To Eric,

I’m going to write down some of what I think because I feel like I didn’t express myself well during our discussion. Please allow me to rearrange the kaleidoscope.

I found some things you said in our last discussion curious: Firstly, I understood that you believe in past and future rebirths and yet you do not believe in the rainbow body. Secondly, I understood you said sentient beings and buddhas are co-emergent because samsara and nirvana are co-emergent. If you think that then I think you must also think that sentient beings and Buddhas are co-emergent types of permanently existing beings, because aren’t you somehow claiming that Buddhas exist in samsara and nirvana at the same time? That’s certainly impossible because if Buddhas existed in samsara we would be able to see them on account of their compassion for us, and if we were able to see them they would teach us, but they don’t even appear! That must mean they can’t appear.

If you don’t believe in the rainbow body, then do you believe in miraculous things? If you don’t believe in miraculous things, how can you have faith in the Buddhadharma? A Buddha can only be seen by their one knowable quality as being the bestower of Miraculous Teachings called Buddhadharma. Miraculous Teachings are the unabbreviated and extensive teachings bestowed by a Buddha to its own emanations, viewed by its own emanations, who awaken on account of having received the corresponding abbreviated teaching and conditioning it with contemplation, meditation, and study, and come to experience of the “understanding of the meaning (sometimes called penetration of sound)” of that skillful means’ enlightened intent, which is hidden from sentient beings and is only understood by destined heroic disciples. How is this possible? Because Buddhas are not externally or internally identified beings; Buddha resides in the Middle of boundlessness. A Supreme Emanation is the only type of Buddha that appears to and may be identified by sentient beings, on account of its having revealed itself to them via compassion. However, the Supreme Emanation occurs within the Abhisambhodikaya, which is the fifth kaya and is not experienced by any buddha whatsoever, it is a reflection in the sambhogakaya both impure-pure and pure as well as impure-pure and pure nirmanakayas of sentient beings. The Supreme Emanation therefore does not occur due to some kind of locally identifiable nirmanakaya Buddha that exists from its own side, because that Supreme Emanation is being identified by a sentient being as an external thing that is enlightened on the basis of ignorance, without any direct experience of the penetration of sound whatsoever besides this imputation process. Again, for sentient beings there is no such thing as an external Buddha. When the Buddha said he had awakened to the Middle Way, infinite Buddhas heard him, and although sentient beings mistakenly say no Buddhas heard him, it is the fact that they do not realize no sentient beings heard him, because sentient beings are mired in Maya and kept there by various Maras, and as a result cannot perceive Buddhas.

Likewise, who identifies a Buddha?

Because even the highest (tenth, twelfth, whatever counting system) bhumi bodhisattvas have obscurations of identity that obscure the supreme siddhi, they are unable to see Buddhas. Instead they see apparitions of Buddhas from Maras that give them teachings that deviate from the reality jnana of dharmadhatu and cause others to wander in lower levels of realization than themselves - of course, this is all done with the best intent possible but this is how the result of it is if sentient beings do not actualize the complete teachings in their own wisdom minds. They can become lost in a bodhisattva type of ignorance. How? Again, because the inner visions of infinite nirmanakayas in which these bodhisattvas emanate to teach countless beings via their level’s meditations are simply made by Mara and all these bodhisattvas’ teachings lack this insight and are limited. Moreover, it should be obvious that: 1) because all Buddhafields are interpenetrating each other on account of the Buddha’s unimpeded compassion and therefore are 2) spontaneously present in each other, as infinite buddhafields all in one, 3) even though a great bodhisattva believes themselves to be liberating many sentient beings in various nirmanakayas, 4) this is not happening at all because neither the bodhisattva nor their students are liberated without liberating knowledge the bodhisattva lacks. All bodhisattvas lack the capacity to be outside the three spheres of subject, object, and action. Only a Buddha sees the equality implied there. As an illustration of this lack, the bodhisattva imputes the existence of Buddhas into symbolic displays of themselves called visions at the final stages of meditation, and they spend their time liberating beings or receiving teachings there! Buddhas know the extent of a great bodhisattva’s ignorance to be unfathomably vast and their teachings to be unfathomably misguided. Buddhas also know that this is only the way that the Teachings appear to limited, awakening beings, and that to sentient beings, bodhisattvas are the best and only teachers they have! For that reason, Omniscient Buddhas would never see any actions as irresponsible regarding the ultimate effectiveness of their own bodhisattva emanations’ teachings, because the Teacher is the Buddha nature’s own expression as heroic compassion that wells up within those in need of training. This is the true meaning of the word Jina, Victorious. That is why all bodhisattvas gain the name Jinaputra or it could be said Child-Victorious in the exact instant they first generate the bodhisattva vow in their own mindstream and are said to be cared for by the Buddhas and bodhisattvas from them on.

If you believe sentient beings and Buddhas are co-emergent because Samsara and Nirvana are co-emergent, that implies to me that Buddhas somehow exist beyond emptiness. If Buddhas were to appear in some way, to emerge in Nirvana and Samsara at the same time, then actually they would not be Buddhas because they would have some kind of non-empty identity that independently exists in some ultimate way. Since it is the nature of Jnana that is the Buddha, and it is the Prajna discerning awareness that knows its own identitylessness to be Jnana as its own nature and thereby unites the son with the mother, there is never any such thing as an embodied Buddha in any way, whatsoever. Buddhas do not even have a body within which to be in Samsara, do they? There are emanations, but none of them could be said to be Buddhas unless from the point of view of a Buddha, but since none of us in relative reality are Buddhas, emanations can only be said to appear as bodhisattvas. Even if my outer guru is a Buddha in my view, I have still not ever seen a Buddha unless I have fathomed the qualities of the guru experientially, in which case wouldn’t I have evaporated into rainbow light or awoken in Akanishta? We could also say: the future buddha is Maitreya, the compassionate one, who awaits in Tushita for his turn to emanate to Jambudvipa and perform the twelve deeds: descending from Tushita to the Mother’s Womb and taking miraculous birth from the hip of Maya and so on.

Since attainment of nirvana is categorized by the quality of its incommunicable (“viewless”) view which knows directly the root of all qualities of samsara and nirvana, it is simply the peace of compassionately awakening to the illusion of the infinite suffering of ignorance and the “wisdom” reality of timeless webbed infinitude of infinite perfect rapture of suchness. But in this view, since it is attained by Buddhas, those who attain it do not see sentient beings as anything other than an imputation in the ignorant mindstream they used to create from nothing (because, again, ignorance doesn’t ultimately exist as a pervasive quality of phenomena, because nirvana phenomena are free from ignorance, nirvana and samsara and not separate, and Buddhas experience the three bodies). As a result, because all delusional sentient beings are in reality Buddhas, and it is impossible for Buddhas to see anything other than Buddhas, all other sentient beings throughout infinite other nirmanakaya realms in which Buddhas spontaneously emanate are entirely and perfectly liberated upon the moment of awakening. However, when Buddhas interact with other Buddhas, sometimes those Buddhas pretend to be sentient beings. However, since it is impossible for Buddhas to transfer their realization to sentient beings, and since Buddhas know how all sentient beings will come to enlightenment, and they know how the emanations of other Buddhas (and the Teachings) come to the nirmanakaya, and how spontaneous accomplishment of victory is constant: they know how it is impossible that there would ever be anything like a sentient being or a savior of sentient beings beyond the Buddha. The Buddha is spontaneously present as the kayas within the nature of all sentient beings who are actually Buddhas to be that transfer the realization from their inner Teacher to themselves on the basis of the blessing power of self-emergent pristine awareness, the Primordial Buddha. That is, all realization comes from inner discovery of buddha nature’s qualities, which literally makes these sentient beings who discover it cease to exist as they evaporate into rainbow light. This is because the dharmakaya is their recognition of the one viewless view that liberates all, the previously bounded child wisdom seeing the boundless mother wisdom; the sambhogakaya is their enjoyment of the expressions of the qualities of that viewless view’s spontaneously present reality; the nirmanakaya is their unimpeded compassionate activity; the vajrakaya is the complete nature of reality; and the abhisambodhikaya is the manifest body of qualities experienced in the mindstreams of sentient beings as whatever teaching they need. The Abhisambodhikaya is experienced as one’s own inner teacher imputed as an external being who expresses the full teachings to one on the basis of one’s own experience and realization via signs and symbols (all of which is actually the play of identityless prajna kayas). This inner teacher also has the name of The Lotus Born, all the yidams, and so on. Until this is recognized as their nature and not an external being’s power, the future buddha remains under the illusion that the future buddha is a bodhisattva mahasattva named Compassionate One in Tushita, and that they, down below, are a human being in some realm of Jambudvipa.

Again, it is the case that sentient beings never interact with anything that could be said to be a Buddha beyond the bodhisattva Buddha nature growing inside them. So what is the way in which the teachings occur to a future buddha believing themselves to be a sentient being? The teachings occur by means of self-discovery of the inner meanings woven by the Buddha’s voice of brahma that speaks in all languages at once. Which languages? The languages of the nine yanas’ according to the inner psychological languages of the beings receiving them. This is called Secret Language. Tantric language was called bird language long ago, apparently, and I like that.

From Trungpa Rinpoche:

“RELATING WITH VAJRAYANA LANGUAGE   
  
In the mahayana, even if someone completely attained the mahayana through the eleventh bhumi, although they could imagine looking down and although they have the intelligence to experience that, they are still journeying upward. But we are now speaking the vajrayana language, which is a view from above as opposed to a view from below. The view from above would say that the city is behind a cloud, and the view from below would say that the sky is covered with clouds. So we are talking from the point of view that cities are covered with clouds, not that the sun is behind a cloud, or the moon is behind a cloud. That is why the vajrayana is referred to as the imperial yana. It is like being on top of a mountain and looking down on the small hills and being able to see the whole thing. So it is a different approach altogether. Relating with the various definitions of space is a question of expansion, of how many territories or areas have been covered or conceptualized. These definitions exist because of us confused people; that is why these definitions unfortunately happen to exist. But they do not really mean anything, actually, if we can even say that. The whole point is that you cannot trust the definitions, because once you begin to trust the definitions, you begin to solidify them. When you say “vajra,” it means all kinds of things. So unless you know the limitlessness of the definitions of dharma from the highest tantric point of view, you cannot really trust in any concrete term for anything. That is why all these definitions are called ying or space: nothing is concrete, and nothing is dependable. The fact that basic being cannot be depended on may be a refuge. It could mean cutting your own throat, but at the same time, it could mean putting a new head on your body.”

Trungpa, Chögyam. The Tantric Path of Indestructible Wakefulness: The Profound Treasury of the Ocean of Dharma, Volume Three (pp. 213-214). Shambhala. Kindle Edition.

This passage could be a pith instruction about direct experience. Why? We always villainize conceptualization because it comes from the point of view of ignorance. That is because ignorance is the root conceptualization. But what does direct experience mean? It is a tripartite of experience, realization, and confidence. Having experience is the recognition of the presence of the inner teacher’s capacity to reveal the layers of ignorance of our conceptualizations. Realization is beyond experience because the wisdom experience that ignorance removed us from is suddenly revealed without departing. Confidence is so called because the associated doubts of root conceptualization vanish in and of themselves and that state is profoundly sharp. This is why Garab Dorje’s three statements are what they are:

Introducing directly the face of rigpa in itself,

Decide upon one thing and one thing only,

Confidence directly in the liberation of rising thoughts.

*– Garab Dorje*, *Hitting the Essence in Three Words*

Imagine this in light of what Trungpa Rinpoche said about Vajrayana Language:  
  
Being sentient beings, humans in particular, when we look at our minds, we see minds. As a result, we see clouds. When we see clouds, we do not see what is behind them. As a result, if there were a city behind (view from below) or hidden in the clouds (view from above), even if the clouds were right where we were standing, this hidden city and the hidden city-life of its inhabitants would be inconceivably remote from our location, like a close place that lies just beyond a dangerous mountain pass.

Knowing their Buddha nature, when the primordial Buddha’s emanations, human emanations in particular, look at their minds, they see the mindless mind. What is the mindless mind? The mindless mind is the mind that sees nothing to find in the mind. It is Milarepa’s mind; it is Garab Dorje’s mind. This mind is a seed of what is called Guru Padmasambhava and revealing it is an instance of what is called removing obstacles or doubts or clouds. Guru Padmasambhava knows the sun’s qualities seen on the path, has the vidya or wisdom of knowing the Sun and knows the sun by direct means of discovering primordial awareness and not by inference or mental activity. That primordial awareness, however, is not an experience like the mindfulness of shamatha, but is a kind of resultant non meditation in which all the ocean is beyond anything called calm and it is at peace in its own nature. Thoughts as harmful or beneficial simply vanish in this primordial awareness like a thief in an empty house.

Guru Padmasambhava is the Lotus Born of all those who have taken a lotus birth, he is the Heavyweight of all Lotus Born Ones. He is an emanation of primordially awakened all-goodness’, Adibuddha Samantabhadra’s, expressive power called Buddha Amitabha, Awakened Infinite Light, who upon recognition is seen as Buddha Amitayus, Awakened Infinite Life. Amitabha’s direct emanations are known to be Avalokiteshvara, the form of all expressions, the meaning of all sounds, Infinite Compassion (why infinite? Because “who looks down with compassion” means seeing phenomena from the pinnacle of wisdom which knows infinite reality as infinite compassion). This Lotus Born Heavyweight is miraculously born of a lotus and spontaneously becomes accomplished as a Vidyadhara. As a Tantric Buddha, Guru Padmasambhava performs miraculous teaching activities as eight manifestations — one of which is as a human monk teacher, Pervasion of Peace.

The inner secret language meaning of being miraculously born from the lotus means to be a human and to recognize rigpa. Then, it means for rigpa to grow such that one attains the four Vidyadhara levels and the rainbow body, at which point, one sees the faces of all the Buddhas and spontaneously actualizes as all the bodhisattva reflections, nirmanakaya worlds, diverse arrays and so on. But, since trekcho-thogal is a practice of realization, it mainly takes place through meanings that cannot be reached through logic but naturally arise as the self-liberation of primordial ignorance occurs — as the process of the grand collapse of the delusional perceptions of Rudra, the demon of self, into the primordial space of wisdom, the clear light of absolute space. It is natural that ultimately, the explanation of the nature of the teachings as non-linguistic is because teaching occurs dependent upon the Bodhichitta mind of the student as a sequence of emergent realizations due to psycho-physical condition configurations enabled by the polysemic language. These meanings automatically unfold as a natural human accompaniment to experiences of everyday life in postmeditation and in sessions. That is, as we familiarize ourselves with the experience of the mind, we experience the teachings. The meanings of the teachings’ words spoken by the inner teacher through polysemic language cannot be explained outwardly at full scale. A good example of an English polysemic term is “basic goodness” which is derived from the translation of Samantabhadra/Kuntuzangpo and yet conveys much more than that in English, all the meanings cascading into the ultimate in an all-encompassing penetration of sound.

Is that intellectual view able to see the city hidden in the clouds? Definitely not.

However, from any spot at all, we can see the clouds. This is curious, because if we see clouds, there must be light. Since this light seemingly comes from nowhere, since there is no sun when we don’t see it behind the clouds, let alone the city of the Sun, we know that the Sun must be present at some level and that its light is clear. This is why it is important to be introduced to basic goodness in some way or another, but it is actually the case that there is no way for a teacher to enter a samadhi that transfers something to you other than a mirror of what is already there.

Since we know the Sun is there, we have a chance at seeing what is behind the clouds, but looking must be done in a very specific way. We “sit” in that experiential confidence and see if reality really is like that, if it really has a sun we can’t see in front of us that has expressive rays of clear light displayed as co-emergent samsara and nirvana. We look for it, don’t find it, and then curiously, if we look at the looker, we find nothing at all is there. If weather conditions are correct, we recognize there was never any such thing as these clouds and only the different expressions of sunlight: how amazing!

When we do that, doubts creep up. If we hold our ground, the doubts evaporate into merit that propels us forward. Similarly, if we hold our ground and apply the secret language again, we see that miraculously everything shifts. If it shifts completely, sentient beings attaining it find their body overcome with light and see infinite bindus and so on everywhere and then fully evaporate into rainbow light, attaining the rainbow body of great transference, the youthful vase kaya. This is also called miraculous birth from a lotus into indestructible space, Vajradhatu, the complete matrix of Maya. It is also the attainment of the omniscience of the Buddhas. Buddhas are said to abide at the level of spontaneously actualized vidyadhara, and only Buddhas see this primordial wisdom that sees co-emergence as such. Why? Because the human that previously “existed” and would be there to perceive it has just now evaporated into rainbow light with only hair and nails left behind (which seems to be a myth derived from the Jains… but does that mean rainbow body doesn’t exist? That’s definitely not what Guru Padmasambhava says and he doesn’t lie).

Consider these:

Born in Sukhavati but not recognizing where I am due to past lives’ karma, I rest in meditative posture in the form of the humble monk, Lokeshvara, in a closed lotus, floating serenely atop the great lake of devotion. The melodious sounds of the Land of Bliss reverberate throughout the lotus and it slowly opens as I learn to comprehend these sounds as the teachings spoken by the birds that give the teachings of Amitabha (Awakened Infinite Light, who is expressed as Amitayus, Awakened Infinite Life). 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; all suffering evaporates into compassion; all ignorance evaporates into openness. Seeing the true face of Amitabha directly, he transforms into Amitayus in union with White Tara, Sublime Lady of Immortality, and grants the empowerment of Boundless Longevity. Instantly, I arise as completely made of light as Amitayus in union with White Tara. Directly experiencing boundless life as boundless light and boundless light as ever-excellent all goodness. Now, whenever that type of miraculous rebirth happens, that sentient being ceases to exist! Sentient beings seeing this sambhogakaya reflection evaporate because their ignorance is seen to have co-emergently arisen, obscuring spontaneously present nirmanakaya Sukhavati where they are already innate Amitayus and White Tara in union!

Sometimes a lotus suddenly opens in Oddiyana, the Land of Birds, where Vajrayana disciples of the *Penetration of Sound* speak the Bird Language in playful glee and make ganachakra offerings to the Black Shakti, infinite time’s compassionate power. In this case, not only the faces of the Buddha Amitabha, Amitayus, and Avalokiteshvara are directly seen, but also Guru Padmasambhava himself, because this is a nirmanakaya pure realm and cannot be accessed by sentient beings. Whenever this miraculous birth from a lotus happens, that sentient being ceases to exist and the Lotus Born Guru’s emanation arrives to a spontaneous dakini melody of the Seven Line Prayer. Sentient beings seeing this sambhogakaya reflection evaporate because their ignorance is seen to have co-emergently arisen, obscuring spontaneously present pure nirmanakaya Oddiyana!

But also you should understand that Padmasambhava is said to have gone with his rainbow body to the Copper Colored Mountain in the Land of Rakshasas. Here there are rakshasas who spontaneously accomplish whatever the Guru wishes for through various mundane siddhis. Sentient beings seeing this sambhogakaya reflection evaporate because their ignorance is seen to have co-emergently arisen, obscuring spontaneously present impure-pure nirmanakaya Copper Colored Mountain on the Tail-Fan Island in the Land of Raskhasas.

Sometimes they might see a nirmanakaya reflection as a great king, themselves as subjects, their own demon rudra as external barbarians, and call that reflection the King of the Royal Family. This the Kingdom of the Land of Tranquility - Shambhala - and the capital called Particle. This means that, like a particle which is only visible to those who suppose it, it is invisible for those without samadhi and visible for those with it. For this reason, it is said this land of Shambhala has the qualities of suffering and ignorance still present, but is hidden here on earth by a mountain range that encircles it completely. The teachings there are about the self-liberation of that suffering through the means set out by the current King, which always come in the form of whatever beings need (re: culture), but in Shambhala the teachings are always in the context of a Kingdom, its King, subjects, and enemies. The kings reign for a hundred years or so each. As such, this is categorized as a nirmanakaya impure-pure realm and can be accessed by sentient beings. Since the King is the imputation of the inner Teacher as external, it is 100% assured that destined sentient beings connected to Shambhala will be born there at the prophesied time when the King leads the great army against the barbarian forces and defeats them, bringing the complete revelation of Shambhala to this Earth. Since, at that time, there will be no more externalization of enemies, this is the highest version of impure-pure realm that exists, and accomplishment of outer Shambhala is the highest activity of human, jealous god, and god sentient beings as well as bodhisattvas. “Actual rebirth” in Shambhala is the equivalent of recognizing the first statement of Garab Dorje in the Dzogchen path. Sentient beings seeing this sambhogakaya reflection co-emergently arise in spontaneously present impure-pure nirmanakaya Shambhala.

It could be good to mention that in the polysemic nature, gods are those beings with emanation bodies due to virtuous deeds and spend their time enjoying others’ emanations. Jealous gods are beings wanting emanation bodies and intent on killing others’ emanation bodies. Demons are like gods that cause ignorance to spread in the form of emanation bodies of all levels of subtlety. Bodhisattvas are beings with emanation bodies that cause virtue to increase on all levels of subtlety. Buddhas are beings with Supreme Emanation bodies that cause ignorance to cease through revelation of the Middle Way.

We may also find ourselves in none of these pure lands and instead find ourselves in the Land of Jambudvipa of Mt Meru of the world system Endurance, in the Fortunate Eon in which a thousand Buddhas appear successively. In this case, this is an impure-pure nirmanakaya of the Dzogchen Teacher emanation Shakyamuni, known there as the Supreme Emanation. In this world it is said the future Buddha’s name is Maitreya, the compassionate one. It is said the buddha was miraculously born from the hip of Mayadevi, his mother, that his father was a ruler, and that he became enlightened under the bodhi tree in bodhgaya, and that that spot is called the Vajra Seat.

It is said that any time a sentient being attains enlightenment and awakens as Buddha, their mind resides at the Vajra Seat. It is interesting to note that the twelve deeds can cascade into an allegorical meaning of the path, and that the buddha had no iconography originally, as well as that the Gandharan esoteric Buddhist system seems to have been about “awakening into the body of the buddha, one piece at a time.”

Sentient beings born here are not born through the lotus but through the womb of Maya, which they mistakenly believe means their mothers’ wombs. These sentient beings seeing this sambhogakaya reflection co-emergently arise in spontaneously present impure-pure nirmanakaya Land of Jambudvipa and Shakyamuni’s Teachings, are born in one of the four continents or their sub continents or on Meru, and are incredibly confused by all the teachings of the gods and humans.

Those are enough examples.

This use of language is why we find such miraculous teachings as Dudjom Rinpoche’s Red Book’s Chapter on Emanations According to the Great Perfection:

“Emanations According to the Great Perfection

According to one method of explaining the emanational body, that of the uncommon Great Perfection in particular, twelve teachers of the emanational body have emanated from the apparitional buddha-body of perfect rapture in twelve different realms, and have acted on behalf of living creatures by simultaneously manifesting the three great emanational teachings of buddha-body, speech and mind.141

In this world [Jambudvīpa], the actuality of the teaching of the body of reality is a hand-sized vajra produced from a hundred precious gems, which is naturally arisen through the blessing conferred by the Great Perfection. The actuality of the teaching of the body of perfect rapture is a four-inch book, proclaiming the natural sound of reality, produced from one hundred and one precious gems, which is naturally arisen through the blessing of the Naturally Present Teaching like an Only Son (rang-byung-ba bstan-pa bu-gcig-pa, NYZ vol. 7). The emanational body is the physical form, equal in size to the body of a living being, naturally produced from one hundred and one precious gems, which naturally arises through the blessing of the twelve teachers.

Since these three [actualities] are uncompounded, they are subject neither to creation nor destruction, and since they arise naturally through blessing, they have immeasurable miraculous abilities and enlightened attributes. Therefore, no matter who encounters them, they are the support which causes the teaching of the body, speech and mind of the emanational bodies of past and future buddhas to multiply in the world systems. They also embody the enlightened activities [of those emanations] which are seen, heard and felt, and which subsequently cause corporeal reality to vanish of its own accord.

As for the realms in which [these actualities] reside, while they are naturally expressed in a perpetual cycle, they reside in different realms according to the times for instruction through the teachings of buddha-body, speech and mind. The vajra, during the time for teaching through buddha-body, remains on an island in the country of Oḍḍiyāna and generates light, sound and countless emanational monks endowed with miraculous abilities. During the time for teaching through buddha-speech, the vajra is wielded by the yakṣa kings on Mount Malaya, the abode of Vajrapāṇi; and during the time for teaching through buddha-mind, it abides in space above the Vajrāsana.142

The book, during the time for teaching through buddha-body, is kept by the ḍākinīs in the sublime space five hundred yojana above the Vajrāsana; and during the time for teaching through buddha-speech, it remains with these same [ḍākinīs]. Then during the time for teaching through buddha-mind, the book remains in the Cave of the Most Wrathful Sage [rab-tu khros-pa drang-srong-gi phug-pa).

The physical form, during the time for teaching through buddha-body, abides as the actual bodies of the buddhas, along with their emanations and further emanations through the blessing [of the aforementioned twelve teachers <of the Great Perfection>], and manifests the maṇḍala of their visage. During the time for teaching through buddha-speech, the physical form roams indefinitely throughout Jambudvīpa and becomes a focus of worship for all extraordinary assemblies of gods and humans. On occasions when harm comes to the teaching, the physical form emits light from its bodies, the syllable HŪṂ from their mouths and the fire of pristine cognition from their eyes.

Then during the time for teaching which instructs through buddha-mind, it performs prostrations to the great glorious [Samantabhadra] whose natural expression remains the same, in the highest storey of Vajrapāṇi’s palace in the celestial heaven of the Thirty-three Gods (Trāyastriṃśa), and it is the embodiment of oceanic miracles.” Incredible!

Anyway, it is from the previously mentioned types of sambhogakaya and nirmanakaya pure and impure pure realms that sentient beings may progress to become lords of the 10th level in the Buddha Amoghasiddhi and consort Samayatara’s Land of Perfectly Fulfilled Action. After, they receive empowerment from all the Buddhas and Bodhisattvas at once and become fearless roaring lion herukas on the 13th level, established in the Land of Akanishta (which means The Highest). Upon becoming fearless roaring lion herukas, their roar is sometimes heard by destined disciples of the Awakened One, whose Bodhichitta breaks through the clouds on account of the view of the Sun and brings them to experience the Hidden City-life. This is called the Ultimate Pinnacle’s breakthrough to primordial purity and leaping over the paths and stages (via the crown and the darkness, and unveiling the great limit): miraculous awakening in Akanishta. This is why it says in the Penetration of Sound:

“Through the vision that is direct perception of reality

The extremes which persist in mental scrutiny are transcended.

Through ever increasing contemplative experience Bewildering appearances vanish,

And the pristine cognition of the intermediate state is actualised.

Through the visionary appearance of reaching the limit of awareness

Appearances on the path which realizes the three bodies are transcended.

Through the visionary appearance of their cessation in reality

The continuity of saṃsāra with its three realms is broken.”

And finally:

“By the actuality of qualitatively knowing [the view] The abiding nature of reality is known for one’s own sake.

By that of quantitatively knowing [phenomena]

The mental condition of those requiring training is known.

The body which instructs the different beings who require training

Is none other than the reflection of such compassion [which is, itself, the abiding nature of reality and the expression of its relationship to the karmic conditions of those requiring training]”

Because the path works that way (that we must reveal wisdom on our own on the basis of teachings that are polysemic to preserve them in the face of self-secrecy’s infinite sealing through demerit), there is the bird language or secret language. Awakening to the vision of the Sun, life in the hidden city, emergence of the Universal Monarch, etc. are also equivalent to simply being miraculously born from a lotus in Akanishta without the basis of merit, on account of recognizing the mindless mind of Buddha Samantabhadra in the palm of your hand. But do you still think that Buddhas and Sentient Beings are co-emergent in that sentient beings exist in some ultimate way such that Buddhas could rescue sentient beings through anything other than secret language (that unlocks secret visionary expressiveness by which sentient beings evaporate themselves into rainbow light by realizing what their nature has been all along)? It really seems to me like there would be nothing but Buddhas in the infinite Buddhafield of Akanishta so that even if Akanishta were built on the same Jambudvipa of earth where sentient beings find themselves, there still wouldn’t be any sentient beings there, and yet countless sentient beings in Jambudvipa! In the same way, in that remote sambhogakaya place of Akanishta, there would be no suffering, ignorance, harm or benefit, but only supreme peace beyond doubt, in a field of infinite teachings and emanations of the Teacher. Sentient beings seeing this sambhogakaya reflection would evaporate because their ignorance would be seen to have co-emergently arisen, obscuring spontaneously present pure sambhogakaya Akanishta, with infinite knowledge of infinite Buddhas in infinite buddhafields with infinite emanations expressing infinite teachings!

I did hear once, though, that through the infinitely amazing expressiveness of omniscient wisdom’s infinite compassion, a bird sang a song about the co-emergence of sentient beings and Buddhas to a sentient being one time, and its name was “Bringing the Hidden City of Birds into View.” It was about the fact that, due to the penetration of sound, hearing the song was said to establish identityless hearers in the Western City of Birds, Oddiyana, by way of collapsing the concept of being a sentient being.

This is the way Buddhas emanate to Sentient beings, from the Penetration of Sound:

“After I have passed into nirvāṇa,

In the western [pure] land of Oḍḍiyāna [Land of the Birds],

The divine lady [absolute space] of Dhanakośa [Treasury of Offerings; also a lake, which is a metaphor for mind]

Will bear a fatherless son, Vajra-He [Indestructible Calling],

Who will uphold the genuine teaching [as an emanation of the Teacher, who displays the path in its entirety].”

As such, “the master Garap Dorje says:

The nature of mind is primordially buddha.

In the mind, as in the sky,

There is no creation or cessation [because primordial and spontaneously accomplished jnana is indestructible, the prajna of the mind of knowing jnana directly is likewise].

Having realized the genuine truth

Of the sameness of all things,

If it is established without being sought,

That is meditation.”

And why Dudjom Rinpoche explains it as:

“As for the All-Surpassing Realization (thod-rgal): Through reliance on the six essentials (gnad-drug), the four visionary appearances gradually arise, and thereby the goal is reached. These [four] are, namely, the visionary appearance of the direct perception of reality (chos-nyid mngon-sum), the visionary appearance of increasing contemplative experience (nyams-gong-’phel), the visionary appearance of reaching the limits of awareness (rig-pa tshad-phebs) and the visionary appearance of the cessation [of apparitional] reality (chos-nyid zad-pa).

Fifth, in conduct: There is conduct without acceptance and rejection because all that appears arises as the display of reality.

It is said in Vajrasattva the Great Space:

Since there is nothing to be done, actions are terminated.

And in the Miraculous Key to the Storehouse:

Concerning the conduct of Atiyoga:

The forceful conduct practiced

By one endowed with the vital force of view and meditation

Resembles the conduct of a madman.

Anything whatsoever is practiced without impediment.

Sixth, as to the result: The goal is reached, abiding from the present moment on the level of the spontaneously perfect Samantabhadra. By reaching the limit of the four assurances (gding-bzhi), saṃsāra is liberated in nirvāṇa. This is also said in the Miraculous Key of Further Discernment:

Concerning the result of Atiyoga,

the Great Perfection:

In the primordial nucleus which is enlightenment, The unattained result is mature in itself.”

I don’t think any of this is news to you, so I was so embarrassed when I thought my expression might’ve been unclear before and I felt like I had to write it down and send it to you in a longer form. Sorry it’s so long! This is, nonetheless, a pretty accurate encapsulation of what I wanted to say according to how I perceived what you said, and I share it with the hope of continually refining my meditation practice by gleaning some blessings of Shambhala through you, since in my mind, you are a cosmic mirror inhabitant named Boundless Thunder. I am absolutely sure of this because, even in all the commotion that has been stirred up by Buddhas these past few years, I have not parted from the view of warriorship transferred to my heart in the Sacred Path for even a single instant, always longing for the bloom of the lotus garden of the rigden’s wisdom, and always striving not to part from basic goodness’ purity. This was, absolutely and without a doubt, the most painful sequence of experience I have ever endured. Maybe it is my own ignorance, but as the nirvanic phenomenal display of the existence of Buddhas, the Buddhadharma, the Sangha, and the three roots (including my own outer guru) degenerated into outer samsaric display, the blessings of the ultimate samaya of the Sun, Bodhichitta that never gives up on sentient beings, welled forth within me with a manner of confidence I’ve never before experienced. In this confidence, a deep self-emergent and perfect knowledge of exactly why the degeneration of the Three Jewels and Shambhala Teachings of enlightened society and basic goodness can never even occur.

Yours in the rainbow lights of the dream,

Stainless Lotus Lord