the first, that of gods and humans). So why do we not have any vidyadharas who have actually taught the entire system of 9 yanas in the yana of gods and humans, “outside of the appearances of the Buddha dharma”? That would be the ultimate benefit. Where is it?

Tertons are all busy writing less effective termas - why!?

And these days even the rinpoches who they do scientific experiments on aren’t sure if it’s beneficial to have science accord with the dharma and vice versa!

If nobody will write it, then the Buddha will just have to spontaneously emanate it through a terton - it’s true, isn’t it? How can a terton reveal it without the institutional terma system, though? Originally, even the terma system couldn’t be made without a second Buddha, and even the second Buddha couldn’t be made without Garab Dorje or Vajrasattva! So what do you think is left option-wise? Should this book fall from the sky?

Do you honestly believe that can happen, child, if not falling from the sky of the mind?

Understand this, kiddos:

If it’s really like that, which you say it is (aka the mandala of the peaceful and wrathful ones) then since this is the highest akanishta of great perfection, all the buddhafields are spontaneously contained inside of this mandala. Since all the buddhafields are spontaneously contained in one, all Buddhas, emanations of AdiBuddha, work together in miraculous tandem to liberate those difficult to tame. This means the emanations are also wildly diverse. So all the path phenomena can be said to happen within a spectrum of perfect fierce and peaceful buddhafields appearing as the wild and unimaginable appearances sentient beings cognize. Then, it is not the case that Buddhas do nothing and simply evaporated into rainbow light, rather that the entire field is contained within you and when you realize it, any semblance of “you” identity has evaporated into diverse wrathful and peaceful expressions of Yeshe directed towards the awakening of all beings. Has this happened to you? Do you see superlogical identitylessness yet? If you do, that is wisdom.

Listen more! This infinite perfection is not concocted in any way at all. It is simply: timeless webbed infinitude of infinite perfection.

Something explaining that that way for everyone without any training, since you don’t need merit or training to awaken to it, would really be a treasure!

Wouldn’t that really be the great limit of the pinnacle-crown-quintessence of the crossing’s great limit?

Wouldn’t someone able to do this really possess infinite oceans of siddhis? Wouldn’t they really be an emanation of the supreme siddhi? Wouldn’t they really truly be magic, instead of making magic and calling it compassion? Of course people like it when they don’t know they’re tricking themselves and don’t like it when unskillful sentient beings tell them they’re tricking themselves. That doesn’t mean you can deceive them. It means you must become even more skillful.

In Tibet and the other Vajrayana Kingdoms, which is what we call that area of Akanishta where the Teachings flourished most recently, all Teachings were this type: they contained everything for everyone since the culture didn’t have democratized scientific knowledge - most people didn’t even know how to read and most monks never truly awakened - and the gateway to practice was simply being born in the culture. But now, with global culture, the gateway is transitioning.

Somebody find me this heart treasure now!

Now, also, tertons must not be morons so they must also know that in the “West” the predominant view can be called “scientific materialism” and the more subtle and obstructive version called “materialistic scientism.” The general pillar of scientism is that nothing that can’t be proven by the scientific method can be considered Truth and the general pillar and highest ideal of materialism is the personal freedom to value and pursue whatever you want, as you wish, as long as it’s between the ethical bounds of the laws of the ruling authority.

Both are insidious in that they are essentially charvaka views because morality is taught as an afterthought of boundaries and not in tandem as an inherent aspect of the system and its ultimate function and purpose. Look closely and see that science and dzogchen must eventually be the same and that the aspects of perfect all-accomplishing non-activity of Yeshe are justice, the perfection of morality. So if there is a way to communicate it to people without them needing to \*first\* abandon the charvaka view and turn their minds toward Dharma by themselves, but rather if we could have a system in which people realize the gradual path to dzogchen in a natural way, just by being born here, it would be best. That’s how every Buddhist kingdom has ever been founded. The path was embedded into the civilization’s institutions. This is not the case in the West. The opportunity for pursuing Buddhadharma as religion is embedded, but there is an obstacle in the way. The obstacle is the notion of religious freedom that prevents Buddhadharma from “taking over” the West, explicitly. Even from the wellspring of inner realization of many Buddhas, there would not be enough simultaneously to change the Western system. So what is now needed is either essentially the most effective Teaching ever revealed by an emanation so far or the next Supreme Emanation. Either way, we must bridge the institutions of so-called Buddhist theocracy and democracy in a way that is ultimate justice and good, which is that everyone automatically realizes Buddhahood just by living in it, either during life or death. Of course, this is already how reality is, no matter what, but it should be increased for sentient beings, don’t you think? Don’t they all deserve to know? So if the Supreme Emanation of the Buddha Shakyamuni doesn’t reach them because of science, does that doom us to decline or can we get some more teachings from Maitreya already, since apparently he felt fine teaching the treatises all those years ago and then emanating as Karmapa for a few hundred years?

The true method of compassion is to merge with the mindstream of those to be tamed. Therefore, there is never a moment of inaction. If you sit in inaction, relying solely on the infinitely perfect activity of Yeshe emanations other than yourself to come along and reveal such a teaching, waiting for “fortunate ones” to contact you and ask for teachings, without ever even trying to reach “all sentient beings”, it will make everyone who sees you wonder “does that emanation really have bodhisattva vows?” Especially because, while you may think “hilarious! Soon enough, in this life or the next, they will understand. Kuntuzangpo’s emanations will take care of you, just as I have!” that would indicate you have missed the point of daring play and simply attained the realization you needed to have to be considered a mahasiddha in Tibet and the ancient cultures and not beyond that. Obviously it is more beneficial to be a mahasiddha than not, since if everyone was a mahasiddha everything would be hilarious which is good for sentient beings and if nobody was a mahasiddha it would be hilarious for Buddhas still yet dangerous which is bad for sentient beings. Ethically, according to the justice of the heart mind of enlightenment, emanations should reveal themselves as mahasiddhas if they can. Do you understand this? The world is not Tibet and it doesn’t matter how many world systems are in an atom during your endogenous ayahuasca trip. Although the Teachings of Buddhadharma remaining available is the most important thing for this realm, you must realize how much they have already decayed into dust and how many Buddha-seeds they will not reach as fast as they could. Why?! There are many beings in the expanse requesting this teaching. Do you not hear them? Aren’t you clairaudient?

Due to infinitely perfect conditions, the Buddhadharma must now spread under the cover of freedom to be yourself. This is impossible in the Tibetan system, where this freedom was reserved for “Buddhas.” In Tibet, there was no science except the science of direct yogic perception and no body of scientific knowledge that wasn’t hidden and obscured by twilight language which has now degraded the capacity for progress due to being overly secret when most of what used to only be discussed by siddhas is now common knowledge. All of the texts imply that Buddhadharma knows nothing of the actual interactions fundamental to biochemistry, the actual elements, since the ontology of rasayana was/is full of bullshit as well as emergent wisdom. At least the wisdom is easily mapped to chemistry while the bullshit disappears, leaving behind only what is useful to sentient beings in this age. I wonder if the so-called siddhas will make use of it. Seeing the chemistry, it implies many provisional aspects of the Buddhadharma that were helpful previously but have not been working well in the age of science and materialism. Essentially, there is a Tibetan cultural cocoon around Tibetan Buddhism and a Western cultural cocoon around all those to be tamed, including Tibetans now (due to globalization/spread of information). These must both be pierced simultaneously (and in the correct way) by a mahasiddha who is both westernized and a recognized Tulku. If you are this Westernized Tulku, you can express less abbreviated teachings in wonderful detail that bridge chemistry and rasayana. If you don’t do it yourself, I suggest you immediately convert to the Teachings that accomplish this when they’re revealed in the future, instead of clinging to Terma either directly from cultures that existed very long ago in places that no longer exist or mimicking their content without merging with the western mind. Surely Padmasambhava and Yeshe Tsogyal do not forsake any sentient beings and so there are many terma for westerners. Since no terma is actually locked for anybody, you should find it with your omniscient minds, tertons! Understand that even if there were western Buddhas, they would be powerless to reveal themselves as mahasiddhas against the rudra of the Tibetan institutions.

Moreover, it is ironic that this revelation of a new treasure system of governance has happened multiple times in Tibetan history alone and yet each time it was not enough for the Tibetans and they murdered each other over it time after time: Guru Rinpoche, Karmapa and the Tulku lines, and the Great Fifth Dalai Lama’s solidification of the Chenrezig system are all prime examples of new kingdom termas. The fact that the Chenrezig system is so tied to the Gelugpa order that has no tertons is also somewhat of a blessing because it would imply the system cannot be changed by corruption, but maybe that also lends it to corruption. The gelugpas poisoned a lot of people. Maybe they’re all incarnations of their beloved Ra Yeshe Senge. Difficult to say. Rudra is Black Liberation, but why eclipse the sun?

Child, if you see this heart treasure I’m looking for inside you, you may be growing up. Come out of the cave - let’s find out if your name really is that of a direct student of Padmasambhava, in the playground of Akanishta! If not, you had better vamoose into rainbow light before the halitosis protectors arrive and cut you to pieces, eat your heart, and shit you out as Vajrakilaya.