When we undertake the bodhisattva vow, we commit to the liberation of self and other, forever, until it is complete. On the way to attaining that omniscient state, we gain boons such as the virtues of the higher realms, treasures of the chakravartin, and so on, which can be used to generate evermore increasing inner merit. Inner merit is the primary cause for developing various skills/abilities (siddhi/attainments) to manifest that which is beneficial and able to arise via deep space/awareness (through interdependence of positive, neutral, and negative karma and positive force of inner merit fields and outer merit fields). On the way to developing those skills, those aforementioned boons appear like gifts from the dakas and dakinis, as if to cheer us on. This is where samaya comes in.

We develop those skills and are granted those boons upon the basis of our motivation, which has the support of the boundaries set forth by the vows. Boundaries ensure we do not act discordantly to the view we adopt (individual liberation, great liberation, extremely fast great liberation). However, when we act contrary to the pure view (transgress the boundaries) the boons disappear. When we purify and reinstate our commitments, they reappear (until we transgress again). When we transgress with binding factors, the boons not only disappear but we essentially become LOCKED OUT of the pure lands and so deep space/awareness manifests in extremely wrathful ways. When we BREAK completely (transgress with all 4 binding factors or transgress with one binding factor the special commitments that require only one binding factor to bring a complete downfall) we enter a facsimile of vajra hell and the entire path appears to collapse.

From the student’s side, the Guru appears to be a concentration of that manifestational energy of deep space/awareness in the completely enlightened nirmanakaya form of unity of great bliss and emptiness, of primordial purity and spontaneous compassionate presence, in the form of a mirror to our own inner Guru, *regardless of if they are an ordinary being or a bodhisattva*, once we make a samaya link with them. In this sense, the Guru is the complete emanation of Ultimate Dharma. Living proof of the unstained dharmakaya, itself, but only intelligible to the student, due to the inconceivable nature being so wildly inconceivable and perfect. Regardless of who our Guru is, we students will doubtless be put in the most uncomfortable situations by them or their instructions. It is by the blessings of the practice and samaya that we then gain realization, through perfect reliance upon the Guru in all senses - even those that appear in the magical net. A quick anecdote: I once asked HH Sakya Trizin if the relative perfection of the magical net meant that suffering could, from an ultimate view, be considered a good thing because without it there wouldn’t be a path. He laughed and said that question makes no sense. However, he said, once you truly find the path you are no longer suffering in the same way. My understanding is once we find the path, through the Guru, there is no more suffering because everything is transmuted to wisdom by the view. We still suffer but we are committed to working with it and so we uncover the wisdom permeating all aspects of our reality.

The Guru is the one who turns irreversibly our karmic stream towards the safe direction (enlightenment). Once we establish the samaya link with a Guru, however, we are giving them full reign and absolute power to work with our karma in whichever way will bring us to enlightenment fastest. This requires us to abide by the samaya commitments and the sets of vows: Tantric, Bodhisattva, Refuge, samaya commitments to the 5 Buddha families, and the Dzogchen samaya commitments of body, speech, and mind and branch commitments, which are much more complicated but also more the level I’m attempting to speak on.

We promise to reject and abstain from certain activities and modes of thinking that cause all types of negative karma (especially highly negative actions), while also promising to act and think in certain positive ways that bring inner merit. Our actions therefore have a potential to propel us in a safe direction, instead of spinning us into samsara. We also then acquire not just boons but also compassion, wisdom, and power usually through positive force (inner merit) of our samadhi power fields combining with some aspects of auspicious coincidence. The conditions within interdependence can be purified to manifest auspiciousness this way and others. There are also specific practices that accomplish this.

As HH Sakya Trizin mentioned, contrary to popular belief, we aren’t just in samsara until we reach enlightenment. There is actually a whole graduated path which takes place in samsara but where samsara has very little power. First, we are completely overtaken by samsara and have no access to beneficial states. Then, gradually, we gain access to those states. Then we gain access to the ability to abide in those states, which massively increases the power of those states (1st bhumi). Then we use those states to help others in tremendous ways, thereby generating inconceivable merit in order to become a Buddha, which is the most beneficial state. These states are all samadhi and buddhahood has the quality of perfect samadhi.

So in this sense, the Guru is already on the path of seeing (1st bhumi) or at least the path of joining (has access to a beneficial state but cannot remain or abide in it permanently or access the richness of its qualities). A student commits to seeing this being as a fully enlightened Buddha, regardless of what they do, so they can open the student’s mind to the receptivity and sensitivity that is necessary to accumulate the positive force, causes, and conditions for enlightenment, all of which are the basis for a mindstream upon which we can acquire the right view, purify our karmic expansion, and progress to the path of seeing (then we can go learn in Buddha fields from the Buddhas and bodhisattvas directly as well as emanate nirmanakayas and so forth).

When a student transgresses samaya, it reflects in the Guru’s mindstream since they need to manifest increasingly more wrathful forms to the student. This works because the student has already committed to the pure vision of samaya, so if they actually hold true to that, it is guaranteed that any action the Guru takes will be workable for the student. Some of the wrathful forms, like the Guru experiencing illnesses or exhibiting negative patterns, are skillful means to mirror to the students that they are not doing so well. This is actually an extraordinary display of compassion (because what needs to be said cannot be said directly with words and must be transmitted through action). When people talk about the Guru’s experience as a human being, they have already committed a transgression. The Guru is not a human being, even in the form of a human being, does not really possess a human mind or body, but rather simply appears to us for the sake of all limited beings. Sounds like North Korea, doesn’t it? That’s part of the degeneration of the Dharma.

When all the Buddhas emanated as Vajrakilaya in order to kill Rudra, Vajrakilaya first manifested in the form of Rudra and had sex with his wife and fathered millions of little Vajrakilayas. Those children then entered into Rudra’s body and broke him apart from the inside. Vajrakilaya ate those bits of Rudra and pooped him out, reconstituted in the form of a seat. Vajrakilaya began teaching Dharma in Rudra’s demon realm from that seat. Now it is said Rudra will become a Buddha in 600 million eons for having developed bodhicitta and provided a seat for his Guru…It’s also worth noting the imagery, Vajrakilaya is part of the Vajrasattva class of emanations and is related to purification and purity. Only purity itself can destroy ego.

Anyway, what do you think Rudra’s experience of being killed by Vajrakilaya was, before he realized the compassionate display of activity?

If the student is not receptive and scorns the Guru, what happens?

They 1) automatically break their tantric vows, break samaya, fail completely in their bodhisattva aspirations, and 2) give rise to a form of doubt called a Rudra demon (full ego hood as doubt). What does Rudra do in the magical net? Causes degeneration of the Dharma, usually leading an army of lesser demons. Rudra is caused by breaking samaya and tantric vows and also causes deluded actions associated with wrong views to flourish on every level. Rudra is said to be incredibly strong. Stronger than most Buddhas (meaning it’s a form of doubt that makes one completely unreceptive to Dharma).

If a student has already broken samaya or seriously transgressed, and then the Guru does something that “hurts” them, how can the expression of that hurt be valid? It isn’t. It’s only valid to a confused being who is not a samaya holder, who holds instead a wrong view of reality. Speaking strictly and bluntly from my point of view of Vajrayana (as poor as it is), these issues never should have been issues at all... Now we have to fight a Rudra, which requires a degree of heroism or warriorship.

On the other hand, if a student is subjected to some type of action by the Guru, and the Guru is an authentic one, then the arrow should hit its mark. That the Sakyong was “unable” to hit that mark in these cases is quite troubling… It might be due to the Vajrayana students breaking secrecy and explaining their samaya and inability to understand the Sakyong’s actions to others who either have broken samaya or never held it in the first place (a therapist or something like that). I’ve heard the reason Vajrayana requires secrecy is so other, deluded beings do not project obstacles onto our path, in addition to the fact that the mind is inconceivably subtle and messing around with its subtleties and the magical net is extremely dangerous if it’s not done with the proper container (mind container).

Going back to the Rudra example, the bodhisattvas Manjushri, Avalokitesvara, and Vajrapani all tried to defeat Rudra by themselves with their own skillful means, and failed miserably, before Vajrasattva had the idea that all the Buddhas and bodhisattvas combine their powers to kill Rudra. Therefore, it is possible that a student can develop an obstacle that requires great inscrutability to purify. However, if the student is not receptive to that inscrutable action, they will then find it easily mistakable for Rudra’s own activity (which is the process of giving rise to a Rudra), and then break their samaya completely by deriding the Guru in that way. For instance, a student looking for praise may be ignored by the Guru and another student looking for praise may be acknowledged in passing by the Guru, and the one who was ignored may realize they were looking for praise and then receive the praise by acting accordingly from then on, while the other student may leave the sangha because the Guru didn’t give them all the time in the world. In actuality, looking for praise from the Guru is a transgression. One of the bodhisattva precepts is to freely give praise when it is necessary; another is not to accept praise from a practitioner with higher realization than us. Therefore, although the Guru may praise us, we can never accept it and must offer it back as the result of the lineage blessings within our mindstream (which it is). Additionally, we should always praise the Guru and lineage. Interestingly enough, in some of the accounts from Project Sunshine, what some students were doing was looking for some kind of acknowledgment from the Guru and using sexuality (the main human habit) as the vehicle for that. I understand that lust is actually constrained lotus family wisdom (so when it is purified, there is some kind of wisdom of knowing exactly what’s going on there). If this wisdom had not been constrained at the times of the Sakyong’s actions, who knows what would be the case now? It is certainly possible the Sakyong was not seeing clearly that his students were unreceptive due to his drinking. Unreceptive in the sense of spiritually blind…

Views:

Three options:

1) The Sakyong is an inauthentic Vajra master. A limited human being who was unable to follow the precepts himself, therefore disqualifying him from “having the proper moral conduct of the Vajrayana” (which is the basic requirement of being a Guru). All SMR samayas are invalid and Shambhala under SMR has been a major contributing factor to degeneration of the Dharma and the SMR aspect of the MeToo movement of Shambhala is rooted in wisdom, not confusion.

2) The students of CTR and SMR have let their samaya decline so incredibly that it has lead to the manifestation of countless misfortunes of incredible magnitude for this community. The SMR aspect of the MeToo of Shambhala is rooted in confusion born from the decline of samaya and vows of the students.

3) It’s a little of both and regardless there is still a big problem and no solution.

I think it is more likely the 2nd or 3rd option, because it is said that weakened samaya, transgressed, and completely severed vows are the causes of the degeneration of the Dharma in the Dark Age. More concretely, HH Dilgo Khyentse Rinpoche very openly stated that it was a samaya issue when the Vajra Regent incidents occurred. Therefore, in the case of #1, we are also concluding that HHDKR was a lying old man trying to protect his heritage, clumsily grasping to his ideals and propagating fake Dharma. In my opinion, this is unlikely at best. #1 seems to be just another manifestation of the confusion generated from #2/3. If this is the case, then these broken-samaya born Rudras have been unleashed upon society and now society is creating obstacles to its own awakening. In other words, there is a societal Rudra, which is a very serious problem both inside and outside of Shambhala. Of course, this may be the beginnings of what gets dealt with in 2424 when Shambhala appears and all the barbarians and demons are subjugated for thousands of years and the Dharma flourishes. That is likely the case but that doesn’t mean we should fail to do something about our present situation. Lucky for everyone, the solution to a serious problem is basically what Vajrayana IS. Although practices particularly beneficial here *could be* Vajrakilaya and Vajrayogini, Mahakala and other protector practices, Guru Rinpoche or Gesar and Rigden practices, as well as Tara and wrathful dakini practices (just my guesses), I think as a community Shambhala needs to rely on the power, wisdom, and compassionate capacity of those who are not tantrikas by establishing them in the blessing fields once again. We can do this by inviting these aspects of societal Rudra to come have tea with us, eat some cookies or good food, and meditate. Maybe do tonglen every now and then, but mostly to meditate with the same motivation and aspiration. That way, they can be open to the blessing field and may find themselves feeling a sense of warriorship in the midst of this chaos.

Courses of action:

**We should all stop transgressing our vows and try as hard as we possibly can to practice Dharma according to the view we practice at (Hinayana, Mahayana, Vajrayana).** **Purification practices can be made available to vow holders.**

Ati practice is in no way an excuse to “go beyond” the Vajrayana vows. To have the opportunity to realize Dzogchen/Mahamudra and then squander it by simply discarding samaya is most likely among the saddest outcomes of distraction in the entire universe. The fact that we have delusions that could bring us to that point and that they are clever enough to evade our realization of them as such is concerning at least. If one *thinks* “Now I can go beyond the vows” one no longer holds them and should restore bodhicitta.

Shambhala is a manifest pure land (surprise!) and ordinary beings’ access to it in this lifetime is being obstructed quicker than any of us can possibly imagine or repair single-handedly. Humans who have some notion of precious human rebirth and freedom, just beginning to venture onto the path of Dharma, are being turned away and shut out by their own doubts about the validity of the path. On top of that, there is an entire societal shift happening towards using Dharma as some form of therapy. This is an opportunity, and is neutral in itself, but highly negative if we let it distort the purity of the Vajrayana. This is happening with mindfulness meditation (a neutral-positive thing, not a source of merit). This aspect of the societal Rudra is insidious like the inherently negative degradation of the Dharma in general like the political aspects or speech level of the Chinese Tulku system and Rohingya genocide. *We cannot let the Societal Rudra of the Dark Age consume Shambhala via worldly, deluded views based on some form of “equality” in which all beings are still suffering immensely in samsara and have no idea. Shambhala is the very tool that arose within this world to defeat that materialistic view.*

This is not the time for people to sit back and say “we can’t do anything.” Neither is it the time to let any and every ordinary being tell Shambhalians what to do, how to act, how to run Shambhala, since these beings, ourselves included, are contributing to the societal Rudra. A quick touch on this point - Shambhala and all its manifestations are meritocracies functioning as a monarchy and therefore cannot be run as a democracy. It will never be a democracy because not everyone has the merit and compassion necessary to be involved in making decisions that affect the path of many thousands of beings.

As there is a societal Rudra, Rudra energy is manifesting uncontrollably in individuals via society. Therefore, we should subjugate and destroy it by manifesting enlightened society. We can manifest enlightened society by simply holding the view of warriorship: having the bravery and courage to always be actively pacifying our negative tendencies and increasing our wisdom and compassion, with confidence in basic goodness. We can plant the victory banner for all to see, now, while we have the opportunity derived from the misfortune of having the news cycle briefly turned upon us. This is an imperfection of the magical net, and is a distorted manner of arising for Shambhala due to the degradation from weakened samayas etc.

Imagine each Shambhalian is a thought in the person of Shambhala. Shambhala needs to kill that Rudra. Each person needs to stop manifesting Rudra and manifest Shambhala vision, *by simply* ***taking our seats, together***.

Buddhas and bodhisattvas can miraculously manifest the 4 karmas in the form of all accomplishing wisdom action from deep space and awareness, spontaneously and according to needs of beings (supreme siddhi). However, each karmic stream is constantly affecting the interdependent arising of “realities” from deep space and awareness (this is how we receive the boons of the higher realms, etc.) and we know this as auspicious coincidence and maybe some sense of perfection. The same thing is happening when we are manifesting samsara. Bardor Tulku Rinpoche said “samsara is just emptiness experienced by a mind that is in a state of delusion.” Buddhanature is the potential for the opposite, the manifestation of its qualities and recognition of itself. When we raise wind horse, we contact this and manifest authentic presence (power field).

Within a power field, the 4 karmas also spontaneously occur, but in accordance with the motivation we have before entering/manifesting the field (and probably other things I’m not aware of). That’s why when athletes enter power fields, they can perform miraculous feats like game-winning, last second shots and so on, but can also quickly get thrown to lower realms by a blocked shot - another player’s power field. We can also get knocked out of this field (rebirth) by being arrogant or depressed (acting in ways contrary to the moral boundaries the Buddha set forth [that’s why they are what they are]). We can also enter into lineage blessing fields by rousing motivation of liberation of self and/or others. We can also manifest our own blessing field, which is a power field that manifests due to bodhicitta motivation needing to take a form in order to benefit a being. This is the difference between fields manifested by outer merit/worldly desire and inner merit/bodhicitta. The lineage blessing field contains the transmission of lineage Buddha field blessings to our own power fields.

I’m not sure how to say this but we need to do something like use our own blessing fields as conduits to manifest the Shambhala Lineage Blessing Field so it can radiate into society and spontaneously and perfectly kill that Rudra by manifesting out of deep space and awareness a purely compassionate solution.That requires the combined strength of every Shambhalian who still has some semblance of vision.

In order to kill this Rudra, we simply need to let the Great Eastern Sun shine in its face. The largest avalanche is still powerless to cover the sun. Firstly, we should all purify vows and commitments and our karmic streams in general, otherwise this field will be impossible to manifest since our practice will be grounded in trash. Secondly, in addition to holding space for those who are extremely confused and deluded at this time, or all of us, *we should also all gather to practice with the same motivation* (liberation of self and/or others) *and the same special aspirations* (to heal Shambhala completely by removing all obstacles to liberation of self and/or others and especially to re-open the gates to the pure land of Shambhala for the many beings who just had it slammed in their face, whether they know it or not).

We have a golden opportunity to leap into the world \*somewhat\* manifested, even in the face of the news about the Sakyong (or we can keep going on completely squandering this opportunity). If, due to laziness, we should fail to manifest now, or attempt to, after all the training we have been doing communally for 40-whatever years, then we will surely all lose our vows and find ourselves in Vajra hell. Since I am connected to you all, I must venture in this way as well.

I realize this is my feeble attempt to protect myself and others from negative karma and prolonged suffering in samsara. I accept full responsibility for my failure to manifest to the full potential latent in my mindstream. If anything, this letter should only serve as the marker of how much further I, myself, must progress in order to truly benefit just one sentient being. I’m sure what will be intelligible of this letter will only be my delusion and wrong views. Therefore, I supplicate you to use your own wisdom to transmute my confusion into whatever you deem useful!

Although I cannot swiftly and courageously swan dive to the lowest hells or establish in wisdom any being, I’m completely delighted to try. Therefore, I propose we hold a half-day member’s only sitting session once a week where people can come and go freely and the purpose is to meditate with the same motivation and aspiration. Between these sessions every Shambhalian can flash on that motivation and aspiration and even contribute each day with meditation if they have time. This is basically already happening at a small level but in order to actually generate the necessary field we need to be rousing the motivation and aspirations with all our hearts. This should take place after the Vajrayana students have been requested to properly purify their vows and commitments and should be open to the public.

May all be auspicious!