

### [Can Dzogchen be practiced without deity worship?](#)

This is actually a description of Anuyoga methods applied to Dzogchen. It's of course totally valid and applicable but not absolutely necessary. Anuyoga is the perfect method for Dzogchen practitioners who are inclined towards deity yoga because the understanding of the basis is the same but it's not Dzogchen proper per se.

### [Can Dzogchen be practiced without deity worship?](#)

It depends on the empowerment but yes.

### [Can Dzogchen be practiced without deity worship?](#)

Guru Yoga, semdzins, rushen, trekcho, thogal, 25 spaces etc. The principle of Dzogchen is not deity practice. There are numerous methods to apply. Dzogchen is about discovering your own state.

### [Can Dzogchen be practiced without deity worship?](#)

Yes.

### [Kyabje Gelek Rinpoche and Kyabje Namkhai Norbu Rinpoche, Vermont October of 1994](#)

My first guru and my root guru:) Thank you for sharing this.

### [Remembering Thrangu Rinpoche](#)

Thrangu Rinpoche was wonderful. I always really enjoyed working on his books during my time at Wisdom.

### [Hindrances / Obstacles inherent on this path?](#)

This isn't a problem. Here ganapuja doesn't mean like the strict observances of offering ganapuja four times a month like we see in Vajrayana. It refers to specific circumstances. Guru Yoga is sufficient.

### [Hindrances / Obstacles inherent on this path?](#)

The Self-Arisen Vidya Tantra states that the method of purification is to offer ganapuja and confession. Additionally Kongtrul explains in his Buddhist Ethics that being in the state of samadhi purifies and maintains all samayas. This corresponds perfectly with ChNN's advice and explanation of how to preserve and mend samaya.

ChNN is my root guru.

### [Hindrances / Obstacles inherent on this path?](#)

Everyone has their own experience.

### [Hindrances / Obstacles inherent on this path?](#)

Is Tulku Urgyen your teacher? He's of course a highly respected teacher but the advice of one's own teacher should be primary. ChNN was an extraordinary master in his own right.

### Hindrances / Obstacles inherent on this path?

Doing your best in this context means that even though difficulties inevitably arise you persist in developing your understanding of the transmission you received. Since you received transmission from ChNN you can work directly with his teachings and instructions and try not to worry too much about what other people say.

### Hindrances / Obstacles inherent on this path?

If you don't practice diligently but at minimum maintain samaya you will take rebirth and try again. It's the teachers responsibility to explain samaya and the students to maintain it. The samayas for Dzogchen are serious but for students they are easily mended and preserved. As long as you do your best you'll be fine.

### Hindrances / Obstacles inherent on this path?

No, there are no inherent risks. Dzogchen is the profound liberating dharma and to have sincere interest in it indicates that you're exceptionally fortunate. If you receive transmission properly, maintain your samaya, and practice diligently you'll attain the unsurpassable fruition of the Jina's.

### How advanced is Longchenpa's "Finding Rest in the Nature of Mind?" If I've had pointing out instructions, is that enough?

It's essentially a lamrim text but you should receive clarifying teachings from someone who understands the meaning original text.

### Is Buddhism was revealed to be a myth, or unoriginal, would you still follow it?

Since the path itself is illusory this is no problem at all.

### Can Karmamudra be practice as jñānamudrā?

Longchenpa also explains in the second vajra point of his Samten Ngalso that it's no fault if the practitioner has actual pure perception and how the actual meaning of the vows is the decrease of affliction and the increase of virtue, not the material object of the vows. This relates to all sets of vows and explains how the Vajrayana samayas can actually perfectly accomplish all three sets of vows. Sadly, most practitioners these days don't treat the Vajrayana samayas as seriously as they are.

### When The Teacher Passes Away - What did/do YOU do?

When my teacher was alive I followed his instructions, when he died I continued following those instructions and learning from what he had taught me.

### When The Teacher Passes Away - What did/do YOU do?

I continued doing my best to implement his teachings.

### Has anyone ever gotten hurt doing Dzogchen?

It's not appropriate to go into much detail here but reaching the 3rd vision is equivalent of becoming an arya on the path of seeing and thus one is a realized being whose Buddhahood is inevitable.

### Has anyone ever gotten hurt doing Dzogchen?

Okay. Sorry the sub wasn't useful for you and we certainly agree about social media. All best.

[Has anyone ever gotten hurt doing Dzogchen?](#)

I'm not sure what you're experiencing but I haven't altered anything. I'm just seeing if there's anything I can do to help but apparently not. Also, was actually checking the mod cue to see if the other mods had changed anything. They haven't btw.

[Has anyone ever gotten hurt doing Dzogchen?](#)

Weird. I'm not sure but I'll double check and see if any other mods have changed anything.

[Has anyone ever gotten hurt doing Dzogchen?](#)

I'm not editing anything. What's the issue?

[Has anyone ever gotten hurt doing Dzogchen?](#)

Yes, the supreme preliminary in fact:)

[Has anyone ever gotten hurt doing Dzogchen?](#)

I'm not seeing any moderation activity. Is something happening with your comments?

[Has anyone ever gotten hurt doing Dzogchen?](#)

Not personally, total mastery would mean that they accomplished the rainbow body. I do have confidence however that ChNN reached the third vision because his descriptions of his personal practice correspond with that attainment.

### [Has anyone ever gotten hurt doing Dzogchen?](#)

I've even seen people posting the postures and gazes in publicly posted recordings (incorrectly demonstrated in fact). It's extremely unfortunate. Teaching is an incredibly serious responsibility and should be treated as such.

### [Has anyone ever gotten hurt doing Dzogchen?](#)

Any kind of spiritual practice has its risks but thorough and continuous collaboration between teachers and students is an essential element in reducing the possibility of serious harm and obstacles. In Dzogchen teachings we utilize many methods of training in order to help students enter into the state of authentic knowledge of their own nature. Through the application of this diversity of methods skillful teachers can not only guide students to that discovery but they can also help them avoid pitfalls.

### [How to deal with sneaky selfish motivations sneaking in during opening arousing of bodhicitta and at dedication of merit at the end? Also may just be overthinking it, please read full post](#)

It's significant to remember that when we cultivate the attitude of bodhicitta it is aspirational. When we cultivate aspirational bodhicitta we are aspiring to accomplish the state of perfect knowledge and equanimity. This means that our bodhicitta is imperfect. Expecting perfection whilst being an imperfect being in samsara is just another way of creating hardship for oneself. Don't be too hard on yourself.

### [Thoughts on the Choying Dzö, Treasury of Dharmadhatu by Longchenpa?](#)

Reading it in Tibetan is an entirely different experience.

### [How important is lineage to you, and why?](#)

Different traditions and lineages within those traditions have different methods associated with transmission but one universal feature is receiving transmission in the form of receiving teachings. Some systems include ordination, empowerment, and so on. Recognition as a dharma heir isn't universal. In essence, lineage is receiving teachings from another person who has received them from someone else in lineage prior to them and so on.

### [How important is lineage to you, and why?](#)

It's absolutely critical. If someone doesn't have a lineage it means they haven't received any teachings and therefore possess no actual knowledge of the teachings themselves. It also means they have no capacity to transmit the various sets of vows and commitments associated with the path.

### [Is there a source for deeper clarity on the Dechen Barwa prayer, deities, symbolic meanings?](#)

I've taught this in detail in the past. It's very frequently recited but not explained in detail very often. Khenpo Sodargye has a nice short commentary on it.

### [I regret some critical comments I made about some other users and a popular Dzogchen teacher I made on here a couple of days ago, and I'm sorry](#)

It's all good Bee. It's also a sign of your good character and intentions that you are able to publicly own such things.

### [Any recs for good Tibetan incense?](#)

Mindrolling.

### [Tummo for Dzogchen Practitioners: February 19th](#)

No moderation has occurred so it's probably individual decisions to block his/your account.

### [Why isn't grass-fed beef more ethical than veganism ?](#)

Yes, we are systematically wiping out entire species through habitat destruction for a food source we don't even need to survive and live healthy lives. It's indulgent and destructive at a catastrophic level.

### [Why isn't grass-fed beef more ethical than veganism ?](#)

Because by far the single most devastating impact on global deforestation is creating pastures for beef. That and the killing of course.

### [why is the tibetan tradition more popular then chinese ones?](#)

In reality once you receive empowerment into the inner tantras you are no longer a "lay" person. You're not a monastic but you hold a set of vows that are just as profound and powerful.

### [\[deleted by user\]](#)

Processed meats are a known carcinogen in human beings. It's far worse than being allergic. Not to mention the torture of innocent beings and the agricultural meat industries undisputed reign as the most ecologically disastrous influence on earth.



[Fake](#)

I'm sure it will get removed once [u/Vystriil](#) has a chance to see it.

[Fake](#)

Malcolm has patiently and diligently dedicated his entire life not only to translation but to helping others by directly supporting them in their own understanding. Paul "Natan" Puri amongst them. This kind of activity is not only disrespect towards Acharya Malcolm but the very tradition you're claiming to be an authority on.

[Being a non-apologist vegan doesn't automatically mean, that one permanently screams into omnis' faces.](#)

Agreed. Personally I feel that I can have a larger impact by leading through example rather than vegangelicalism.

[Animal agriculture worse than transport?](#)

Animal agriculture is the largest global contributor to deforestation. This impact alone puts animal agriculture at the top of the environmental destruction list.

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Those three are as well. More people know them by name but even those are meant to be kept secret.

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The reality is that nobody who cares about their vows is going to tell you.

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Right, that's because those details are given after you receive empowerment and instructions.

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There aren't really separate completion stage tantras. They're a part of the instructions in anutarayogatantras like Cakrasamvara, Hevajra etc.

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Different systems approach completion stage practices differently. For example, in anutarayogatantra they are integrated with the generation stage. In Dzogchen these practices are ancillary supports. Either way, receiving proper empowerment and instructions are a universal prerequisite for any and all of these approaches.

### [Can lay Buddhists also attain Nibbana?](#)

Of course. Lay practitioners who have received empowerment and maintain their samayas are actually perfectly maintaining all of the precepts and vows according to Longchenpa. What really matters is your own diligence.

### [How/Where Do I Begin?](#)

Yes, everyone is welcome on Thursdays and when there's new people coming it's a good opportunity to do direct introduction again. The retreat next weekend is a perfect opportunity for those who are interested.

### [Where to watch for online Yeshe Lama and Dzö Dun transmissions?](#)

Yes, they're necessary. People seem to disregard the samayas around these teachings. The first 10 or so pages of the Vima Nyingthig for example are almost entirely dedicated to reiterating how sacred these teachings are and the necessity of only sharing them with a few trusted disciples. Along with numerous reminders of the consequences of inappropriate propagation of the teachings.

### [Where to watch for online Yeshe Lama and Dzö Dun transmissions?](#)

Shechen Rabjam offered lungs the Dzo Dun online in 2022. Yeshe Lama is very unlikely. One of my root gurus gave the lung online but only to students with the proper empowerments and it was not publicized. You need the proper empowerments to engage in the practices contained within YL and most of the DD anyway.

### [Tummo dissolution](#)

There are many different ways of practicing tummo. The method you apply depends on the transmission and instructions you've received.

### [The Vajra Essence: The Concise Accomplishment of the Sole Mother Krodhikali \(Rangdröl Foundation Winter 2024 retreat\)](#)

It does indeed:)

**The Vajra Essence: The Concise Accomplishment of the Sole Mother Krodhikali**  
**(Rangdröl Foundation Winter 2024 retreat)**

Chogyal Namkhai Norbu would often refer to the Three Statements of Garab Dorje when it came to tantric ngondro. He would say, direct introduction first, going beyond doubt, and then total confidence in your own liberation. Kunzang Dechen Lingpa also gave Dzogchen teachings directly and then student's would do other practices based on that knowledge. Chime Rigdzin also presented the teachings this way. The tantric ngondros aren't emphasized in the Dzogchen tantras but we do see them in Longchenpas Lama Yangthig so we know they were a part of the oral transmission but they were treated differently. They would be applied after receiving dzogchen teachings in this context as well. For example, you would do them in concentrated retreats for a shorter period of time. The 100,000 recitations of each section is probably a Sarma influence and most likely Kagyupas since early Sakyapas didn't really emphasize the counting recitations and Gelugpas approach the preliminaries in a different way entirely. Also, in the Dzogchen tantras we have different preliminaries such as semdzins and rushen that are directly related to exposing ones own rigpa. That said, I find ngondro very useful, beautiful, and encourage people to practice it to support their path. We just don't require it before engaging with the main practice.

**The Vajra Essence: The Concise Accomplishment of the Sole Mother Krodhikali**  
**(Rangdröl Foundation Winter 2024 retreat)**

Hi Red Beard,

In our sangha we take the approach my own teachers and that of early Dzogchen nyingthig masters by introducing Dzogchen teachings at the beginning and then integrating that knowledge into the other methods such as ngondro, anu yoga etc.

Ngondro is a very important practice in our sangha and it is something that many people are actively doing combined with their knowledge of Dzogchen teachings.

**Will these posters be suitable for an altar?**

There are some beautiful modern paintings of the 21 Tara's that Dzongsar Khyentse commissioned a few years ago. They would probably be more suitable because they were commissioned by a lineage lama and are accurate in terms of iconography.

**[The Vajra Essence: The Concise Accomplishment of the Sole Mother Krodhikali \(Rangdröl Foundation Winter 2024 retreat\)](#)**

Hi there. This specific practice is based a concise sadhana that combines the activities of Troma Nagmo with the meaning of Dzogchen teachings. It's not a chöd practice necessarily but there are elements included.

**[Why are buddhist temples full of elaborate/golden statues if the doctrine generally decries matter and physical forms illusionary?](#)**

Buddhist iconography is śilpanirmāṇakāya. They are a part of rupakaya manifestation of awakened beings and they provide a support for the awakening of the beings who interact with them. crafting them with valuable materials is a way showing reverence and helps to inspire others through their beauty.

**[Why is Buddhism so misunderstood in the west?](#)**

The way Buddhism is portrayed in popular culture.

**[Why is Buddhism so misunderstood in the west?](#)**

This is true for pop-culture Buddhism and the general perception but it's not the case for serious practitioners. In my experience the east/west divide is a non issue. Serious practitioners are serious practitioners. Where they were born is almost entirely irrelevant at this point.

**[I heard New Kadampa Tradition is more or less a cult. Where should I go in LA and can I still read the books?](#)**

There isn't one.

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I wouldn't worry too much about Mingyur Rinpoche in this situation. He would have been quite young at the time and clearly doesn't have a responsibility one way or another.

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I'm sorry friend but these allegations are very likely true. These kinds of abuses have been going on for far too long and there are sadly several other case's involving prominent lamas that have not yet been brought into the public eye. This is a part of our collective history as practitioners in this tradition that we have to face and reconcile.

[Ultimate Reality](#)

Shunyata is emptiness, ultimate reality.

Dharmakaya is the mind of a buddha that realizes that reality.

Nirvana is the cessation of suffering that is based on realizing the emptiness of the aggregates.

[What prayers do you do in the morning and evening?](#)

This is the way.

[Controversial topic: following corrupt gurus?](#)

Haha:) no worries! You didn't stick your foot in it. I'm definitely using that

### Controversial topic: following corrupt gurus?

"If the master breaks samaya there is no method of purification...if the disciple breaks samaya, there is a method of purification." - The Self-Arisen Vidya Tantra

It isn't about infallibility, it is about maintaining the purity of the transmission. There is also a difference between damaging ones samaya and "breaking" it. It is quite difficult to perfectly keep samaya but in reality it is not so difficult to avoid destroying it entirely. In the tantras it states explicitly that if a teacher breaks their samaya they will be born in the hell realms. The time that will endure is explained in other discourses. Nearly all gurus are fallible, since they are human beings, but those (teachers and students) who knowingly break their samaya and make no efforts to repair it have completely abandoned the path themselves and therefore can not guide others to liberation.

### Controversial topic: following corrupt gurus?

This is true but my comment is specifically referring to broken samaya as being the primary factor. In the dzogchen teachings in particular if a teacher has broken samaya they aren't merely a cracked cup, they're a shattered one.

### Controversial topic: following corrupt gurus?

No, they can't. If a teacher breaks their samayas they can no longer guide students to liberation. Fortunately, there are many teachers who keep their samayas and other vows.

### Who did REALLY bring Buddhism into the West?

For the Tibetan tradition Dezhung Rinpoche played an enormous role. Not only was he actively teaching in the United States during the 1960s, his activities are also what lead to Gene Smiths extraordinary work of archiving Tibetan literature with the TBRC.

## [Ahimsa](#)

“To obtain real peace and happiness in this world one has simply to follow the path of ahimsa – nonviolence – which naturally is common to all the religions of the world. If we do not like to experience any pain or suffering of any kind, how can we expect any other creature – whether big or small – to feel otherwise? There is no better prayer or worship we can offer to Lord Buddha than being thoughtful, kind, compassionate and abstaining from taking the life of any fellow human being, animal, bird, fish or insect.” - Chatral Rinpoche

## [Is it essential to follow a monastic lifestyle in order to achieve enlightenment?](#)

No, monasticism is not required from the perspective of the bodhisattvayana, the outer tantras, the inner tantras, and Dzogchen. What matters most is the yana you're practicing and how diligently you apply the instructions.

## [Rituals/mantras which could help me getting a better apartment?](#)

We do the practice regularly in my sangha. You're welcome to join us if you'd like.

## [Rituals/mantras which could help me getting a better apartment?](#)

There are many practices that support ones ordinary circumstances.

## [Rituals/mantras which could help me getting a better apartment?](#)

Guru Yoga. Dharmaphalas, in particular Dorje Legpa.



### Question.

That depends on what kind of empowerments and teachings you've received. There are various methods for consecration/rabñe that you can perform depending on what level of tantra you practice. Song of the Vajra is perfect if you have dzogchen transmission.

### Untimely Death

In Dzogchen teachings this is referred to as "dying in the manner of a bodhisattva" because a sudden death interrupts the process of dissolution that occurs and due to this interruption liberation in the bardo becomes extremely unlikely. Dying in the manner of a bodhisattva in this context means that one will take rebirth again and continue the path. These instructions really only apply to practitioners who have some experience of their own rigpa.

### Breaking samaya?

No. Practice commitments do not necessarily = samaya.

If you did take this commitment and then stopped you can clarify the commitment with the teacher or a trusted vajra sibling.

Even if you have broken samaya, which is probably not the case, students can always purify samaya but the effort to do so must be made in earnest.

### Any advice for not fixating on the breath while practicing trekcho?

You're always welcome to :)

### Any advice for not fixating on the breath while practicing trekcho?

It's an upadesa instruction specifically related to stilling the karavayu that flows through the channels.

### [Any advice for not fixating on the breath while practicing trekcho?](#)

The breathing connected with the central channel should be very relaxed. In order to get used to it some training is required but eventually it comes naturally. There are specific reasons for this method of breathing but it's not appropriate to share them here.

### [Do you believe in astrology?](#)

Buddhist astrology is vastly different from what's commonly known in Western astrology. Buddhist astrology is an ancillary of Sowa Rigpa and is one of the minor sciences.

### [Struggle with reading](#)

If you're a Gelugpa you can practice the Ganden Lha Gyema. This will support your study (which is extremely important) and is a wonderful practice.

### [Guruness](#)

Absolutely. This is definitely something that teachers must also be serious about and take into consideration. When this kind of error is made both parties are obligated to purify and correct the relationship. Communication is really essential for this to occur. Simply running away from the situation is ineffective. This is a pitfall of the unprecedented access to secret mantra that we see online today. Although there's great benefit, the direct relationship is more challenging to maintain. It's easy to receive samaya these days, sometimes people are unprepared for even the most basic commitments though.

## Guruness

As has already been mentioned here the guru/teacher/lama is anyone who bestows the three kindnesses of wang/lung/tri. Through this the relationship is established and the samaya bond of that relationship is established. It is through those transmissions and instructions that students practice the path and it is through maintaining samaya that they continue to develop in a proper way. Many people these days disregard samaya and think that it only applies in certain cases. This is completely incorrect and the student must be sure they are able to keep samaya before taking empowerment/wang of any kind from any teacher.

If someone is arrogant, 2 faced, despicable, tries to hurt people, overall a bad person but they still go to temples or monasteries time to time, pray and chant, how does Buddhism view these kind of people and do praying and chanting still help them?

Dharma practitioners should approach such people with compassion and rather than focusing on their apparent flaws we should address and uproot our own hidden flaws.

Do blessed items have any tangible, beneficial effect? Anyone with stories? or are they just 'placebo' that monks do out of compassion for followers?

rab gnas/consecration literally translates as supreme dwelling etc.

Consecrating items is essentially the same process as inviting the jnanasattva to merge with the samayasattva and to remain that is practiced in most sadhanas. This process is essentially empowering the item with the awakened body, speech, and mind of the buddhas.

Since the power of the three jewels is the amrta that overcomes samsara, the power is supreme. The perspective of the practitioner however, is what truly determines the effect.

There are many ways of performing rab gnas that one can learn and apply. It is very good if people learn to do this kind of thing for themselves rather than being passive bystanders in their own path. Some people of limited perspective insist that this kind of thing must be done within the confines of religious hierarchy. If one truly understands the meaning of methods, rather than just their performative ritual these methods hold great power and potential. Mindlessly adhering to dogmas however, is nearly useless.

### [Krodhakali Empowerment](#)

No. They're entirely different manifestations and systems of tantra. Vajrayogini is anutarayogatantra and Krodhikali is either Maha or Anu yoga.

### [Does Buddhism have an equivalent to the Bible?](#)

The Bar do thos drol, aka Tibetan Book of the Dead is specifically intended to be used by zhi khro practitioners. It is very useful for people who have the abhiseka for zhi khro but if you don't have that transmission it's not relevant.

### [If clear light emits the world, is clear light impure?](#)

"Clear light" 'od gsal does not "emanate the world" so that essentially solves the problem. 'Od gsal means different things in different contexts, in dzogchen teachings it primarily refers to the luminous appearances that arise during thogal practice.

### [Can a Buddhist layperson \(nonmonk\) achieve enlightenment?](#)

There are multiple paths to awakening. According to the Nyingma lineage there are nine yanas that one can practice and likely have been practiced previously in order to have the karma to be interested. The outer yanas are gradualist paths that rely on monasticism and the arduous path of the bodhisattva. The inner tantras of Maha, Anu, and Ati can lead to complete and total awakening in this lifetime, and are completely accessible to lay practitioners. In short, it depends on your inclination and diligence.

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Feel free to send me a message.

### Does anybody practice Amritasiddhi?

The text itself isn't very prevalent but the practice is very common since in essence the methods described in Amrtasiddhi are tummo/candali.

### Is it breaking samaya to privately disagree with the guru about a topic that's not directly related to Dharma, and is only so very indirectly?

No. People can disagree with their teachers. If a disagreement leads to resentment and damages your relationship this becomes a problem but simply disagreeing is not a breach.

### How do Asian Buddhist traditions reconcile the idea of ancestor worship?

All beings are our ancestors.

### I have a teacher who says that illness can be healed through meditation. Has anyone ever heard this?

We have many different methods for healing and longevity. They're far more specific than just meditation though. All illnesses arise from the three poisons so practicing the buddhadharma in a diligent way removes all ailments. Thus, it is the supreme Amrta. People of course have to be realistic and work with circumstances to manage illnesses as they arise. To merely rely on "meditation" without medicine etc would be foolish.

### Disagreeing with a teacher

Did you receive empowerments from this person? If not, they're not your guru. Anyone from whom you receive empowerment is your guru and you have samaya with them. This doesn't mean you can't disagree but you should be respectful of the transmission and your vajra siblings at all times.

### What is the (historical?) source of human ignorance?

"The trio of the essence, nature, and compassion of the original basis becomes the three ignorances. Since the essence is made the cause of delusion, it is designated "the ignorance of the same identity" and becomes so" - Vimalamitra, 'grel tig chen mo

The ignorance of single identity is a state of total ignorance, likened by Chogyal Namkhai Norbu to being under anesthesia, nothing appears in the essence so that state is one devoid of knowledge, thus ignorance. When appearances arise they are mistaken and thus beings are deluded. Since the three yeshes of the basis are undifferentiated and beyond coming and going we can understand that the process is timeless and continuous, in every moment. This is why every moment and experience is an opportunity to discover this natural state and wake up; and conversely, to become deluded again. This is how the rigpa of sentient beings is fragmented and so on, thus a path.

There is indeed also a cosmological aspect to the explanation as well that presents a relative chronological perspective but the state of Samantabhadra is completely beyond the limitations of time, space, etc.

### What is the (historical?) source of human ignorance?

The three ignorances are explained in topic 2 of the 11 Vajra Topics of the Dzogchen tantras. The chronological explanation is just the way of explaining the process. It seems chronological because that's how we comprehend the process.

### What is the (historical?) source of human ignorance?

It's not chronological, it's ongoing. The way beings stray is explained in detail in the Dzogchen tantras and their commentaries.

### How can I meditate when I have to worry about food and money?

You do a practice like White Tara to overcome these kinds of obstacles but in reality any yidam practice includes the four activities.

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Different yanas have different approaches to alcohol. In order to actually make sense of these attitudes you have to seriously engage with the teachings and distinguish those approaches. At that point you observe your personal relationship with substances and apply the advice of your teachers.

### [The very Essence of Vajrayana?](#)

Ideally you discover the meaning of both the ritual and its purpose. Many people rely on surface-level performative ritual practices without understanding their meaning and purpose. If you understand the meaning and purpose you're capable of integrating all of your experience into practice. Vajrayana rituals integrate body, voice, and mind with your own innate potential of the three kayas.

### [Sanskrit Words for Gross, Subtle, and Very Subtle Minds.](#)

Sanskrit and Tibetan are both largely contextual languages, like many others. You would really need to examine a root text and see how the original terms are being translated in order to interpret their meaning. Many of the generally accepted translations of Tibetan texts are insufficient or incorrect.

### [Is it okay for a statue of padmasambhava to be central when building a altar?](#)

Yes, of course. For both questions.

### [What is this yantra?](#)

A fun piece of visual art.

### [Can I listen to these?](#)

Transmission is absolutely essential. There's a lot of confusion about wang, lung, and tri. This is because teachers don't spend enough time thoroughly explaining them.

### [Are bugs/animals doomed?](#)

Different systems have different methods. Some people aren't going to accept the methods of secret mantra and dzogchen. That's okay:) They can practice their path, we have ours:)

### [Proper Statue Blessing](#)

You can learn how to do this for yourself, or take it to a local temple, or knowledgeable practitioner you know.

There are different methods for consecration of rupa's etc. depending on your tradition but ideally you learn how to do it for yourself and others rather than remaining passive.

### [Are bugs/animals doomed?](#)

Yes, the SOV is said to create a good cause for any sentient being who comes in contact with it through their senses. We can necessarily say that their next life will be as a human who comes in contact with the teachings but this is one of the way that we can help bring animals to that state. These methods originate in the upadesa tantras.

### [Thoughts on Tibetan prayer flags](#)

They are symbols for the five yeshes that abide as the basis within all sentient beings. If properly understood they are a profound teaching.



### [Lojong \(thought transformation\) OR spiritual escapism](#)

blo means intellect, conceptual mentation and so on. sbyong means to train or purify.

The lojong trainings are just that. When practiced correctly you are not simply displacing negative thought patterns with positive ones but you are rather purifying the alaya of traces associated with afflicted behavioral patterns. They are a profound purification practice; especially the lojongs from the Vima Nyingthig since they go beyond the alaya to the basis itself in the final training.

### [My Mahamudra Teacher Died, Any Advice On Where to Find One, or Specific Teachers?](#)

Yes, the Dzogchen teachings are significantly different. Kagyu/Gelug Mahamudra is essentially the same as Dzogchen Semde but after that the approach and methods are much different. So, in terms of specificity they're comparable but the content itself is not going to be very similar.

### [My Mahamudra Teacher Died, Any Advice On Where to Find One, or Specific Teachers?](#)

The 17 Tantras of the Nyingthig and their commentaries in 11 Topics, Yeshe Lama, Chetsun Nyingthig etc. but these all require transmission.

### [My Mahamudra Teacher Died, Any Advice On Where to Find One, or Specific Teachers?](#)

It's the opposite actually. Traditional dzogchen instruction is very structured with specific empowerments, preliminaries, methods of exposing rigpa, trekcho, thogal, and so on.

### [My Mahamudra Teacher Died, Any Advice On Where to Find One, or Specific Teachers?](#)

Mingyur Rinpoche is your best option.

### [Thoughts on the western approach to Buddhism \(Tibetan Buddhism in particular\)](#)

It depends on what kind of center you are at. Many temples in the western world are missionary style branches of larger monastic institutions in India, Nepal, and so on. They usually have a resident lama, geshe, khenpo. These resident lamas unfortunately often have the bare minimum amount of training and little to no experience outside of monastic culture. The purpose of these centers is more often to support the larger institution than it is to teach the essence of dharma, so what do they teach? They teach the seemingly cultural aspects and surface level dharma as opposed to the actual essence of the teachings themselves. These kinds of centers serve a very important purpose by supporting larger monastic institutions and the practitioners there but if people want to really discover the meaning of the teachings they have to dig deeper and find a teacher who is explaining them. In my experience this is often through more independent Tibetan teachers and their students/communities they establish. Chogyal Namkhai Norbu is a prime example.

### [Can anybody tell me what the difference is between Kagyu Mahamudra and Gelug Mahamudra?](#)

They're methodologically the same. The Gelugpas have a particular adherence to Tsongkhapa's interpretation of Madhyamika that sets them apart/at odds with other traditions but for most people Tibetan polemics around Madhyamika aren't very relevant. Studying the teachings of other lineages is a good thing.

### [Has anyone read this book?](#)

Yes, it's a good book. Especially if you study it alongside other classic texts such as the ones found in Wisdom's LOTC Mahamudra volume.

### [Lama without sensual addictions](#)

You're welcome to check out my sangha if you'd like. Everyone is welcome, members are inclusive and supportive, and we have regular access and a private discord server.  
Rangdrolfoundation.org

### [Recommend me some Trangu Rinpoche books](#)

I had the pleasure of working on The Song for the King and Essentials of Mahamudra, both published by Wisdom, both very nice books.

### [How does Buddhism deal with its scientifically incorrect teachings?](#)

That's okay. You don't have to do them. They are optional methods for serious dzogchen practitioners to apply as they are approaching their own death. Even then, they aren't necessary. That's actually not how the shadow method is done, nor is diagnosis its purpose but as I said before, their implementation is very specific and optional. Being based in modern science isn't really relevant.

### [How does Buddhism deal with its scientifically incorrect teachings?](#)

These indications are not universal and are intended to be interpreted by serious practitioners who are already observing the process of the bardo of death for themselves. It doesn't mean anyone who has those signs is going to die within that time frame.

### [What can/should i put here to cover this pos up?](#)

That's a keeper.

### [Is it obligatory to bless prayer flags before hanging them?](#)

It's quite simple to learn how to do this consecration for prayer flags. It's much better to consecrate them.

### [Whats your expectation as a westerner?](#)

It means having knowledge of your own nature in a direct perception. Chonyi ngonsum is the direct perception of dharmata. It is synonymous with the first vision of thogal but all of the visions are just more refined aspects of this.

### [Whats your expectation as a westerner?](#)

If you have the experience of chonyi ngonsum you will be liberated in this life, the bardo, or take rebirth in a buddhfield. This is one of the many reasons why receiving the upadesa instructions completely and applying them diligently is essential.

### [Whats your expectation as a westerner?](#)

Complete and total Buddhahood in this lifetime.

### [There are Dharma police on this subreddit who immediately jump on you for slightest deviations in what they perceive as orthodoxy, and it's not how real world Buddhism is.](#)

This post should be pinned. There are users on this and other subs who have been banned from numerous other subs (and forums) and have created multiple accounts in order to keep dominating the conversation. Not surprisingly, these same people have very little actual knowledge and experience of the teachings yet present themselves as authorities on what is and is not "Buddhist".

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Especially since bodhicitta is synonymous with the the basis in dzogchen teachings, it actually is the essence beyond any fabricated attitude.

[Western Practice being "lite"?](#)

My comment was intended to be more general and not about Mingyur Rinpoche.

[Western Practice being "lite"?](#)

It depends on the teacher and their confidence in their students. Some teachers unfortunately don't have much confidence in their students but there are certainly exceptions. My own teachers had/have complete confidence in their western students, one of them more than his Tibetan students actually, and therefore they taught us in a very serious and complete way. It's very important to understand that being a spiritual poser and merely engaging in cos-play and performative rituals is the antithesis of "going deep". These things are surface level. Going deep means that you are receiving and personally applying diligently Upadesa instructions for your own awakening.

[Homosexuality](#)

Nothing about this is accurate.

### [looking for practical books on dzogchen practice](#)

What are you hoping to discover in these books?

There are many methods of "meditation" explained in Dzogchen teachings but Dzogchen itself is your own nature. It is not something that you learn or discover through books and meditation. It is something you discover and take as the path through the upadesa instructions of a teacher. Dzogchen doesn't function without that knowledge or as a simple pragmatic methodology of meditation.

### [Mother luminosity](#)

You're very welcome. It certainly isn't easy but it's also wonderful to return to the teachings again and again over time.

### [Mother luminosity](#)

"basic space" is a rendering of chos dbyings/dharmadhatu. Dharmadhatu means the empty nature of all phenomena. So the appearances "exhaust" back into the basis itself. It is more like the moon on its cycle. When it is the new moon there is no appearance, as the moon waxes it becomes more apparent and then eventually reaches its full measure before vanishing again. The moon is always there and is always the same moon, its appearance is what changes. When we recognize the appearances of the basis as our own state they "exhaust" and we awaken in the empty snangsal "inner radiance" of the basis. Since the potentiality for the kayas and yeshe abides within the basis one then naturally perfects the appearances and activities of buddhahood.

### [Mother luminosity](#)

The more one familiarizes with the teachings the more clear it becomes. A good way of examining our own understanding is to question whether our understanding is free from the extremes of positing existence, nonexistence, both, or neither. Since kadag and lhundrup are nondual we can observe that the basis is the individual basis and that it is not possible to be separate from it in any way. If it were, we would then encounter the extreme of a separate existent entity to return to. This is why of the 7 arguments about the basis only kadag can be accepted as complete. The basis is just the nature of each individual. Discovering that for oneself is knowledge/rigpa; which is the cognizant aspect of the basis itself.

### [Mother luminosity](#)

The arising from the basis gzhi, which is being translated as "ground" in the transcripts is not something other than the basis itself. "spontaneous" is a rendering of lhun grub which actually means naturally accomplished or perfected. So the issue here is a bit in translation. The appearances of the basis are naturally perfected by being the basis itself. Those appearances are not superimposed or attributed from elsewhere. They are naturally perfected. Kadag and lhundrup are non-dual. The apparent aspect of the basis (lhundrup) is what can be misperceived, which is why sentient beings stray. This is what is being explained in that particular section. That Samantabhadra recognizes these appearances for what they are when they arise, sentient beings do not. So here, we are establishing how rigpa can become marigpa like two sides of the same hand.

### [Mother luminosity](#)

Rigpa is an aspect of the basis itself. It's not something that "spontaneously" emerges as a separate entity.

### [Mother luminosity](#)

Every experience of samsara and nirvana is an "appearance" that arises due to the potentiality of the basis (of the individual). Rigpa is probably the most "normal" aspect of being alive since it's your own cognizance.

### Mother luminosity

Rigpa is the cognizant aspect of the basis. There's nothing to unify with because rigpa is a modality of the basis itself. This is clearly explained in topic 1 of the 11 topics.

### Mother luminosity

You're not going to find a description of the individual dissolving into the ultimate because there is no such dichotomous limitation in the basis. The basis isn't something one returns to.

### Mother luminosity

This topic is covered in topic 10 of the 11 Vajra topics; the instructions for the bardos along with the original source tantras. Technically speaking, it's not a "reunion". This is an important point to keep in mind since the mother and child luminosity is a metaphor for encountering one's own state that one has established familiarity with during one's life. This is dependent upon the upadesa instructions being given in a precise and accurate; which is quite rare.

[i recently got a hand tattoo to cover up another tattoo and i am now having second thoughts. is this realistic to remove completely or should i just try to accept it?](#)

Just fill in the eye.

[Is someone who dies of Alzheimer's just screwed in their ability to make a smooth transition to the Bardo of dying?](#)

It is interpreted and expounded upon differently in different systems. For example, it is merely mentioned in the nikayas but the descriptions are more detailed in different yantras with the most detailed descriptions being explained in the Dzogchen tantras of the Upadesha cycle.



**Is someone who dies of Alzheimer's just screwed in their ability to make a smooth transition to the Bardo of dying?**

Each bardo has its time frame and characteristics. For example, the natural bardo of this life is from the time one is born until the time of death, the bardo of death is from when the onset of life-ending illness begins until the inner vayu ceases, the bardo of dharmata is from the time the appearances arise until one arises in the form of the bardo body, and the bardo of becoming is from that moment until one enters the womb of the mother. Bardo is really just a reference to the way sentient beings experience different phenomena through the cycles of life, death, and rebirth. The transition into death begins when one can no longer reverse the causes of the elements separating.

**Is someone who dies of Alzheimer's just screwed in their ability to make a smooth transition to the Bardo of dying?**

Antarabhava/bardo actually is a universal concept in buddhadharma. The notion of the antarabhava is connected with all of the transitional states that sentient beings experience in the six realms. This even applies to the state between subjects and objects of consciousness. The bardo is related with appearances and are thus just another way that the teachings describe the experience of beings. Different yantras describe this in different levels of detail.

**Is someone who dies of Alzheimer's just screwed in their ability to make a smooth transition to the Bardo of dying?**

It depends. Is she a practitioner? If not, you can still do many things for her. In my personal opinion and experience the Song of the Vajra is the best for helping both practitioners and non-practitioners as they transition through the bardo(s).

### Is someone who dies of Alzheimer's just screwed in their ability to make a smooth transition to the Bardo of dying?

No, Alzheimer's is a disease that affects the physical organ of the brain. This has no impact on the experiences of the bardo after the bardo of dying, which begins at the onset of disease that leads to death. It's important to remember that "clarity" in the bardo isn't cognitive clarity. It's prabasvara, empty luminosity from which the appearances of the bardo of dharmata arise.

### New to Dzogchen

You will discover mindfulness is incredibly important in Dzogchen but it is not required as a preliminary, nor is shamatha etc. They are both taught within the path of the Great Perfection itself as methods to directly expose your own rigpa. Dzogchen is a complete path with everything one needs for awakening.

### Yes.

Not at all. Dzogchen teachings have their own ngondro practices and methods. These methods are directly from the 17 tantras and the oral lineage. Rinpoche taught them thoroughly and his currently teaching students do so as well.

### Buddhas and Bodhisattva throughout history

Chogyal Namkhai Norbu, my root guru from whom I received the three series of dzogchen but even more importantly he taught me how to actually live my life as a dzogchen practitioner.

### [Troma Nagmo or Yangzab Vajravarahi?](#)

It's an iconographic representation of bro brdung/dance of the dakini that suppresses afflictions. Since the afflictions are associated with the imputing ignorance this is represented by a human corpse.

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This really depends on your relationship with your teacher(s). Ask for their guidance on how to approach your daily practice. If you can establish this kind of relationship and receive personalized instructions rather than assembly-line Buddhism this is best. Not so easy to come by but definitely possible. This can also help you integrate personal instructions with more formulaic approaches like ngondro etc., which are also very good suggestions.

### [Monthly /r/Vajrayana Upcoming Events Thread](#)

You're welcome and it is always good to check. Perhaps I will get a nice stamped letter to share someday:)

### [Monthly /r/Vajrayana Upcoming Events Thread](#)

Hi Vystril,

I did not complete a traditional three-year retreat but I have completed the accumulations of the three roots etc.

The use of the title lama is something that students started using in regards to me, to which I then spoke with my own root guru about asking if it was okay. His reply was, that the only person who can really decide if someone is a lama is the person receiving teachings from them. I also have permission to give empowerments, reading transmissions, and explanations from my root guru Dungse Rigdzin Dorje Rinpoche.

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Because he has far more capacity than these cultists.

[How do you explain the invasion of Tibet?](#)

We are certainly responsible and can not remain passive but this doesn't mean dharma practitioners don't interact with other beings, including manifestations of awakened beings and others on the path.

[How do you explain the invasion of Tibet?](#)

You might want to re-read that book because the authors definitely do not share your opinion.

[Bodhisattva vows and initiation](#)

Really. Since the vows of refuge, bodhicitta, and samaya are automatically included in dzogchen and Mahamudra transmission they are always transmitted.

[Bodhisattva vows and initiation](#)

That's not the case. Dzogchen and Mahamudra transmission always include refuge and bodhicitta since they include and encapsulate the lower yantras.

[Bodhisattva vows and initiation](#)

Yes, they certainly do and are always included in direct introduction.

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They propagate and promote a malicious spirit whose only purpose is to inflict harm and violence upon authentic non-sectarian dharma traditions.

[Maintaining pure vision with multiple practices](#)

It's not misplaced. You can do your main daily practice and emphasize others when you feel they're necessary for your circumstances.

[Maintaining pure vision with multiple practices](#)

You choose one as your main yidam.

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Well said.

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The Dzogchen tradition actually does not make this assertion. In fact, this position is negated in the 7 arguments regarding the basis in Topic 1 of the 11 Vajra topics of the great perfection. This is actually the first argument that is refuted. Additionally, according to the Root Tantra of our tradition, the sgra thal 'gyur there are no buddhas and no sentient beings. Both are misconceptions that appear to the minds of the deluded, also, there can be no buddhanature other than that which is imputed upon a sentient being through deluded intellect. It's not a question of fundamentalism, it's a matter of respecting various traditions for what they are and what they are not.

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Right, the notion of a forward-progressing karma is a new age spirituality idea.

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Happy to help :) Look anywhere really including the abundant sources I have already provided. They are not general at all. You just have to apply some effort and be willing to learn. You are the one making an assertion that can not be found in the teachings. The onus here is entirely on you. The notion of destiny does not correspond at all with shunyata, the basis, karma, impermanence. It really makes absolutely no sense whatsoever. It also doesn't correspond with Buddhahood since Buddhahood is not a pre-destined "thing" that arises from a cause.

You could however say, "all sentient beings have the potential for awakening because this potentiality is in their nature". That statement corresponds and is explained in detail by Vimalamitra and Longchenpa in their treatises on the 11 Vajra Topics of the Great Perfection in Topics 1-3.

Their refutations of your position can be found in topic 1 specifically.

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That's okay if it doesn't make sense for you yet. New information can be challenging. It takes time. Generally speaking though, if you would like to gain a thorough understanding of Buddhature, the path, and how sentient beings stray you can receive those teachings based on the 17 Dzogchen tantras, in particular the rigpa rangshar and sgra thal 'gyur. They give a complete explanation of all the relevant topics. Other treatises like The Words of My Perfect Teacher explain the principles of the suffering of the six realms quite clearly as well. I'm sure you can find many sources that will help you if you are seriously interested including the siddhanta literature that I referenced above already.

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The ignorance that is identical to the cause is the first of three ignorances. It is the fundamental lack of recognizing that nature (buddhanature). It is indeterminate. Buddhanature is not some thing that determines outcomes. If one believes buddhanature is a thing, this is a diversion into the point of view of eternalistic tenet systems, not Buddhadharma.

You're equating the vehicles of devas and humans with the path to genuine awakening. We have an entire category of literature that dispels such notions, siddhanta/drupta.

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Beings in the lower realms are incapable of following the path because their suffering is far too great, even the vast majority of human beings are not on the path, same is true for asuras and devas. Samsara is not a path, once one enters the buddhadharma they are on a path. How they traverse that path determines when they will awaken. Destiny has nothing to do with it.

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Buddhanature/tatagathagarb is suchness/shunyata. It is free of all characteristics and extremes, which is why beings can awaken.

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There's no destiny in Buddhadharma. Destiny implies a non-neutral basis, which would also imply characteristics. If there was some kind of inherent characteristic that would be an extreme view that doesn't correspond with the teachings. Beings are not destined for samsara or nirvana. This is simply our condition. Whether or not we recognize our nature is the factor of significance, destiny is a fantasy.

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Animals have it very rough. Due to their traces they experience repeated rebirth in the lower realms through continuously engaging in the action that causes rebirth as an animal. It can take hundreds of lifetimes or more for these beings to encounter the circumstances necessary for rebirth as a human and it's even more rare for a precious human life. The best thing that we can do for animals and other beings in general is to become awakened ourselves. The next best thing is to help them establish a good cause for connecting with the teachings in a future life while we are practitioners on the path. This is clearly explained in The Words of My Perfect Teacher in the section on the suffering of samsara and the inevitability of karma in the four mind turnings.

[What are some opinions of a Buddhist girl falling in love with a Muslim man? I am the Buddhist girl](#)

You say that you trust him but it's evident that he doesn't trust you enough to respect your own personal path. This the tip of the iceberg. This is about him exerting control over you and your choices.

[Anyone got any insights about Peling Ngondro? Its being transmitted \(lung\) in a few days. Curious if any of you guys are practicing this.](#)

It's very similar to other standard Nyingma ngondros. Making a connection with the Pema Lingpa lineage certainly wouldn't hurt though.

[Is tsem rinpoche a good master](#)

That would be an infinitely better choice than anything associated with Tsem.



### Love is Necessary

Beat me to it:)

### Love is Necessary

It just means that they arise naturally through one's knowledge directly as opposed to being contrived and cultivated.

### Love is Necessary

True, and they're very profound and useful. The Distinction here being that one is based on cultivation (9 yantras) and the other is naturally arisen (dzogchen).

### Reminder: This is not a Sangha.

Yeah, fortunately many of these folks eventually discover that is a fruitless path and either seek out the teachings in a serious way or move on. Either way, there is little we can do to support them until they decide for themselves and even that is dependent upon them having the proper karmic connections.

### Reminder: This is not a Sangha.

I certainly wouldn't limit this to "westerners".

### Love is Necessary

Not really. But in the oral tradition of my teachers the genuine experience of equanimity, love, compassion, and joy comes through discovering one's own nature and recognizing that all sentient beings have the same (not one) fundamental nature.

### Love is Necessary

What appears is the radiance of rigpa. It appears like a reflection or a projection, particularly in thogal practice.

### Love is Necessary

In dzogchen we actually experience vidya in a direct perception. So, it's not a conceptual proliferation and it is something that is directly experienced by the individual. Through that experience in particular we are then capable of really understanding and manifesting the four brahmaviharas in an unfabricated way.

### Reminder: This is not a Sangha.

This is the definition of sangha from the Theravada perspective, which is totally valid and just fine. Also, this is technically not a "sangha" but in Mahayana and Vajrayana traditions the term is used in different capacities. In particular, in Vajrayana, where we have traditions of "ordination" that correspond with the vows and samayas of abhiseka and so on.

[Tsoknyi Rinpoche will offer the profound teachings of Dzogchen from Mipham Rinpoche's text The Key Points of Trekchö Wed 9th – Tues 15th August 2023 online](#)

Yeah, he was really wonderful.

The first time I met him he was staying in a friends house in Ann Arbor MI, that also hosted him for teachings occasionally over 20 years ago now. He gave a small group of us a brilliant teaching on Mahamudra in their living room.

[Tsoknyi Rinpoche will offer the profound teachings of Dzogchen from Mipham Rinpoche's text The Key Points of Trekchö Wed 9th – Tues 15th August 2023 online](#)

There's a lot of variation even within the KK lineage and even individual teachers based on circumstance. For example, my Karma Kagyu Mahamudra guru Khenpo Karthar Rinpoche gave me Mahamudra teachings on the day we met.

[What criteria you use to pick a new teacher?](#)

Definitely. This is also significant in non-monastic sanghas. If a lama is cruel or unkind to their assistants, attendants, etc. this is a huge red flag.

[What criteria you use to pick a new teacher?](#)

Solid list.

### [What criteria you use to pick a new teacher?](#)

First you have to establish what kind of teacher you're interested in collaborating with. There's a great diversity amongst teachers based upon what they have received from their own teachers. At the most fundamental level a teacher should be genuinely kind, have the appropriate transmissions, be knowledgeable, and not have any interest in self-aggrandizement. Who you choose as teacher should be more about your personal experience with that person rather than how famous they are or some kind of institutional hierarchy.

### [Can I have a foreign diety as a yidam?](#)

Not really.

### [Can I have a foreign diety as a yidam?](#)

There are certainly lamas out there who will make up a random practice for the right price. Some very famous ones in fact.

### [Tsoknyi Rinpoche will offer the profound teachings of Dzogchen from Mipham Rinpoche's text The Key Points of Trekchö Wed 9th – Tues 15th August 2023 online](#)

Certain types of empowerments definitely function online. Having received them in person and online from the same lamas many times it's quite clear that they function in the way ChNN expressed when he started the practice.

[Tsoknyi Rinpoche will offer the profound teachings of Dzogchen from Mipham Rinpoche's text The Key Points of Trekchö Wed 9th – Tues 15th August 2023 online](#)

Chogyal Namkhai Norbu began giving direct introduction online in the early 2000s. He established the process and was very clear about its function. Empowerments that don't require substances work as long as it's in real time. This has now become quite common.

[Tsoknyi Rinpoche will offer the profound teachings of Dzogchen from Mipham Rinpoche's text The Key Points of Trekchö Wed 9th – Tues 15th August 2023 online](#)

That's likely the case. Tsokni Rinpoche is a wonderful teacher and a very kind person. I have samaya with him as a student and vajra sibling.

[Tsoknyi Rinpoche will offer the profound teachings of Dzogchen from Mipham Rinpoche's text The Key Points of Trekchö Wed 9th – Tues 15th August 2023 online](#)

Sure, empowerment is indispensable for dzogchen teachings so the online content will inevitably be limited in this regard as well.

[Tsoknyi Rinpoche will offer the profound teachings of Dzogchen from Mipham Rinpoche's text The Key Points of Trekchö Wed 9th – Tues 15th August 2023 online](#)

It's definitely unfortunate and indicates that the rest of the teachings will not go into much detail regarding dzogchen. Tsoknyi Rinpoche knows very well that one cannot explain dzogchen to people who don't have empowerment. It could also be a miscommunication by the organizers. Rinpoche may not want it recorded but excluding people from the empowerment but allowing them to receive the teachings is unusual.

### Can I have a foreign diety as a yidam?

A Yidam requires transmission. In order for a manifestation to function as a yidam it must be connected to the system's Maha, Anu, Anutarayogatantra etc. and then you have to receive the transmission from a teacher. Unless the deity in question meets those requirements then, no, it doesn't function as a yidam.

### Erik Pema, one of our few precious Western practitioner-teachers. May he live long.

Erik's a good teacher, translator, and a very sincere and serious practitioner.

### Erik Pema, one of our few precious Western practitioner-teachers. May he live long.

He is a very good teacher.

### Body recommendations for Trekchö?

There's no mental focus in trekcho. The instructions on the posture etc for formal sessions are intended to support nakedly exposing rigpa itself. The body is associated with the chogzhag of the mountain.

### Plum Village, Kadampa or Diamond Way?

That's actually not the case. Plum village is deeply devoted to their teacher as are all traditional Theravada communities. If you are looking to skip having a teacher secular groups are your option. Even those communities are deeply connected with teachers and many of them lack the qualifications of actual Buddhist teachers.

### Plum Village, Kadampa or Diamond Way?

No guru = no Vajrayana or dzogchen. No Buddhism at all really.

### Please help me to translate this

These look like codified syllables one sees often at the beginning of chapters in tantras. They typically don't have a literal meaning.

### Does an empowerment in one Dzogchen lineage constitute empowerment in all or other Dzogchen lineages?

Yeshe Lama has its own empowerment.

### I am going to a week-long Vajrayana retreat tomorrow, yet my daily practice and faith in general has collapsed in the last few months. In a way I feel "unworthy" to go

If you have confidence in the teacher and the teaching then you're going to develop confidence in yourself. It's important to remember that we're all practitioners on the path. As long as teachers are explaining things from the perspective of confidence in their students then you'll leave feeling that confidence in your own path.

### I am going to a week-long Vajrayana retreat tomorrow, yet my daily practice and faith in general has collapsed in the last few months. In a way I feel "unworthy" to go

There are retreats that will ensure you never have this kind of doubt again.

### [Guru practice](#)

Yes, yes, no difference.

### [\[deleted by user\]](#)

By training in the yoga of the mayakaya you are training yourself to recognize the illusory nature of all phenomena. If you actually accomplish this then you will have the capacity to recognize that Akanista Ghanavyuha is the natural Buddha field. Not as exciting as new age astral bodies but infinitely more useful.

### [Phoenix](#)

It's been a while since I lived there but the Phoenix area was pretty dry (sorry). You may be better off online.

### [Please forgive this naive question.](#)

Direct transmission occurs when a living teacher introduces students to the knowledge of dzogchen. It's a collaborative process between teacher and student.

### [Lust and Buddhism](#)

As a lay person there is nothing wrong with having a normal, healthy, loving intimate relationship. Celibacy is a monastic vow. You're likely making this more difficult by avoiding intimacy.



### [All phenomena are ones own mind](#)

“Phenomena being equivalent to mind” is the view of cittamatra. The assertion that all phenomena are merely mental events is not the view of the Great Perfection. “Nonexistent clear appearances” doesn’t reject the illusory, empty appearances of the universe that obviously arise through causes and conditions. The process of the formation of the elements that make up the external universe of empty appearances is described in the Dra Thalgyur.

### [Works by Ju Mipham Rinpoche](#)

Sorry about that. We must have missed your message. If you want to pm me your email I will get you all of the details on how to participate right away.

### [Is Dzogchen a religion? By Namkhai Norbu Rinpoche](#)

The process of and fruition of Buddhahood is described in the 17 tantras and their commentaries. As sentient beings on the path our faculties are limited. For example, the ability to interact with the sambhogakaya only occurs when one reaches the 8th bhumi. So, if one is able to assess and determine the realization of others in a definitive way they themselves would have to have similar capacity.

### [Overcoming Lust](#)

Gelugpas also practice the path of anutarayogatantra. The explanations of the sutra antidotes found in Tsongkhapas lamrim chenmo and the transformative methods of the tantras are all suitable methods depending on the disposition of the practitioner. There’s no contradiction.

### Overcoming Lust

Once you enter into the path of transformation and/or the Great Perfection you will have access to more methods of working with the afflictions. In general, we do our best and work with circumstances. Try not to disturb the minds of others and never lose your own path. Be patient with yourself.

### Overcoming Lust

If sarma an anutarayogatantra empowerment. If Nyingma, Maha, Anu, or Ati yoga.

### Overcoming Lust

Have you received empowerment into the inner tantras?

TIL ChNN (Chögyal Namkhai Norbu) -- when he was alive -- gave direct pointing out instructions to people who didn't do Ngöndro first, which takes 1500 hours. Some teachers don't think it's necessary to do it first.

Nor have I. It doesn't really make sense.

### [deleted by user]

Have you received empowerment, reading transmissions, and liberating Upadesa instructions from this person? Have you applied the instructions and gained confidence in your practice? If so, this person has shown you greater kindness than all the Buddhas of the three times; whether or not they take bathroom selfie's.

### [Books that explain or juxtapose the different schools?](#)

It's a volume in a series. They're all quite good.

### [Books that explain or juxtapose the different schools?](#)

Kongtrul's Esoteric Instructions is very good.

### [Buddhahood is a Change of Heart](#)

That's really significant. Tight groups of people who are sincere and collaborate with each other are very beneficial.

[Karma Kagyu view of Shentong summed up by Khenpo Tsultrim Gyamtso Rinpoche. Note, not the same as Jonang shentong. \(Relevant to Dzogchen since many Lamas are both Kagyu/Nyingma and teach Dzogchen too.\)](#)

Apparently the “Dzogchen is shentong” crowd has taken the ever-precious lead in upvoting!!

[Karma Kagyu view of Shentong summed up by Khenpo Tsultrim Gyamtso Rinpoche. Note, not the same as Jonang shentong. \(Relevant to Dzogchen since many Lamas are both Kagyu/Nyingma and teach Dzogchen too.\)](#)

There you go refuting shentong again:) It's a bit bit more than semantics. The dzogchen teachings explicitly reject the idea of “recognizing” fully formed qualities of Buddhahood. Modern and classical shentong simply don't correspond to Dzogchen. Some teachers explain a Mahamudra/Semde fusion but technically Dzogchen is the innermost essence of the Upadesa class.

[Karma Kagyu view of Shentong summed up by Khenpo Tsultrim Gyamtso Rinpoche. Note, not the same as Jonang shentong. \(Relevant to Dzogchen since many Lamas are both Kagyu/Nyingma and teach Dzogchen too.\)](#)

Khrodas description above clarifies the distinction nicely. This is the first of six faulty positions concerning the basis as explained in the tantras and commentaries in 11 topics.

### [Lama's sickness](#)

They're people.

[\[deleted by user\]](#)

As we're just talking about people who aren't here, and instead, are busy engaging in the activities of benefiting beings I would like to suggest that we drop this conversation. I know for a fact that Acarya respects OCR, and has received transmissions from him. The post in question is quite old and was directed at the way dharma is promoted, not OCR himself. If anything else is to be said about the matter it's beyond our purview. At this point we are just disturbing minds further.

### [Doubts about faith in supernatural elements](#)

Omniscience refers to the two pristine consciousnesses/ye shes of the nirmanakaya; the omniscience of knowing the nature of all phenomena and the omniscience of knowing how they appear. It doesn't necessarily mean that a Buddha know what you had for breakfast on last Tuesday.

### [Lama Lena's issue with reddit](#)

It's important that people understand that there are different types of teachers and different types of students based on karma and disposition. Some teachers are very colloquial and for lack of a better term "emotional" in their presentation, some are scholastic and technical, some (like I try to be) are in the middle.

### [Lama Lena's issue with reddit](#)

Different approaches for sure. It's not uncommon that I'm privately defining terms she uses that people require further clarification on. That's not a jab or anything, nor is it isolated to her.

### [Lama Lena's issue with reddit](#)

Quite the opposite really.

### [Study is important to some extent, but can lead to entanglement in conceptual webs, and practice is the much more important of the two. Discuss.](#)

The experience itself isn't exclusive to dzogchen but the instructions on how to identify it and take it directly as the path are. This is what the Dzogchen teachings are.

### [gzhi \(ground/basis\) and zhi \(peace\)](#)

Yes, Chogyal Namkhai Norbu used "base" instead of "ground". Basis (gzhi) is the basis for the arising of the phenomena of samsara and nirvana. Personally, I prefer basis over "ground". Ground implies something that is substantial whereas basis clearly implies that it is the basis for the appearances of samsara and nirvana.

### [A few questions on unenlightened beings..](#)

Based upon your previous posts regarding certain people who propagated a certain gyalpo practice it's probably good to know that the gyalpo in question was never bound by oath, is essentially the spirit of a practitioner who grievously broke their samaya, is in no way an awakened being, and has an extraordinarily long path back from the violence and malice that it has been responsible for directing toward the dharma.

### [Ekajati question](#)

She's in every Nyingma invocation of the dharmaphalas.

### [Awareness, Rigpa is not an observer.](#)

Hit me up. Im genuinely curious.

### [Awareness, Rigpa is not an observer.](#)

No disagreement there.

To be totally honest, I don't quite know how to copy and paste comments in reddit so I had to type it up:)

My intention is never to be arrogant or dismissive in these discussions. The internet is a complicated place to share points that others (and oneself) may not agree with. In person this is of course much easier and rarely leads to the same kind of ickiness.

### [Awareness, Rigpa is not an observer.](#)

Please enlighten me on these learned scholars who believe the Nyingma tradition is based on interpretive textual renditions as opposed to actual translation.

### [Awareness, Rigpa is not an observer.](#)

Just adding nuance to the conversation. You don't have to like it. That's okay. Pardon my arrogant reference to the actual words and their meanings:)

### [Awareness, Rigpa is not an observer.](#)

People's "low effort" approach to understanding the meaning of the teachings is self-imposed "gate keeping" that belies a lack of serious interest. Having an aversion to the actual meaning is a prime example. Teachers can certainly make English sufficient though by explaining the actual meaning of the original terminology like in my original comment here.

### [Awareness, Rigpa is not an observer.](#)

English is clearly insufficient or people would know that rigpa is not "awareness". The dzogchen tantras themselves are word for word translations as are the tantras of other yogas. It seems like a strange notion that the Nyingma tradition would be textually based on interpretive renditions as opposed to actual translations.

### [Awareness, Rigpa is not an observer.](#)

The fourth definition is relevant as I noted, but hey, redditors seem to love the ambiguity of "awareness" as opposed to the actual meaning. Vidya is the Sanskrit from which Rigpa derives. The meaning is the same and varies across contexts.

### [Social Life after Dzogchen](#)

Like an elder observing children at play.

### 18th Dzogchen tantra

It's a part of the collection but counted differently. It is largely oriented toward wrathful rites for removing obstacles. The first time I received the 17 (18) tantras it was included.

### 18th Dzogchen tantra

No. Probably won't be one for quite some time.

### Awareness, Rigpa is not an observer.

Here are four definitions of vidya/ripa from Vimalamitra.

"Vidya is (1) knowledge of names designated by words, (2) the five sciences such as helpful worldly knowledge such as healing, arts and crafts, treatises, and so on. (3) Vidya is a factor of consciousness, such as sharp and dull worldly knowledge, and so on. (4) Vidya is knowledge of the essence (nying po) which pervades all (sentient beings), which is free from ignorance, unobscured by the obscurations of ignorance and so on." - Vimalamitra, The Blossoming Lotus

As we can see, the fourth definition is the one most relevant to Dzogchen practice. It is undeluded knowledge of the basis (gzhi); one's own nature.

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My pleasure.

### What are your thoughts on this post regarding ecstatic dance and tantra?

Not just westerners by any means.



### Do I need a teacher for the Dzogchen practices?

It means you follow your guru's instructions to the best of your ability at all times.

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1. pure is used as a synonym in dzogchen teachings. This is how we use the term kadag. ka is original sometimes rendered as primordial and dag is purity so it is a term for describing how all phenomena are originally empty, there is no inherent existence whatsoever. It is a descriptive term for the nature of yeshe; pristine consciousness. It is described in the root Dzogchen Tantra, the Dra Thalgyur as follows: "Pure because purity has always been a nonexistence." So there isn't a contradiction, just different description.
2. Dzogchen teachings in no way assert an existent pure mind or any inherent existence whatsoever. The difference between madhyamika and sutra discussions of shunyata is that yeshe is asserted in Secret Mantra in general as well as Dzogchen as being a quality of the dharmadhatu. It is empty, yet has the potentiality for appearances. This is the basis (gzhi) from which all of the phenomena of samsara and nirvana arise, empty pristine consciousness/yeshe.

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Luminous mind is often a somewhat awkward way of rendering of osal/prabasvara. Prabasvara means pure which here is synonymous with emptiness. It is referencing consciousness which is empty yet has this aspect of natural clarity. Philosophically speaking Dzogchen is identical to madhyamika. In practical terms we take ye shes/original, pristine (empty) consciousness as the path. This consciousness has the quality of clarity, it is empty yet from it all appearances of the mind arise.

[Study is important to some extent, but can lead to entanglement in conceptual webs, and practice is the much more important of the two. Discuss.](#)

They are far more than that. They are very precise. The dzogchen teachings are conveyed through words and meanings, just like everything else. The words and meanings of the dzogchen teachings are precise descriptions using the modality of language to guide beings to awakening. They are the activities of the kayas.

[time to layer these ugly roots off.](#)

Those roots are awesome.

[Study is important to some extent, but can lead to entanglement in conceptual webs, and practice is the much more important of the two. Discuss.](#)

According to many redditors we don't even need it!

[Study is important to some extent, but can lead to entanglement in conceptual webs, and practice is the much more important of the two. Discuss.](#)

Right, one has to receive Dzogchen empowerment and instructions in order to know anything about Dzogchen.

[Study is important to some extent, but can lead to entanglement in conceptual webs, and practice is the much more important of the two. Discuss.](#)

Vimalamitra and Longchenpa must have been very prolific mental masturbators!

### No Shamatha, no Dzogchen

His assertion that shamatha is a prerequisite for dzogchen is his opinion, which there's nothing wrong with. It's also totally fine for him to train his own students in this way. This is not a universal perspective though so making the assertion that shamatha is a prerequisite for dzogchen practice is erroneous. Mind-based states of concentration are in no way a prerequisite for dzogchen practice. If one is struggling to establish a calm state the dzogchen teachings have their own methods for accomplishing this as an antidote, not a prerequisite. The antidotes themselves are found within the semde and upadesa classes and include the initial Semde yogas and the first 7 semdzins.

### Study is important to some extent, but can lead to entanglement in conceptual webs, and practice is the much more important of the two. Discuss.

Good thing Dzogchen isn't a philosophical system. It's a yogic system. In order to practice it properly it must be understood precisely.

### Study is important to some extent, but can lead to entanglement in conceptual webs, and practice is the much more important of the two. Discuss.

Technically speaking most of dzogchen is thogal. The term Dzogchen actually refers to the fourth series of Upadesa instructions of the 17 tantras. Those instructions are almost entirely dedicated to thogal. Thogal really has absolutely nothing to do with kyerim. The appearances of thogal are completely unfabricated. Understanding and having qualified experience of thogal is the best possible support for one's trekcho practice and is the most direct path to awakening.

**Study is important to some extent, but can lead to entanglement in conceptual webs, and practice is the much more important of the two. Discuss.**

What's "unconditioned awareness"? Having that defined by a teacher who knows the actual meaning of the words and meanings in their original language and establishing one's confidence through study, reflection, and practice is essential. I don't think many people here actually know what "awareness" is in the Dzogchen teachings. Especially if awareness is being treated as a meaningful translation of rigpa.

**Study is important to some extent, but can lead to entanglement in conceptual webs, and practice is the much more important of the two. Discuss.**

1. And so we actually know what we're doing rather than cultivating ordinary states of concentration or simply resting in the ignorance of the alaya and thinking it's rigpa. "Practicing" dzogchen without precisely knowing how to distinguish rigpa from ordinary states of concentration and the alaya is a waste of time at best. We come to this knowledge through receiving clear and precise instructions, contemplating their meaning, studying the primary texts of our tradition, and asking clarifying questions.

**Study is important to some extent, but can lead to entanglement in conceptual webs, and practice is the much more important of the two. Discuss.**

In my opinion this is a short-coming amongst teachers. We have to do better. If one takes on students you are then responsible for them until they awaken, period. This includes regularly giving empowerment, teachings, answering questions, and so on. You can never abandon them, ever. It is not at all an easy job and is a serious responsibility for many lifetimes.

[Study is important to some extent, but can lead to entanglement in conceptual webs, and practice is the much more important of the two. Discuss.](#)

Yes, grandma and grandpa style still includes the mechanics of dzogchen practice in a precise way and proper instructions from a qualified teacher. Those proper instructions include clarifying points on how to actually practice. We follow that up with further instructions and referring to the practice manuals and primary texts of our tradition in order to further clarify. The issue is really that Dzogchen isn't a philosophical system, it is a practical one. If one doesn't know precisely how to practice, what the key terms refer to, and how to take the path to fruition they aren't practicing Dzogchen at all. One has to know certain things about what the basis is, how it abides in the body, how to render it evident, and so forth in order to practice in a qualified way. Even a remote connection with one's teacher is sufficient as long as that teacher is willing to patiently explain everything for the rest of their life and has the capacity to do so. This is the teacher's responsibility.

[Study is important to some extent, but can lead to entanglement in conceptual webs, and practice is the much more important of the two. Discuss.](#)

Dzogchen without knowledge of Dzogchen isn't Dzogchen at all.

[Study is important to some extent, but can lead to entanglement in conceptual webs, and practice is the much more important of the two. Discuss.](#)

We clearly don't place anywhere near enough emphasis on study. Many of the discussions here and elsewhere on the internet are abundant evidence that this is the case.

Things like "ever-present awareness" are a meaningless without knowing what "awareness" is, how and why it is "ever-present".

[Excerpts from The Gospel of Garab Dorje](#)

This is possible. CHNN is no longer available obviously but there are others. Even though none of my gurus required ngondro I've still done it three times but that's mostly just because I was a zealous practitioner as a young person.

### [Excerpts from The Gospel of Garab Dorje](#)

That's true. Those lamas are following Tibetan tradition rather than the Dzogchen tantras themselves. All of my gurus have taught Dzogchen directly as it's own vehicle. Relying solely upon the dzogchen teachings themselves. There are different approaches. Obviously I prefer the approach of my own gurus.

### [Excerpts from The Gospel of Garab Dorje](#)

Dzogchen doesn't include any tantric preliminaries at all. We have our own empowerments and preliminary supportive practices. The author of the book in question may just be unfamiliar with actual dzogchen teachings.

### [Excerpts from The Gospel of Garab Dorje](#)

It'll happen as long as you remain sincerely interested.

### [Excerpts from The Gospel of Garab Dorje](#)

I wouldn't say you are necessarily confused (we all are as sentient beings), you just need to receive more teachings on the actual source materials of our tradition, which isn't a jab or critique of you. That is the case for everyone. We all develop our knowledge over time by collaborating with our teachers and each other.

### [Excerpts from The Gospel of Garab Dorje](#)

Yes, they describe 1, empowerment, 2 path, 3, fruition.

### [Excerpts from The Gospel of Garab Dorje](#)

The tantras in no way whatsoever “double down on there being no path except this recognition of awareness”. They explicitly lay out the path from the original basis, how sentient beings stray, the path of empowerment, rushen, semdzins, trekcho, thogal, along with ancillary methods. This idea that dzogchen is merely “recognizing awareness “ is pop-dzogchen lite (TM). Just reading the table of contents in the Rangshar shows this clearly.

### [Garchen Rinpoche on Samaya and the deity](#)

People should understand the difference between a practice commitment and the vows they are taking. Empowerment into the inner Tantras always includes the 14 root samayas. Dzogchen empowerment always includes the 27 samayas. Daily practice commitments are either added or not based upon the circumstances above. If people think that merely reciting a mantra or a sadhana is their samaya they will inevitably encounter obstacles.

### [Garchen Rinpoche on Samaya and the deity](#)

The commitment from any empowerment are the root and branch samayas. Any practice commitments are at the discretion of the guru, lineage norms, or the student themselves.

### [\[deleted by user\]](#)

There are many. Reading any of them without proper empowerment and instructions will block your own path.

### [Excerpts from The Gospel of Garab Dorje](#)

David is a good academic but I am not particularly interested in what academic historians have to say about our tradition. I'll go with what the actual history of our tradition and its leading lamas assert over academic histories and random self-published authors every single day. Germano is simply making the erroneous assertion here that the three series schema originated later in Tibet.

### [Excerpts from The Gospel of Garab Dorje](#)

He's completely incorrect on that point as well. The Dzogchen tradition has its own historical manual the lo rgyus chenmo that refutes the assertion that the Semde texts represent something earlier. There's nothing in the recorded history of our lineage that would support such a claim. This is just Rogers idea.

### [Excerpts from The Gospel of Garab Dorje](#)

That's certainly true.

### [Excerpts from The Gospel of Garab Dorje](#)

That Semde somehow represents a more "pure" dzogchen. It's nonsense. All three cycles are completely pure and uncorrupted. Unfortunately longde is rarely taught these days.

### [Excerpts from The Gospel of Garab Dorje](#)

He's completely incorrect. Vimalamitra, who was also a student of Shri Simha and received all three series in a complete way and transmitted them in Tibet as a contemporary of Vairocana. According to my guru Chogyal Namkhai Norbu the separation corresponds with the three statements of Garab Dorje. Semde is associated with introducing, longde for going



beyond doubt, upadesa is for integration/having complete confidence in liberation. There's no corruption in the 17 tantras whatsoever.

### [Excerpts from The Gospel of Garab Dorje](#)

The author is incorrect. The upadesa cycle, like semde, which it includes is a complete vehicle in and of itself that originates from the same sources as Semde. The separation into semde, longde, and mengakde was originated by Manjusrimitra prior to transmitting them to Shri Simha. The upadesa tantras are very critical of Vajrayana approaches. Manjusrimitra received all three cycles as one from Garab Dorje. The authors premise is completely flawed.

### [Excerpts from The Gospel of Garab Dorje](#)

You can order it from Wisdom Publications.

### [Excerpts from The Gospel of Garab Dorje](#)

Those 10 points refer to the basis, not the path. Hopefully he explains this properly in the book. The actual Tantras attributed to Garab Dorje make absolutely clear that empowerment and samaya are necessary. See the Self Arisen Vidya Tantra.

### [Taking refuge question](#)

There's no need although you retake the refuge and bodhisattva vow's every time you receive empowerment so it will happen if you enter into Vajrayana.

### [I'm likely going to vajra hell](#)

You're fine, you can purify, was the guru wrong? It takes a lot more than this to end up in avici.

### [Garuda sadhana](#)

There are many.

### [Me and Tsem Rinpoche](#)

All good:)

### [Me and Tsem Rinpoche](#)

Organizations persist, as was pretty clear in my comment.

### [Me and Tsem Rinpoche](#)

You're free to explore other teachers. This is no problem. Just respectfully move on. Going from one Shugden cult organization to another probably won't help you though. Gangchen was just as problematic.

[I find it hard to differentiate devotion to Guru devotion. People say Guru devotion is different from just simply submitting/devoting yourself to someone, could someone explain the difference? Thank you!](#)

We're human beings and so are our gurus. Doubts are normal in the beginning. Eventually through gaining confidence in your practice you will have complete confidence in your teachers since they are the source of your experience with the profound teachings.

**[Are there any teachings on how being a householder can be beneficial for one's practice?](#)**

Acarya Malcolm Smith is currently translating the collection and giving explanations. Connecting with him and when you get the opportunity Khenchen Namdrol Rinpoche is probably the worlds living authority on the Heart Essence of the Great Perfection.

**[Are there any teachings on how being a householder can be beneficial for one's practice?](#)**

The 17 Dzogchen Tantras are the perfect example because they don't limit practitioners at all by making such distinctions as monastic, lay, gender, etc.

**[What is the lineage of Lama Glenn Mullin?](#)**

The information on his website is quite conclusive. Is there something specific you're looking for?

**[Rangdröl Foundation: Summer Dzogchen Retreat Registration Open June 23 - 25, 2023 on Samantabhadra's Aspiration of Great Power from the Gongpa Zangthal](#)**

Thanks!

**[Rangdröl Foundation: Summer Dzogchen Retreat Registration Open June 23 - 25, 2023 on Samantabhadra's Aspiration of Great Power from the Gongpa Zangthal](#)**

Yes, all retreats are recorded and participants can review as much as they like.

### [Words of my Perfect Teacher](#)

It's a great book. Very useful for new and seasoned practitioners.

### [\[deleted by user\]](#)

You've certainly come a long way in both perspective and presentation. That is commendable.

### [Tibetan qigong?](#)

Yup, the timeline doesn't make sense, there no other known "Tibetan Qigong", if Khenpo Munsel did indeed have such a transmission his actual students would also know and transmit it. None of this persons claim's make any sense. It's clearly a con using Khenpo Munsels name to dupe sincere students.

### [Tibetan qigong?](#)

People who organize events for sanghas don't always have the best information or judgment about assessing some of their guests. I'm sure it was an honest mistake on the part of the organizers.

### [Tibetan qigong?](#)

Completely fraudulent.

### Tibetan qigong?

Zi Sheng Wang's assertions about a Tibetan Qi gong through Khenpo Munsel is fraudulent. This person is a con artist who uses Khenpo Munsel's name to rip people off.

### Teaching?

All we can do is our best to apply our guru's instructions. All qualities arise from this. Through those qualities we benefit beings in a diversity of ways.

### Teaching?

Otherwise you just end up with a bad case of guruitis and end up causing more obstacles for yours and others practice.

### Teaching?

By not having interest in teaching being a major motivator in your practice.

### Thoughts on why western tulkus haven't generally followed in the lineage of their previous birth?

Yes.

### Thoughts on why western tulkus haven't generally followed in the lineage of their previous birth?

Not by name but there are definitely tulkus who choose to remain anonymous and are actively fulfilling the aspirations of their previous lifetimes.

### [Thoughts on why western tulkus haven't generally followed in the lineage of their previous birth?](#)

Some follow precisely but they aren't known or publicly recognized.

### [Tulku Urgyen Rinpoche had shentong views](#)

Tulku Urgyen was an extraordinary master. He was certainly highly learned. He was born into a family of masters who were closely associated with Khyentse Wangpo and others. He was very well educated.

### [Tulku Urgyen Rinpoche had shentong views](#)

I would argue that it is more beneficial to have correct concepts about the teachings than incorrect meditation. If someone thinks they are "resting in the nature of mind" but are actually just abiding in a blank state of the alaya then they are wasting their precious human life.

### [No Shamatha, no Dzogchen](#)

In dzogchen teachings you can cultivate shamatha through applying any of the first 7 of the 21 semdzins. These are supports for trekcho if they're necessary for the practitioner. Applying the majority of one's effort to cultivating states of mind based concentration is sutra meditation.

### [No Shamatha, no Dzogchen](#)

He is.

### [Tulku Urgyen Rinpoche had shentong views](#)

Right, it is essential that we understand what we are doing. The idea of "it's beyond concepts", "just rest in awareness" as being sufficient for the path doesn't correspond. If one is going to achieve a state that is truly beyond concepts the details on how to reach that state must be thoroughly explained. Otherwise one just ends up with more concepts that are erroneous and lead to nothing more than wasting one's precious human life. Jigme Lingpa composed entire texts on how to avoid the diversions on the path of the great perfection. Those diversions arise when practitioners don't have sufficient knowledge of the actual meaning of Dzogchen.

### [Tulku Urgyen Rinpoche had shentong views](#)

My recommendation would be to read one of the commentaries on the 11 Vajra Tools of the Dzogchen tantras. Even just knowing the topics themselves is extremely useful and illuminating. It's certainly not "concise and pithy" but getting a copy of Longchenpa's Precious Treasury of Genuine Meaning and using it as a reference and slowly studying over time is a great way to go. And if you have the lung you can read Khenchen Namdro's extensive and brilliant commentary.

### [Tulku Urgyen Rinpoche had shentong views](#)

This would be very good: )

And fortunately possible since they all left brilliant and precise compositions for us to study.

### [Tulku Urgyen Rinpoche had shentong views](#)

See, the words matter. Saying things like "mind is immortal in Vajrayana and Dzogchen, anyone contesting that is simply incorrect" is pretty outrageous without specifying what you are talking about.

### [Tulku Urgyen Rinpoche had shentong views](#)

Sems/mind/the 8 consciousness are not immortal. They are adventitious obscurations. The words actually do matter.

Vidya, jnana, yeshe are beyond being mortal or immortal as those are limited characteristics that should also be understood by knowing what the words actually mean.

### [Tulku Urgyen Rinpoche had shentong views](#)

Take that up with Longchenpa, Vimalamitra, Khyentse Wangpo, Khenpo Ngakchung, Jigme Phutsok, Khenchen Namdrol, Chogyal Namkhai Norbu etc. all pandits AND yogis.

### [Tulku Urgyen Rinpoche had shentong views](#)

That's good.

### [Tulku Urgyen Rinpoche had shentong views](#)

It's 100% incorrect. "Mind to mind" transmission is a reference to the gyalwa gong gyud from Samantabhadra to Garab Dorje. Direct introduction is when a student discovers their own rigpa based on the oral and symbolic instructions from their guru. There is no telepathy whatsoever in dzogchen. The definition of "wang" as telepathy that was cited in that discussion is extremely peculiar.

### [Tulku Urgyen Rinpoche had shentong views](#)

Unfortunately there are plenty of people invoking teachers as a reference to completely mistaken ideas all over the internet. Prominent ongoing discussions on dharmawheel illustrate this. A particular insistence on direct introduction being "telepathic" is a good recent example. Dzogchen terminology is very specific.



### [Tulku Urgyen Rinpoche had shentong views](#)

I'm of the opinion that a great deal of the confusion we see on the internet about dzogchen is directly related to an inadequate explanation of words and meanings.

### [Tulku Urgyen Rinpoche had shentong views](#)

Well, that's cool. I'm not sure what that has to do with Malcolm? The dzogchen teachings are conveyed through words and meanings...according Longchenpa anyway.

### [Tulku Urgyen Rinpoche had shentong views](#)

No, I'm saying that your personal knowledge of the basis is the determining factor for your path and liberation. That knowledge has to be thoroughly conveyed.

### [Is the clear light unconditioned?](#)

No. It's the opposite. Unconditioned here means that it is kadak/original purity/emptiness. Clear light is a iffy translation of osel/prabaswara which refers to emptiness purity.

### [Tulku Urgyen Rinpoche had shentong views](#)

The label "dzogchen" doesn't make something dzogchen. The knowledge of ones own basis and how to take that as the path that is conveyed by the teachings is dzogchen.

### [A concerning result of a Reddit poll: The Dzogchen movement is potentially a ticking time bomb.](#)

This is why people need to receive precise and qualified Dzogchen teachings and not Dzogchen Lite.

### [Tulku Urgyen Rinpoche had shentong views](#)

They deny that it can recognize itself. They talk about "clear light Luminosity" all of the time in their completion stage practices.

### [Tulku Urgyen Rinpoche had shentong views](#)

What's "pure dzogchen"?

### [Tulku Urgyen Rinpoche had shentong views](#)

They aren't even approximations really. They are completely inadequate. This isn't just Malcom's position.

People are completely confused about Dzogchen because they think rigpa is awareness, yeshe is wisdom, and dharmadhatu is basic space. These terms have very precise meanings that need to be explained in detail and context.

### [Tulku Urgyen Rinpoche had shentong views](#)

This is why you should receive qualified Dzogchen teachings that are based on the explanations given by Longchenpa, Vimalamitra, etc with descriptions of what the terms being translated mean. These notions of luminosity, cognizance etc are completely empty, not inherently existing characteristics as gzhan stong asserts.

Gelugpa's are not an exception they just describe it differently by categorizing these potentialities as osel/prabaswara and they don't accept rangrig in the same way other systems do.

### [Tulku Urgyen Rinpoche had shentong views](#)

This isnt gzhan stong though...

### [Tulku Urgyen Rinpoche had shentong views](#)

Thats because "awareness" and "wisdom" are inadequate translations for vidya and jnana. Mind/the 8 consciousnesses don't exist is the Buddha's awakening according to Mahayana, Vajrayana, or Dzogchen either.

### [Tulku Urgyen Rinpoche had shentong views](#)

It's relevant because that's what it is referring to. Anyone can identify as a gzhan stong pa if they wish. None of that matters as long as we don't assert what actual gzhan stong asserts; that ye shes is an inherently existing "thing" with characteristics. Longchenpa, Kongtrul, Mipham etc most certainly reject that notion as is evident in the above quote, Longchenpa's Treasuries, and in Kongtrul's commentary on the Chetsun Nyingtig.

### [Tulku Urgyen Rinpoche had shentong views](#)

The dharmadhatu is the emptiness of all phenomena, including the pristine consciousness (ye shes) that recognizes itself. The basis is kadak and lhundrup nondual, completely empty yet appears; completely free from extremes of existing, not existing, eternalism, nihilism and so on.

### [Tulku Urgyen Rinpoche had shentong views](#)

The second to last is a refutation of the eternalism while the final refutes nihilism. The context is an explanation of the basis in dzogchen Semde.

### [Tulku Urgyen Rinpoche had shentong views](#)

Not that I'm aware of. This section is from a citation translated by Acarya Malcolm Smith.

### [Tulku Urgyen Rinpoche had shentong views](#)

Mipham's commentary on Manjushrimitra's bodhicittabhavanopalasuvannadruta.

### [Tulku Urgyen Rinpoche had shentong views](#)

To add to the fun here is Mipham who is frequently and falsely claimed as being a gzhan stong pa completely refuting gzhan stong and yogacara.

"Likewise, when those nonconceptual, pure pristine consciousnesses that are a stream of limitless roots of utter virtue and the unmistakable dharmadhātu that gives rise to the perceptions of those pristine consciousnesses are analytically investigated, they are not established. In this way, because the basis or cause of that vajra, nonconceptual pristine consciousness, does not exist in the mind, there is also no resultant pristine consciousness. Therefore, since their mutual existence is not established, they become similar in every respect to the nature of the mind that is not established and are the same. The assertion of the Vijñaptivādins that pristine consciousness is ultimate is also not established. The vajra-like pristine consciousness that realizes the dharmadhātu is the pinnacle of all pristine consciousnesses. Since they do not perceive any partiality at all, those pristine consciousnesses are not momentary."

### [Tulku Urgyen Rinpoche had shentong views](#)

Cool but still not zhentong. "Mind" can experience anything because it's basis is yeshe, yeshe is completely free from extremes and originally pure. This is not zhentong.

### [Beginner Meditation and Mantras...](#)

As does Khyentse Wangpo, Sakya Pandita, Adzom Drukpa, Jamgon Kongtrul, Jigme Phuntsok, Khenchen Namdrol and so on. Point being, there are varying methods for reciting mantra.

### [We depend on ancient monasteries to qualify our teachers, but aren't we making our own system of recognizing qualified masters?](#)

We rely on the qualities of our teachers and the instructions found in the tantras for assessing them.

[Is chanting mantras of yidams that we've received empowerments of from our root guru more powerful?](#)

Many people don't understand the purpose and function of abhiseka. Even some lamas who mime giving them.

[Is chanting mantras of yidams that we've received empowerments of from our root guru more powerful?](#)

Empowerment establishes the interdependent relationship between the teacher, student, teaching, lineage, as well as removing obscurations, and establishing the four paths of yoga. Any practice of secret mantra depends entirely upon this. It's a straight forward "yes".

[Is chanting mantras of yidams that we've received empowerments of from our root guru more powerful?](#)

Definitely.

[Further clarifying explanation on Tibetan customs](#)

It is.

[Rangdröl Foundation: Summer Dzogchen Retreat Registration Open June 23 - 25, 2023 on Samantabhadra's Aspiration of Great Power from the Gongpa Zangthal](#)

Hi there. I'll be offering these transmissions and teachings myself. My main gurus are Chogyal Namkhai Norbu, Khenchen Namdrol Rinpoche, Acarya Malcolm Smith, and Dungse Rigdzin Dorje Rinpoche. My guru Dungse Rigdzin Dorje Rinpoche is from whom I have primarily received blessings and permission to teach. He continues to guide all of my activities in this regard.

[\[deleted by user\]](#)

Sometimes, yes. Sometimes, no.

[\[deleted by user\]](#)

No. In fact, the teachings of secret mantra and dzogchen assert the opposite, as did the Buddha. Any sanctions against women from the shravakayana onwards are the product of cultural misogyny and patriarchy alone.

[What is/are your favorite book/s on lojong practice?](#)

He's our generations Khenpo Ngakchung. Truly an extraordinary master. When he gives teachings and empowerments other Rinpoche's come to receive them.

[What is/are your favorite book/s on lojong practice?](#)

Khenchen Namdrols instructions on the 7 lojongs of the Vima Nyingthig in his commentaries on the Chetsun Nyingthig.

[Should I take this Kalachakra Empowerment?](#)

As Zasep is a Shugden practitioner and proponent you most certainly do not want this connection.

[Do we need to stop enjoying video games and movies/shows to make true progress on the path?](#)

You're speaking an honest yet limited truth whilst assuming that it's universal. That's why people disagree. Frankly, you simply don't have enough experience to determine what is and is not distracting for others, let alone "advanced practitioners". There are plenty of lineage masters who enjoy entertainment without becoming distracted or fixated upon the experience of being entertained. This is really not an issue.

[Do we need to stop enjoying video games and movies/shows to make true progress on the path?](#)

Their internet expertise is beyond rebuke!!!

[Do we need to stop enjoying video games and movies/shows to make true progress on the path?](#)

This precept is associated with the sutra and common Mahayana, which is fine but there are different approaches in Vajrayana and Dzogchen. Again, different paths for different dispositions.

[Vasectomies](#)

Yes, it's based on the lunar calendar. You should be able to find Mipham's description of the cycle.



**Do we need to stop enjoying video games and movies/shows to make true progress on the path?**

Sure, for most of us but not if one actually have genuine stability in the recognition of their own vidhya. In that case entertainment is no longer an object of clinging or distraction. Thus the point I made above. Everything can be integrated if one has this knowledge and experience. If that is not an approachable or acceptable path, that is fine as well.

**Do we need to stop enjoying video games and movies/shows to make true progress on the path?**

Not necessarily. But different paths for different dispositions.

**Do we need to stop enjoying video games and movies/shows to make true progress on the path?**

When you really discover the nature of your mind and accomplish stability in that state there is no distinction between pre-meditation, meditation, and post-meditation. Your conduct is fully integrated and there is no need to abandon sense objects. This, of course is not so easy but sense objects and enjoyments are not the problem. Our clinging and distraction is.

**Vasectomies**

No, but a vasectomy wouldn't have any impact on completion stage with characteristics practices. Just don't have the procedure done when your la is in the groin area.

**Karma**

Studying the sections on karma in Patrul's Words of My Perfect Teacher and Jigme Lingpa's Treasury of Precious Qualities will be useful for you.

### [Tsa Lung + Tummo in comparison to Yantra Yoga \(Namkha Norbu\)](#)

The yantra yoga system includes tsa lung, tummo etc. the biggest difference is that in Yantra Yoga system necessarily you don't visualize yourself as a deity.

### [Discontinuing with a Guru and how it affects practice](#)

Oral transmission isn't an initiation/wang and you're always free to move on to a more suitable lama.

### [Is Dzogchen a religion? By Namkhai Norbu Rinpoche](#)

No worries:)

### [Is Dzogchen a religion? By Namkhai Norbu Rinpoche](#)

My side? Nobody's saying anything about sides or superiority. If you want to get into the polemics of why dzogchen asserts itself as the supreme vehicle you can read longchenpas drupta Dzod etc.

### [Is Dzogchen a religion? By Namkhai Norbu Rinpoche](#)

From the perspective of the buddhadharma and dzogchen teachings the other rafts won't reach the shore of complete Buddhahood.

### Is Dzogchen a religion? By Namkhai Norbu Rinpoche

Dzogchen is the nature of the individual so in that regard it is not bound by religious affiliation or dogmas. It's unlikely that a Catholic would "practice" dzogchen but they still have the same nature.

Predicament I'm having. Example: Lama Tsongkhapa and Ju Mipham would both accuse the other's system of being insufficient for enlightenment, but most of us accept both as enlightened.

Tibetan polemics of emptiness aren't really useful for most of us. What is useful are the instructions that help us on the path regardless of lineage affiliation or polemical texts from centuries ago. We don't have to agree with everyone to respect and benefit from their contributions.

Agree or disagree: Khenpo Tsultrim Gyamtso Rinpoche is the best modern day writer on emptiness?

Maybe for shentong-leaning Kagyupas but I'm sure many people from other lineages would have different opinions.

### The Kunzang Monlam and the ground/basis

Studying topic 1 of the 11 Vajra Topics is really the best way to understand the basis.

### [gzhi \(ground/basis\) and zhi \(peace\)](#)

The point of rushen and semdzin is really to bring distracting proliferations to a point of exhaustion so that you can observe the empty clarity of your mind, which is the nature of mind. In that moment of unfabricated consciousness you recognize your nature. If there's no recognition of the presence you have slipped into dullness. If you're grasping and labeling the experience you have slipped back into proliferation. The two diversion's are fairly recognizable so in practice they are actually allies because they indicate when we have returned to distraction. Once you are familiar with rigpa then your thoughts are not a problem because you are now able to skillfully apply the three modes of liberation.

### [gzhi \(ground/basis\) and zhi \(peace\)](#)

Chogyal Namhkai Norbu was very adamant about this particular pitfall as well. People mistakenly claim that a blank state of quiescence is the dharmakaya. One has to understand that such a state is not the great perfection and merely leads to the formless realm at best but likely rebirth as an animal since it is marked by dullness.

### [gzhi \(ground/basis\) and zhi \(peace\)](#)

Sure, the main point is that rigpa is your rigpa, it is the naturally perfected cognizant aspect of the basis; which is in your body. It's not outside, everyone has their own mind stream and thus their own rigpa.

### [gzhi \(ground/basis\) and zhi \(peace\)](#)

Right, the nature of the individual, the basis.

### [gzhi \(ground/basis\) and zhi \(peace\)](#)

I think you're right. He's likely speaking from the perspective of transpersonal psychology rather than asserting a "trans-personal" basis. Transpersonal psychology isn't necessarily asserting some kind of universal consciousness. Transpersonal psychology can definitely be applied to any spiritual system really.

### [gzhi \(ground/basis\) and zhi \(peace\)](#)

I know who he is. Haven't read his books, but if he's presenting Dzogchen as a transpersonal philosophy this is not the Dzogchen of the tantras or his teacher, Chogyal Namkhai Norbu. All anyone has to do to be well-informed that dzogchen isn't a transpersonal philosophy is review the 11 Topics of the tantras.

### [gzhi \(ground/basis\) and zhi \(peace\)](#)

It prevents one from having the erroneous view that rigpa/the basis is transpersonal. Sentient beings and Buddhas have the cognizant capacity of the basis, inanimate objects do not. Many people have the wrong understanding of dzogchen because they don't understand that the basis is the basis of the individual, not some transpersonal creative force or liberating divinity etc. If one has the wrong view they aren't practicing dzogchen at all so it's extremely important that we know the distinction.

### [gzhi \(ground/basis\) and zhi \(peace\)](#)

The nature of gzhi/basis is empty as all phenomena, the dharmadhatu. The basis is cognizant though. Very important distinction in terminology.

### [gzhi \(ground/basis\) and zhi \(peace\)](#)

That's dharmadhatu/choying. Contextually this can be a very important distinction.

### gzhi (ground/basis) and zhi (peace)

Gzhi, the basis is the basis for the arising of the appearances of samsara and nirvana, fundamental nature of the consciousness of sentient beings. Although they sound the same the context is vastly different. The basis in dzogchen teachings is very specific.

### What recent insights have you learned? Something that finally made sense to you?

Who thinks Thigle Gyachen is a vajrasattva practice? It's a Guru Yoga practice of Longchenpa. It's a terma of Jigme Lingpa, and it's anu yoga. As a student of CHNN well I'm acquainted with his presentation of anu yoga practices as a support for dzogchen. He was also very clear that they however are not dzogchen.

### What recent insights have you learned? Something that finally made sense to you?

Those are Maha and Anu Yoga methods. In addition, I'm a lay practitioner and I've received every teaching you mention here. Dzogchen is the teachings connected with the Nyingthig Yabzhi and it really has nothing to do with "mind only" and the kayas are all inclusive path appearances in dzogchen.

### What recent insights have you learned? Something that finally made sense to you?

"Mind-only" Dzogchen?

### What led you to Dzogchen?

Good!

### What led you to Dzogchen?

We'll played:)

### What led you to Dzogchen?

Considering how many people post here with the idea that dzogchen is a transpersonal nondual spirituality that doesn't require a living teacher this isn't all that surprising.

### Padmasambhava texts

Those empowerments are all connected with the Yabzhi so they are qualify one to study those particular texts. For example, Yeshe Lama is a practice manual for the Yabzhi and the Chetsun Nyingthig is directly connected with the Vima Nyingthig and Lama Yangthig. There are empowerments also for each Yabzhi. The gateways are diverse but the essential teachings are the same. Dzogchen is dzogchen so to speak.

### Padmasambhava texts

All of the dzogchen teachings in the terma tradition are rooted in the Yabzhi. Receiving the teachings you mentioned in conjunction with more recent terma is very important for having a comprehensive understanding of dzogchen teachings.

### Would it be helpful to demonstrate powers of practice to get more people involved?

The supreme siddhi is demonstrated. This is all we need.

### **Confusion about the Dharmapala Setrap**

Gelugpas have a slightly complicated relationship with the dharmapala's after Pabhonka. Setrap is a tsen who has samaya with Guru Rinpoche. Some people consider him to be an emanation of Amitabha. They are just differing opinions. As long as those differences aren't used to leverage the agenda that a problematic gyalpo is an awakened being then it's really not a significant issue.

### **Dzogchen Retreat - Mar 17-19 (link in the comments)**

Hi Jaina, whenever you receive empowerment there is samaya. The only practice commitment is to do your best to discover and sustain rigpa and to do your best to observe the samayas connected with dzogchen teachings. You can read about them here:

[https://www.rigpawiki.org/index.php?title=Twenty-seven\\_root\\_samayas](https://www.rigpawiki.org/index.php?title=Twenty-seven_root_samayas)

### **Is astral projection a thing in Tibetan buddhism?**

Haha:) Apparently I got a couple of downvotes from the cittamatrins out there.

### **Dalai Lama Cakrasamvara Empowerment**

You received this empowerment from HHDL so HHDL is your teacher. You're very fortunate.

### **Is astral projection a thing in Tibetan buddhism?**

The closest phenomena would be delog. This is essentially the ability to visit other realms.



### [Is astral projection a thing in Tibetan buddhism?](#)

Delog.

### [Is astral projection a thing in Tibetan buddhism?](#)

By “there’s no outside” are you suggesting that cittamatra is definitive?

### [Questions about Domo Geshe Rimpoche lineage](#)

Nirmanakaya emanations are realized beings manifesting to benefit beings. It’s not an ordinary afflicted transmigration.

### [Questions about Domo Geshe Rimpoche lineage](#)

It’s a claim that the person in question is a nirmanakaya emanation of a realized being.

### [Pornography and the 14 root vows](#)

It’s non virtue but it doesn’t break samaya.

### [shrine isn't technically correct according to Tibetan specifications, but best I could do with limited space.. will it do?](#)

There are detailed explanations on proper shrine arrangements actually.

[shrine isn't technically correct according to Tibetan specifications, but best I could do with limited space.. will it do?](#)

The cat approves.

### [Padmasambhava texts](#)

The Vima Nyingthig also contains the 17 tantras of the Dzogchen Nyingthig that Vimalamitra transmitted in Tibet. Guru Rinpoche is the source of the Khandro Nyingthig, Vimalamitra the Vima Nyingthig.

### [Padmasambhava texts](#)

It's a terma revealed by Karma Lingpa so it's considered canon but the tantras themselves are the primary sources.

### [Padmasambhava texts](#)

Sort of. The collection of texts contained in the Vima Nyingthig would be the primary texts. Padmasambhava transmitted the Khandro Nyingthig to Princess Pematsal as she was passing away in order for it to be revealed later as terma. Longchenpa combined these transmissions in the Nyingthig Yabzhi.

### [Bardo Thodol, Robert Thurman](#)

It's a part of Karma Lingpas terma revelations connected with his cycle of Zhitro practices. It is specifically for practitioners of Zhitro.

[not really sure where to ask this, nonetheless, could you use psychedelics to visit a pure land?](#)

You might have a vision of a pure land but the premise of the Buddha fields is that one takes rebirth there through the power of their aspirations during the bardo of becoming. If you have a vision of a pure land while on psychedelics this may be a lovely experience but you will likely not have made significant progress on the path.

[Leading neuroscientists and Buddhists agree: “Consciousness is everywhere”](#)

The premise of this article is pretty silly. Very few Buddhists or neuroscientists accept panpsychism. When Buddhists assert mind/consciousness/vidya etc is everywhere, all-pervasive and so on it means that it pervades all sentient beings. It doesn't mean that inanimate objects have vidya.

[General Introduction to Dzogchen by Chögyal Namkhai Norbu \(11th Feb 2000, Melbourne\)](#)

After many years being a student of Rinpoche's I got used to his accent but his pronunciation of globe as glob always made me smile.

[Preliminary practice without a guru](#)

You can meet with online teachers and ask questions. There are opportunities to do this. It is quite unusual to be required to do another ngondro.

[Preliminary practice without a guru](#)

Online teachers are real life teachers.

[The Tibetan/Himalayan Buddhists who transmitted Dzogchen to us / The Patriarch masters that have taught our Dzogchen teachers](#)

For Dudjom Rinpoche the list is probably quite long. Any Dudjom Tersar lama teaching dzogchen along with Khenpo Sonam Lopon Orgyen Tenzin etc.

Same for Dilgo Khyentse; Shechen Rabjam, Dzongsar Khyentse, Dzigar Kongtrul, Khenchen Namdrol.

Taklung Tsetrul; Tulku Dakpa, Acharya Malcolm.

[The Tibetan/Himalayan Buddhists who transmitted Dzogchen to us / The Patriarch masters that have taught our Dzogchen teachers](#)

Dudjom Rinpoche Jigdral Yeshe Dorje, Dilgo Khyentse, Khyentse Chokyi Lodro, Nyoshul Khen, Khenchen Palden Sherab, Taklung Tsetrul etc.

[I found this book by Longchenpa, translated by Keith. Natural Perfection. It is lit](#)

I edited this volume. Getting Keith to even approach rendering these verses in a cohesive and accurate manner was extremely difficult.

[The Gelougpa: realists or idealists?](#)

The Gelugpas and Candrakirti are both madhyamika's. Neither reject conventional phenomena. You're conflating yogacara with madhyamika; a common notion on Reddit.

[\[deleted by user\]](#)

Not sure who he is but he doesn't understand dzogchen at all.

[Stanford's Ho Center for Buddhist Studies John D. Dunne: "Between Life and Death: Understanding Tukdam"](#)

Your knowledge of terms and concepts will develop over time. You're welcome.

[Stanford's Ho Center for Buddhist Studies John D. Dunne: "Between Life and Death: Understanding Tukdam"](#)

Because they directly liberate when the luminosity/osal dawns at the moment of death through their familiarity with trekcho or as soon as the appearances of the bardo of dharmata dawn they are recognized due to diligence in thogal.

[Dzongskar Khyentse Rinpoche on "Tulku Business" A video uploaded on 8/20/2020](#)

There's also interestingly the example of the perfect tulku of both Tertön Sogyal and Mipham; Khenpo Jigme Phuntsok.

[Montana, please explain: Favorite sauce for each U.S. State](#)

Nobody likes ketchup as much as this graphic suggests. It's humiliated tomatoes, nothing more.

[Will H.H. the Dalai Lama give the Kalachakra initiation again?](#)

Not really these days.

### [Will H.H. the Dalai Lama give the Kalachakra initiation again?](#)

Sakyapas were transmitting the Kalacakra before the Jonang lineage was founded...by a Sakyapa so the “og” lineage in Tibet is actually Sakya.

### [Where to shop Zanba\(རྩམ་པ་\) NYC ?](#)

I'm sure there's dozens of markets in NYC that sell barley flour. Try health food stores. I'm sure you'll find some.

### [Where to shop Zanba\(རྩམ་པ་\) NYC ?](#)

rtsam pa is is roasted barley flour. You can make it yourself so really anywhere you can get barley.

### [Can an awakened yogi bring someone back from the dead?](#)

Maybe. I'm sure the capacity of realized beings is outside of our limited perceptions at the moment.

### [Can an awakened yogi bring someone back from the dead?](#)

I suppose if you can transfer the consciousness that's a form of resurrection.

### [Can an awakened yogi bring someone back from the dead?](#)

I'm only seeing the criteria of abicarya there, not resurrection. The object of the rite is transferred, not resurrected.

### Can an awakened yogi bring someone back from the dead?

Guru Rinpoche was able to briefly restore the consciousness of Princess Pemasal in order to give her the Khandro Nyingthig but even then she died shortly afterwards.

### Bodhisattvas and War

He was also very young at the time.

### Watering of eyes during the development of 'forceful ' Zhine

There's absolutely no reason not to blink while doing this practice.

### If you take initiations with a lama are you necessarily bound to their (eventual) reincarnations?

No. Not necessarily.

### Caffeine

Buddhists have a long history of caffeine use. Each person has to work with their own condition.

### [deleted by user]

Your guru(s) are who you receive the three kindnesses from. A root guru bestows all three. The three kindnesses are wang, lung, and tri. Refuge ≠ guru and you do have to at least have some kind of a connection.

[i notice that devotion to the lineage and guru produces even stronger compassion than practices like lojong](#)

If you actually have direct experiential knowledge of the basis ones love and compassion for sentient beings naturally arises rather than being contrived, fabricated, etc. Since Guru Yoga is the supreme method for removing obstacles to that recognition, yes, 100%.

### [Beginning Guru Yoga](#)

It's very difficult to develop faith and trust when you aren't given helpful information.

### [Beginning Guru Yoga](#)

Hopefully you get the guidance you're looking for.

### [Beginning Guru Yoga](#)

That answer just doesn't make sense. Just reciting something in a language you don't understand might accumulate virtue but it's not really very useful if you don't know the why, what, and how of what you're doing. Honestly, the GDG can be sufficiently explained in a single teaching session. It's not complicated and you very likely have the capacity to understand it.

### [Beginning Guru Yoga](#)

Here's a commentary. I don't really understand why your teacher isn't explaining it to you.

<https://www.lamayeshe.com/article/lama-tsongkhapa-guru-yoga-ganden-lha-gyama>



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That's not actually true.

[Can I start directly with Dzogchen through online retreats?](#)

Yes. As long as you receive proper transmission there's no problem.

[Beginning Guru Yoga](#)

Guru yoga is the essence of secret mantra and should be explained precisely. Are you practicing Ganden Lha Gyema? The guru yoga practice of Tsongkhapa? There are many translations of this practice. I've done two retreats of this practice myself and it is not difficult to understand with proper explanation.

[Online empowerment](#)

The rationale that my own gurus have presented is that if it's an empowerment that requires physical substances be given to the disciples, it must be in person. Dönwang and other forms that do not require substances are fine. Empowerment via recording is of course not possible but there are even some who claim it is.

[Should I Attend the Chakrasamvara empowerment by dalai lama in march 2023](#)

Refuge is included in the empowerment.

[Online empowerment](#)

Which "high lamas" might this be?

### [many people seem overly pessimistic about enlightenment](#)

Practitioner's should rely upon the primary scriptures of their tradition and develop confidence through practice. For example, the Dzogchen Nyingthig tantras and their commentaries clearly state that once one has entered that path in a qualified way they will attain Buddhahood in this lifetime, the bardo, or a nirmanakaya pure realm. It actually contradicts the teachings for a practitioner of the great perfection to then adopt an attitude that lacks confidence in one's own capacity.

### [Lost interest in all other practices but one](#)

Since the Kunzang Monlam is a complete teaching you're fine with focusing on it.

### [Online empowerment](#)

Most excellent.

### [Is there any school of Tibetan Buddhism compatible with the position that some things are mind independent?](#)

It's just a reference to the objects of perception.

### [Online empowerment](#)

Most of HHDLs online empowerments are not Anutarayogatantra so you may have to wait for another opportunity.

**Is there any school of Tibetan Buddhism compatible with the position that some things are mind independent?**

Yes, since there are people who claim that the domain of objectivity/objective phenomena are mind only and then incorrectly assert that as the view of prasangika and particularly dzogchen. Other than that we don't have to worry about analyzing objective phenomenon because we know they are illusory since they are based upon the ignorant perceptions of the afflicted consciousness of sentient beings. Thus their appearance is unborn.

**Is there any school of Tibetan Buddhism compatible with the position that some things are mind independent?**

His logic is sound in that it's essentially a refutation of the assertion that dzogchen is some kind of crypto-yogacara; which it most certainly is not. If apparent objects were exclusively mental phenomena then rocks etc would be mind and thus the absurdity of the examples he used. This becomes even more ridiculous when the position is also gzhan stong. There's more to the argument in the cited text. He also strongly refutes these viewpoints in the 8th chapter of his auto commentary on the Choying Dzod. People can of course believe what they want (no matter how ridiculous). This is why Tibetans have been arguing about madhyamika for centuries.

**Is there any school of Tibetan Buddhism compatible with the position that some things are mind independent?**

Yes, mind/sems refers to the 8 consciousnesses; the sense consciousness and cognitive factors. In order for an object to appear there must be a consciousness that perceives it. Otherwise it doesn't appear. Thus objects appear based upon the mind but are not mind itself.

[Is there any school of Tibetan Buddhism compatible with the position that some things are mind independent?](#)

And the worlds foremost living expert on Longchenpa's works.

"The Prāsangika School of the Madhyamika, as well as the Great Perfection, hold the view that objective appearances, the domain of objectivity, are not the product of the mind. Objective appearances originate based on the mind and emerge in dependence upon the workings of the mind, but are not the appearances of the mind. This is different from other assertions that objective appearances are the domain of the mind" -Khenchen Namdrol Rinpoche

[Is there any school of Tibetan Buddhism compatible with the position that some things are mind independent?](#)

Here's Longchenpa definitively refuting the "mind-only" assertions.

"These days common fools blurt things like, "appearances are ones mind, appearances are the dharmakaya, and wisdom is the mind. Such lunatics will blurt whatever comes to mind, such as a madman saying "my head is my butt, fire is water, and darkness is light." These ignorant idiots are even more self-consumed than actual madmen!

If appearances are mind, then it follows that mind would have color and the like. It would ensue that, even though being physically absent, the mind would have to be where one previously was since those appearances would continue to exist. It would further entail that, when there is one birth everything would be born along with that and, with one death, all else would die. When a million people see a vase, then all of their minds would be seeing the same thing; so it would follow that all beings' minds would be one and the same. Since all phenomena appear in the domain of the buddhas wisdom omniscience, it would follow that this buddha would dwell in confusion since he or she would be the product of a sentient beings mind. This position would also entail that appearances would change in a single instant just as the mind does. These and other points would be implicated."

--Longchenpa Tsig Don Dzod p 137-139

**Is there any school of Tibetan Buddhism compatible with the position that some things are mind independent?**

This is essentially the beef everyone has with Tsongkhapa. He makes unnecessary arguments about pramana and conventional objects. We can easily recognize that they appear but are by nature unborn etc. we don't really have to debate how they function, their validity and so on. People then claim he reifies the conventional, which he doesn't actually do.

**Is there any school of Tibetan Buddhism compatible with the position that some things are mind independent?**

You did pretty good at the end there;)

**Is there any school of Tibetan Buddhism compatible with the position that some things are mind independent?**

Nice, you just skillfully and successfully avoided the extreme of denying objective relative phenomena;)

**Is there any school of Tibetan Buddhism compatible with the position that some things are mind independent?**

But there's no relative objective phenomena that makes up what we label as a rock outside of the mind? You can't really have both. If the rock is only mind, it's inevitably a part of mind and thus is not other than mind, which implies sentience. This is one of the many problems with the denial of external phenomena. That and our lives would be sooooo weird.

**Is there any school of Tibetan Buddhism compatible with the position that some things are mind independent?**

He may have said things such as this but he would also clarify that he is speaking specifically about the mental phenomena of a sentient being, not relative objects like rocks etc. As I mentioned before inanimate objects and sentient beings are non-dual in the dharmadhatu, that is, they are both empty yet one has consciousness. This is a really important distinction, otherwise we go around thinking that rocks and turds are rigpa.

**Is there any school of Tibetan Buddhism compatible with the position that some things are mind independent?**

So are you denying wholesale that there are non-mental phenomena? I'm not trying to be a dick with that question. It's really the salient point of the disagreement, which by the way is not anything other than that;)

**Is there any school of Tibetan Buddhism compatible with the position that some things are mind independent?**

You really just have it kind of backwards. It's more like, other than a small group of Kagyupa's nobody in TB denies relative phenomena.

**Is there any school of Tibetan Buddhism compatible with the position that some things are mind independent?**

"In Dzogchen we don't deny relative phenomena." Malcolm Smith x 100

This is in line with Longchenpa, Vimalamitra, Khenchen Namdrol and on and on.

Im sure you can find many threads on dharmawheel in which he clarifies this further.

**Is there any school of Tibetan Buddhism compatible with the position that some things are mind independent?**

It is simply incorrect. Nagarjuna, Candrakirti, Aryadeva, none of them denied the empty conventional. It's actually a great compliment to Gelugpas to say it is only them. Which isn't a bad thing.

**Is there any school of Tibetan Buddhism compatible with the position that some things are mind independent?**

Well, whatever the case. Please dispel this notion that Gelugpa's are the only people who don't deny relative empty phenomena. It is 100% false.

**Is there any school of Tibetan Buddhism compatible with the position that some things are mind independent?**

Longchenpa is very clear on this distinction in the Tsig Don Dzod. Page 137-139. It would be illuminating if you had the chance to show him that passage and get an upadesa on it from him. I'd place a wager that you would no longer have this idea about cittamantra etc. as being the meaning of Mahamudra and Dzogchen when you see statements like, "all phenomena are based on the mind" etc.

**Is there any school of Tibetan Buddhism compatible with the position that some things are mind independent?**

Since Rinpoche is well versed in madhyamika and the writings of Longchenpa hopefully you will get a clear answer. I assure you, he is not a cittamantrin nor does he deny relative objective phenomena as being other than purely mental.

[Is there any school of Tibetan Buddhism compatible with the position that some things are mind independent?](#)

Well, you could be reading outdated translations, which is quite likely and thus not getting the actual meaning of "all phenomena are created by mind" or you are legitimately receiving teachings that are based on yogacara, which I find extremely unlikely based on who your teachers are.

[Is there any school of Tibetan Buddhism compatible with the position that some things are mind independent?](#)

Because you are not a rock nor is the rock you. The nominal label and appearance of a rock is dependent upon consciousness but that doesn't mean that the interdependent causes of the matter of the rock are merely mental phenomena as well. That would be, well, ridiculous.

[Is there any school of Tibetan Buddhism compatible with the position that some things are mind independent?](#)

A rock is not rangrig since it is inanimate. The mind and objects are non-dual in the dharmadhatu, they are both empty yet one has awareness.

[Is there any school of Tibetan Buddhism compatible with the position that some things are mind independent?](#)

Just because all phenomena are illusory doesn't mean all phenomena are mind.

[Is there any school of Tibetan Buddhism compatible with the position that some things are mind independent?](#)

Ultimately of course but that in no way denies phenomena that are not mind.



**Is there any school of Tibetan Buddhism compatible with the position that some things are mind independent?**

If you think Kyle is a cittamatrín who denies empty relative phenomena I would love to hear his response to such a claim.

**Is there any school of Tibetan Buddhism compatible with the position that some things are mind independent?**

This is an extremely rare philosophical opinion in TB. To claim that TB reject objective phenomena in any significant cohort is completely false. Shentong and cittamatra have been refuted by pandits of all four lineages for centuries. The idea that not denying objects is somehow exclusive to Gelugpas is completely false.

**Is there any school of Tibetan Buddhism compatible with the position that some things are mind independent?**

Every single lineage of TB accepts phenomena that are not merely mental. TB is not cittamatra.

**Is there any school of Tibetan Buddhism compatible with the position that some things are mind independent?**

No, it is not the Gelug view in any exclusive sense whatsoever. This is basic madhyamika and is nearly universally accepted.

**Is there any school of Tibetan Buddhism compatible with the position that some things are mind independent?**

Thus, “serious”.

### [Is there any school of Tibetan Buddhism compatible with the position that some things are mind independent?](#)

Since the prevailing philosophical view of TB schools is Madhyamika you'll be hard pressed to find a serious practitioner of any lineage denying empty conventional objects.

### [What does empowerment imply?](#)

Abhiseka, empowerment establishes the interdependent connection between the teacher, teaching, the disciple and lineage transmission. This connection is the ripening factor of the three vajras; awakened body, speech, and mind, within the disciple. It is the root of Vajrayana practice and establishes the view, meditation, and conduct of secret mantra. There are many different kinds of empowerments that correspond with different categories of yoga.

### [Security Item or Mantra for Beginner](#)

Get a quality Bodhi seed mala. You'll use it for life.

### [What's the best thing to gift a Buddhist?](#)

Your own liberation.

### [Why am I tired after doing Tsa Lung?](#)

Most written practice manuals are intended to be used as a supplement to the instructions one receives from their teacher (s). I'm not a student of TW so I have no idea what motivated the composition in this case but tsalung is not a practice one just picks up from a book. Learning tsalung from a book would be like learning jiu jitsu from a book. You might have a general idea but you'll get tapped out right away in your first sparring session.

### [Why a hipster, vegan, green tech economy is not sustainable | Environment](#)

Sustainability isn't sustainable. The entire notion of sustainable is based on the idea that our current way of living should be sustained. We need a far more systemic shift if a complete environmental disaster is to be averted.

### [Why am I tired after doing Tsa Lung?](#)

It means you're doing it incorrectly because you haven't actually received instructions and are therefore making yourself sick. The most helpful advice is to stop doing these practices until you have the opportunity to receive training in them. Practice what you've been taught and everything will be fine.

### [Why am I tired after doing Tsa Lung?](#)

Because you're giving yourself a vata disorder by practicing tsalung from a book.

### [Question about Tara Practice](#)

These restrictions apply to outer tantra. If you receive an inner tantra Tara Empowerment these restrictions do not apply.

### [Longchenpa in iconography](#)

It's associated with being beyond birth, old age, sickness, and death. It's also a symbol of the zhonnu bumpai ku. The youthful vase kaya/one's own originally perfect vidya.

### Masturbation, oral and anal sex

Not really.

### Do Tibetans practice Sokushinbutsu as well?

There are a couple of archeological records of “mummified” practitioners in the Himalayas. There’s a documentary that analyzes one case but I’m blanking on the title. Here’s another example however. <https://www.bbc.com/news/world-asia-31125338.amp>

### Do Tibetans practice Sokushinbutsu as well?

It’s very uncommon but mummification has occurred in Himalayan Buddhist traditions.

### Great female teachers (still alive)

Mindrolling Khandro Rinpoche is an extraordinary lama.

### Top Dzogchen Terms To Know To Jump Start Learning

Yup, Buddhahood in this Life is by far the most useful book for learning what dzogchen terminology actually means.

### Bread \*does not exist\*. What do you do with this?

Feed it to my dog because that’s all it’s good for anyway.

### [Waking up app for Dzogchen practice](#)

Dzogchen teachings and transmission are necessary to practice Dzogchen.

### [Why is the "idea" of Dzogchen so much more popular than Mahamudra, even among those who know little about either?](#)

[https://www.rigpawiki.org/index.php?title=Four\\_yogas](https://www.rigpawiki.org/index.php?title=Four_yogas)

They are described a bit differently in Semde but are essentially the same in meaning.

### [Milarepa's Sadhana???](#)

Mila was a practitioner of Anutarayogatantra, Kagyu Mahamudra, as well as Dzogchen Semde and Longde (as is the actual depiction in most iconography). He most certainly practiced tummo as this is a central aspect of Indian and Tibetan tantric systems both Hindu and Buddhist and was a significant part of the spiritual milieu of the time. All of these practices can be found today although Longde is quite rare.

### [Why is the "idea" of Dzogchen so much more popular than Mahamudra, even among those who know little about either?](#)

The Ganden version is really the same again here but they definitely don't except the inevitability tantric elements as being Mahamudra. Sutra Mahamudra is really a Kagyu thing.

### [Why is the "idea" of Dzogchen so much more popular than Mahamudra, even among those who know little about either?](#)

It's a bit confusing because Gelug/Kagyu Mahamudra is really the same but Sakya Mahamudra is different in that it's the perfect union of kyerim and dzogrim rather than the four yogas. To further complicate things Gelugpas practice both.

**Why is the "idea" of Dzogchen so much more popular than Mahamudra, even among those who know little about either?**

“Most of the major Nyingma teachers are also Kagyu.” This isn’t actually true. The lineage held by Tulku Ugyens sons is actually pretty unique in this regard. In fact many Nyingmapas are more closely affiliated with Sakya through Khyentse Wangpo.

**Why is the "idea" of Dzogchen so much more popular than Mahamudra, even among those who know little about either?**

The system of the four yogas is the same.

**Why is the "idea" of Dzogchen so much more popular than Mahamudra, even among those who know little about either?**

Dzogchen Semde and Kagyu Mahamudra are essentially the same and one can certainly practice the upadesa class alongside Mahamudra.

**Why is the "idea" of Dzogchen so much more popular than Mahamudra, even among those who know little about either?**

This is because Dzogchen is really beyond lineage affiliation and has it’s own preliminaries.

**Why is the "idea" of Dzogchen so much more popular than Mahamudra, even among those who know little about either?**

They are far more distinct systems than people realize. The similarities are really more specific to Kagyu/Gelug Mahamudra as it was formulated by Gampopa and Dzogchen Semde. The way Dzogchen is taught and applied in terms of base, path, and result is unique to the Dzogchen tantras and contains significant differences from the Sarma tantras.

[\[deleted by user\]](#)

This is no problem unless you intended for the counters to be a standing for your vajra and bell samaya.

### [Would the Tibetan Buddhist Dharma have come to the West without the Chinese takeover of Tibet?](#)

Globalization would have eventually forced Tibet to open their borders. The invasion triggered a forced diaspora that we are the beneficiaries of.

### [The qualities of a Buddha can't be dependently arisen: otherwise they'd be compounded and subject to change](#)

People take disagreements personally because they're attached to being right and so on. It's useful to share differing views and I too enjoy our interactions here.

### [The qualities of a Buddha can't be dependently arisen: otherwise they'd be compounded and subject to change](#)

You should study Chandrakirti, along with Longchenpa and Vimalamitra's commentaries on the Nyingthig tantras. Shentong is completely untenable as a Buddhist philosophical position and has thus been refuted repeatedly by masters from all lineages other than Jonang and a handful of Kagyupas. The kayas and yeshes are originally perfected in the basis as potentiality, they are not inherently existing in the basis. See topic 1 of the 11 Vajra Topics of the Dzogchen tantras to thoroughly dispel the idea that the basis is other than kadag/original purity/Shunyata. There are 7 arguments that directly refute the idea of Shentong as well as other mistaken views as being the view of the great perfection. This is why Longchenpa and Khenchen Namdrol assert that the view of Dzogchen from a philosophical perspective is the same as prasangika. If one is to understand the dzogchen teachings it is absolutely crucial that they understand the basis/topic 1.

### "Gender is an illusion"

"Gender is an illusion" is something men who don't understand the teachings and are fragile about their own gender identity say.

### Decisions

Nothing. Same as in a world with fries.

### "Don't think" vs trekchod

Here we would apply other methods that support trekcho. Shamatha, guru yoga, semdzins, rushen, pranayama and so on.

### "Don't think" vs trekchod

Correct. "Thoughts do not harm rigpa, not having thoughts does not benefit rigpa." - Lerab Lingpa

If one is distracted by thoughts and concepts then this is a circumstance that is alleviated through methods but eventually a dzogchen practitioner recognizes that thoughts etc are the tsal of rigpa generated by karma vayu.

### Going to Hell!

You're fine. Acknowledge it as a mistake. Get the transmission for the mantras you wish to practice in the future.



### What is it with you?

The extraordinary kindness of my gurus.

### Going to Hell!

This quote is being taken wildly out of context. Reciting a mantra without empowerment is a relatively minor mistake that can easily be remedied.

### Going to Hell!

This is ridiculous. Who told you this?

Does anyone know about any software or app that can transcribe tibetan audio to tibetan text? I could not find any helpful solutions. If anyone knows something, please help me. Thankyou!!

This would be extremely difficult to develop.

[deleted by user]

Yes, he's already published several and will eventually complete them all. The volumes are published by Wisdom. They're excellent.

[deleted by user]

He's already deep into the commentary. It won't be much longer.

[\[deleted by user\]](#)

Not yet but it along with Vimalamitra's commentary is next in the Wisdom/Acarya Malcolm Smith 17 Tantras translation project.

[\[deleted by user\]](#)

Vimalamitras Drel tig chenmo, Yeshe Lama, Longchenpas Tsig don dzod, Dronma Barwai gyud, Chetsun Nyingthig said it's associated commentaries, Rigpa Rangshar, Dra Thalgyur

[Emanations](#)

It means that they are either a nirmanakaya or that they have the qualities of the deity or previous master.

[Looking to establish a dzogchen practice in Nepal](#)

Khenchen Namdrol Rinpoche lives in Nepal. Hes arguably the most qualified Dzogchen teacher alive today. Some of the other teachers mentioned here are students of his. He has students from all over the world. If you have an opportunity to meet him and receive any kind of teaching it's not an opportunity to miss.

[Clear usage of phrase "perfect view"?](#)

What text? What context?

### [Worst Ripening Experiences](#)

What kind of symptoms are displayed? What are the current lifestyle habits? What's the dosha of the person in question? Details are required to address this in a meaningful way.

### [Can you get transmission from recorded video? How do you know if you "got it"?](#)

It's very easy to receive wang, lung, and tri live online (or in person) these days. There's really no reason to think that you can rely on a recording. The entire subject is quite arbitrary.

### [\[deleted by user\]](#)

Thanks for voicing this accurately and succinctly.

### [are people who die with dementia screwed in the bardo?](#)

It's also correct.

### [are people who die with dementia screwed in the bardo?](#)

No. Dementia is a physical ailment. This has nothing to do with the appearances of the bardo of dharmata, becoming, or the time of death.

### [I just participated in a 5 day long Buddhist event in Bhutan, as the only foreigner. AMA](#)

That's a wonderful practice to receive. It's a complete cycle, from ngondro to thogal. Congratulations.

### Overcome emotions

Guru Yoga is the main practice for overcoming obstacles to the path, accomplishing the two accumulations, purification and restoring samaya. We have to truly understand the purpose of Guru Yoga and establish confidence in our own practice. Through this method we will no longer be as disturbed by our emotional states.

### How to reconcile different versions of the 9 Purification Breaths practice?

The channel's etc are phenomena of jnana. So relative explanations of color and position are, well, relative. You do the practice as it works for you based upon the instructions you have received.

### [deleted by user]

The earliest hathayoga pranayama text, the Amritasiddhi is attributed to Mahasiddha Virupa. These practices are also preserved in Yantra Yoga of Vairocana, the Dzogchen Tantras. These practices are very much a part of modern Vajrayana.

### So these people exist

This is the kind of person that begs for a vaccine when it's too late.

### Can someone help me with this quite?

Wallace places a lot of emphasis on shamatha as a preliminary which is likely a product of his Gelugpa training. This is a totally reasonable position to take in most circumstances and is definitely his prerogative when it comes to training his own students.

[I signed up for a tummo retreat online with Tenzin Wangyal Rinpoche, had a question](#)

There are Hathayoga practices that are the same as tummo in method that don't require empowerment. So it's really not that unusual. Tibetan Buddhists tend to be more strict about these things.

[I signed up for a tummo retreat online with Tenzin Wangyal Rinpoche, had a question](#)

There isn't really any issue in that regard. Modern Bon is essentially a Buddhist path in that it's teaching's represent the awaking of a Buddha. You wouldn't be violating your vows.

[I signed up for a tummo retreat online with Tenzin Wangyal Rinpoche, had a question](#)

If you aren't comfortable receiving a Bon empowerment it's probably a good indication that doing Bon practices that are equivalent to the inner tantras might not be your cup of tea.

[I signed up for a tummo retreat online with Tenzin Wangyal Rinpoche, had a question](#)

You're comfortable with practicing dzogrim in a Bon system but uncomfortable with kyrerim in a Bon context?

[I have serious feelinge of dislike for someone I received online Vajrayana transmissions with...](#)

What kind of transmissions did you receive with them?

[Gorampa on Establishing Perception-Independent Reality](#)

Sweet. I can finally get some sleep knowing that we cleared this up;)

### [Gorampa on Establishing Perception-Independent Reality](#)

It's pretty clear, no? Neither the mental phenomena nor external objective appearance inherently exist and yet they appear and are not one and the same.

[I've just lost my uncle. My cousin just sent me a tattoo she got of her dad. I really don't know how to tell her...](#)

That's an easy fix for a better tattoo artist.

### [Resource for Tibetan Buddhist Thangka Art](#)

<https://www.himalayanart.org/>

[Why is my mind creating so much resistance and fear to doing self-guided retreat for the next 2 days?](#)

The 2-5 days of retreat are often the most difficult.

### [Nirvana from a Mahayana perspective](#)

Jnana isn't a thing, nor is it not. It's completely beyond extremes. Sentient beings are the naturally perfected appearance of originally pure emptiness. Our friend above seems to think that realization is akin to turning into a corpse.

### [Resource I found for Vajrayana!](#)

It would appear that some liberties were taken. Totally unnecessary as well. There's no reason to make the claim that Rinpoche authorized them to do anything in the first place.

[\[deleted by user\]](#)

Even the tantras themselves proclaim which Buddha is teaching. If the tantras aren't concerned with conventional notions of human-centric history we're probably okay letting it go as well.

[\[deleted by user\]](#)

The tantras are taught by a Buddha and compiled. Just because it's questionable that Shakyamuni taught them doesn't really matter too much.

[Resource I found for Vajrayana!](#)

An excerpt of an email was shared on dharmawheel and it would appear that a targeted question was asked of Rinpoche that drew this specific response. It appears that this person asked Rinpoche a general question about the prerequisites to give empowerment etc and confirmed the practical qualifications. It doesn't appear that Rinpoche "authorized" this person to give empowerments related with his transmission or in any specific context.

[Resource I found for Vajrayana!](#)

No idea. The previously referenced dharmawheel thread kind of says it all.

[Damn. Even AI Doesn't Give the Pointing Out Instructions](#)

AI has a better understanding of Dzogchen than some Dzogchen teachers.

[\[deleted by user\]](#)

Yes, it's a very good book. If you're genuinely interested in the dzogchen teachings you should eventually participate in receiving teachings in real time with someone who takes the transmission seriously.

[I was curious if other people's practice involves frequently cycling between Hinayana, Mahayana, and Vajrayana](#)

As long as you acknowledge and confess it no harm done. We're practicing the path as afflicted sentient beings. We're going to make many mistakes and we can repair those mistakes as sincere practitioners.

[I was curious if other people's practice involves frequently cycling between Hinayana, Mahayana, and Vajrayana](#)

Right, if you are practicing in a genuine way you recognize when your afflictions require another method/antidote. For example, as dzogchen practitioners we never denigrate the other yanas. Not only would it be a samaya breach to do so but it would also be a limitation that could potentially hinder one's path.

[I was curious if other people's practice involves frequently cycling between Hinayana, Mahayana, and Vajrayana](#)

Each yana subsumes the meaning of the previous. So, for example if you truly understand Ati Yoga you're practicing the 8 previous yanas simultaneously. Same goes for Anutarayogatantra.



[\[deleted by user\]](#)

Friendly note to whoever keeps reporting any and all Gelug oriented posts. Scroll on. Reporting Gelugpa material as “sectarian” is the epitome of sectarianism.

[How do i practice the lojong slogans?](#)

You do the contemplations as described in the commentary.

<https://www.lotsawahouse.org/tibetan-masters/gyalse-thogme-zangpo/commentary-on-seven-points-mind-training>

[question about emptiness](#)

A heavy dose of yogacara with a sprinkling of shentong.

[has anyone received empowerment from lama glenn mullin](#)

There's no such thing as empowerment without samaya. He may not require practice commitments but samaya is always given.

[\[deleted by user\]](#)

That's some salesmanship right there:) It's just a bone mala. They're typically used for wrathful practices but aren't very practical. They can smell terrible, get greasy, and don't hold up to regular use very well.

[if someone has empowerment into vajrayogini is self empowerment into the 11 yogas of vajrayogini all thats needed](#)

You can only do the Naro Khacho self initiation. Self-empowerment only applies to the practice you already received.

[Hi I'm new to Dzogchen and I have a weird question](#)

The dzogchen tantras and their commentaries explain death, the bardos, and rebirth in detail.

[What do you think this is?](#)

This is clearly some guy sitting outside in the dark on a cool misty evening.

[Question about Lam Lha](#)

They're both correct. Chammo Lam Lha is a Bön worldly guardian of travelers.

[I've begun studying and practicing the teachings of Bon master Tenzin Wangyal Rinpoche. Why is it so similar to Buddhism?](#)

Yup, Drung, Deu, and Bön.

[I've begun studying and practicing the teachings of Bon master Tenzin Wangyal Rinpoche. Why is it so similar to Buddhism?](#)

Modern Bon is essentially another lineage of Buddhism. Chogyal Namkhai Norbu's writings on early Bon clearly explain this evolution.

#### Clarification on a quote from Patrul Rinpoche

Disagreement over an aspect of a book/ interpretation is far from derision and defamation.

#### Clarification on a quote from Patrul Rinpoche

I'd rather not name names but a senior Nyingma lama so it definitely isn't a sectarian issue.

#### Clarification on a quote from Patrul Rinpoche

This is a significantly different approach.

#### Clarification on a quote from Patrul Rinpoche

I worked on this first volume and when I shared it with a very kind lama/Rinpoche I know for an endorsement of the book he said that he could not because Wallace's interpretation of shamatha vis a vis dzogchen was incorrect.

#### Clarification on a quote from Patrul Rinpoche

This is a different structure and application of the metaphors. Cherdrol here is the same as shardrol. The more accustomed to recognizing the minds appearances as being rigpa itself the more "swiftly" they are liberated via the three (sometimes four) methods.

### [Clarification on a quote from Patrul Rinpoche](#)

To simply notice a thought would be to just be mindful that they are occurring. If they aren't liberated they are simply proliferating and being recognized. This doesn't really accomplish much. If you're practicing the three methods of liberation you are directly recognizing that the thoughts and appearances in your mind are the potentiality (tsal) of rigpa and are directly liberated in that very nature that has always been liberated. If you're abiding in rigpa this occurs naturally and without effort, in the beginning it takes practice, beginning with shardrol, recognizing the appearances/thoughts directly and noticing that they are none other than rigpa itself.

### [Clarification on a quote from Patrul Rinpoche](#)

Yes, those analogies correspond to shardrol, rangdrol, and yedrol. There's no harm with any of them because the thoughts are liberated directly with each method. If none of them are applied we are simply seeing concepts without liberating them in rigpai yeshe.

### [Clarification on a quote from Patrul Rinpoche](#)

He's talking about the three methods of liberation. This is a crucial part of Trekcho practice. The thoughts have to be liberated via the three methods of liberation, not merely noticed with mindfulness.

### [Taranatha on the Heart Sutra](#)

The Gelug lineage is more of a Mahayana reformation movement so the tantras they reference (sarma) are the same as Kagyu and Sakya with different emphasis. Their approach to madhyamika is more strict and scholastic than most Kagyupas for sure but doesn't really differ much in terms of the main points from Sakyapas and most Nyingmapas.

### [Taranatha on the Heart Sutra](#)

They don't usually do pointing out outside of more formal empowerments as far as I know but the meaning and practice is the same.

### [I have a question about Rigpa](#)

This is the point in the conversation that isn't appropriate for Reddit. Those instructions come after empowerment and instructions from a guru.

### [I have a question about Rigpa](#)

Guru Yoga and rushen are the practices to recognize and stabilize.

### [I have a question about Rigpa](#)

Guru Yoga and rushen are the primary methods we employ on the path to stabilize the recognition of rigpa, after that one practices trekcho and thogal. This is all practiced simultaneously as well once one has established stability in their recognition.

### [I have a question about Rigpa](#)

They can although it's much more likely to happen during practice after empowerment etc. and non duality is quite specific in dzogchen and shouldn't be confused with non Buddhist systems like Advaita.

### [I have a question about Rigpa](#)

One receives empowerment, direct introduction, pointing out instructions from their lama and then we apply various methods like guru yoga and rushen to clarify the experience of rigpa until one is free of any doubts and eventually becomes confident in their own liberation.

### [I have a question about Rigpa](#)

Rigpa is buddhanature, as it abides in each sentient being, it is also one's own direct experiential knowledge of that nature. There are many definitions for rigpa based on context but typically we are referring to the pristine consciousness of the basis that knows itself. Rigpa is the basis, path, and the fruition.

### [Taranatha on the Heart Sutra](#)

They emphasize osel and bliss as the apparent factors of the empty nature of mind more in their approach but they also practice the exact same Mahamudra as Kagyupas.

### [Taranatha on the Heart Sutra](#)

The Gelugpas have for the most part remained separate from the rime movement and therefore don't typically embrace the attitude of praising Shentong etc that we see in rime masters like Khyentse Wangp who although certainly not a shentongpa himself acknowledges the value of all dharma.

### [Taranatha on the Heart Sutra](#)

It's impossible to tell without the Tibetan really. It could be rigpa, yeshe, rigpa'i yeshe, or something else, all with distinct contextual meanings.

[\[deleted by user\]](#)

Just about any small town bar in the south.

[\[deleted by user\]](#)

Realms here is loka and it refers to the 6 types of samsaric existence. They are categorical descriptions of the beings themselves. The actual location is indeterminate.

[\[deleted by user\]](#)

The six realms are not the after life, they are the life, beginning-less and endless lives until one is awakened and liberated from samsara.

[New to Dzogchen](#)

We all have a lot to learn. As soon as we start thinking we know everything we have created a limitation. At least until we reach aśaikṣamārga.

[New to Dzogchen](#)

Eh, it's the internet. I did the same kind of thing back in the old days on esangha but eventually it lead to learning a lot. I have confidence that others have similar experiences.

### [Taranatha on the Heart Sutra](#)

I would agree with your teacher's comments. The assertion of permanence implies an object, which becomes a cause for mental factors of clinging to the object and view. In the Nyingthig tantras 7 views of the basis are elucidated, 6 are incomplete/imperfect and one is perfect and correct. The only one that is considered correct is kadag/original purity/emptiness. This is all we really need.

### [New to Dzogchen](#)

That was easy. You're welcome to have any idea you want and express that as your spiritual understanding and path but it's also important to identify what is and is not Dzogchen, or any other specific path for that matter.

### [New to Dzogchen](#)

You can think this if you want but it's not Dzogchen.

### [New to Dzogchen](#)

Sentient beings aren't going to have access to the liberating instructions if they are somehow convinced that they transmission of those instructions is unnecessary. The fact is, it is serious and should be treated seriously.

### [is lieing a sin?](#)

So, did you have another question?



### [New to Dzogchen](#)

Another canned, "you disagree with my uninformed opinion" comment.

Yawn.

The irony of saying you haven't taken an exchange personally while saying, "I hope you work out this karma in this lifetime..."

That could be a meme for online Buddhist discussions.

### [New to Dzogchen](#)

The tantras and their commentaries detail this information.

No gate keeping really, just clarification. And the dhatmapalas keep the gate. You don't like it and seem to have taken it quite personally but that's okay.

You claimed knowledge, I was curious what that knowledge was. That's it.

### [New to Dzogchen](#)

Ah, the classic, "you don't agree with my uninformed opinion, that's not very Buddhist of you, lol" response.

### [New to Dzogchen](#)

Definitely not. I'm not the one who implied that I was.

### [New to Dzogchen](#)

Nothing wrong with online.

### [New to Dzogchen](#)

So you don't want to answer? I wonder why that is? They are questions that have very precise answers according to Dzogchen teachings so it shouldn't be a mystery to someone with "knowledge".

You don't receive the Prayer of Samantabhadra at all without a teacher giving you the live transmission.

Thinking you can practice Dzogchen without empowerment is completely absurd, speaking of silliness.

### [New to Dzogchen](#)

So you're realized? This idea that you're a Buddha is your "knowledge" of dzogchen?

It's a bit more nuanced than that I'm afraid. Curious what you think "all is mind" means?

Transmission is necessary because without the interdependent relationship of the empowerment itself the basis for the path isn't established, one has no transmission of the knowledge of dzogchen, and then ends up thinking that they're a Buddha after listening to a podcast or watching a YouTube video. Not only that but one is missing the support of the lineage transmission entirely. We can have a lot of ambiguous ideas about what dzogchen is but unless someone with actual knowledge of the subject is explaining and introducing in a precise way then it amounts to little more than one's own ideas, not actual realization. It's also not my opinion. The dzogchen tantras are explicit about the necessity of empowerment/transmission. Avoiding actual instructions is an extraordinary obstacle to one's own path. Lots of people downvote comments that are contrary to the subject matter of the sub.

### [New to Dzogchen](#)

And what knowledge might that be?

### [is lieing a sin?](#)

Lying is not a “sin”, it’s a violation of the precepts. However, as Mahayana practitioners we also apply upaya and bodhicitta to our actions but in order for them to actually be of benefit we need adequate wisdom.

### [New to Dzogchen](#)

There’s no transfer in transmission and wisdom is not transpersonal. You have these ideas because you don’t have a teacher.

### [New to Dzogchen](#)

Dzogchen.

### [New to Dzogchen](#)

Your teacher can explain this to you when they explain the six sublime features of Samantabhadra’s realization.

### [New to Dzogchen](#)

No. You didn’t receive any teachings. Ram Dass isn’t your guru because you never met him and he didn’t teach or probably understand dzogchen. You’re creating a spirituality soup that has nothing to do with Dzogchen.

### [New to Dzogchen](#)

Your previous post was just inaccurate in regards to the actual meaning of the great perfection and included a questionable resource. We all have a lot to learn and props to you for acknowledging that.

### [Dzigar Kongtrul Rinpoche on Buddha Nature/Pure Awareness](#)

I could see that being an issue in the beginning but honestly the way buddhanature is explained in the Nyingthig teachings makes it all very clear. There's really no reason to label the view as anything other than Shunyata, but Tibetans have a long history of arguing about it.

### [Dzigar Kongtrul Rinpoche on Buddha Nature/Pure Awareness](#)

That's a good approach for sure.

### [Dzigar Kongtrul Rinpoche on Buddha Nature/Pure Awareness](#)

They're probably defending a transmission lineage by leaning into the title but not accepting the actual view of shentong. Either that or they don't understand the basis.

### [Dzigar Kongtrul Rinpoche on Buddha Nature/Pure Awareness](#)

Absolutely. "It's beyond dependent origination but also not inherently existing." Bye bye shentong. That's a clear dismissal of shentong.

### [Dzigar Kongtrul Rinpoche on Buddha Nature/Pure Awareness](#)

Your take completely refutes shentong.

### [Dzigar Kongtrul Rinpoche on Buddha Nature/Pure Awareness](#)

Where does he posit that buddhajñana isn't empty?

### [New to Dzogchen](#)

Meow indeed.

### [New to Dzogchen](#)

There are plenty of opportunities to connect with teachers online. As others have said, there's no dzogchen without transmission.

### [PvE is Hard, Guys. What Am I Doing Wrong?](#)

Standing between two sentinels in heavy armor seems like a mistake.

### [What do you want from the upcoming DLC? Awful takes only.](#)

Quest markers (the worst possible outcome).

[what are some of the biggest misconceptions that Westerners totally new to Buddhism typically hold when they first approach it?](#)

You're a practitioner on the path. This means we have countless obscurations and klesas to purify. Be patient with yourself, continue cultivating bodhicitta along with aspirations and this will clear. All states, positive and negative are illusory and impermanent.

[\[deleted by user\]](#)

Have you accomplished the third vision via the precise upadesa instructions of your guru? Have you shared your revelations with a lama such as Shechen Rabjam? Do you remember being one of Guru Rinpoche's 25 disciples?

[should I even be here?](#)

I think so. Fortunately now that we are getting into a second generation of western dharma teachers we are starting to recognize the things we've been missing a bit more clearly.

[\[deleted by user\]](#)

People like that guy?

[European female lama](#)

Tenzin Palmo is British and has written books. But as PGp mentions above, there are many lesser known.

[\[deleted by user\]](#)

Looks like you ran off a ledge.

[Dzogchen pointing out instructions](#)

Most teachers are willing to travel if invited by sincere students. Even if nobody lives locally this isn't a significant obstacle.

[should I even be here?](#)

Not talking about Vajrayana means not exposing the secret aspects of the practice to people who have not yet received empowerment. This doesn't mean you can't discuss and clarify general aspects. Frankly, the teacher should have clarified this rather than appealing to pop culture references..

[Is this Mahakala in Yab Yum?](#)

The Yum arm positioning is also really unusual.

[can strong devotion to the guru themselves purify negative karma?](#)

If we consider guru yoga as the essence of the path we understand the interdependent relationship between the guru, disciple, empowerment, and the ripening of the three kayas of the student. Devotion inspired us to practice and achieve all attainments.

[J Krishnamurthy's view of meditation and its types, how does one make sense of that along with so many meditation methods that exist in this world.](#)

Krishnamurti's view and approach isn't really relevant for Dzogchen practitioners. We have many methods that support the path. They're indispensable until they are no longer necessary.

[Can strong devotion to the guru themselves purify negative karma?](#)

Yes. It's even stronger purification.

[J Krishnamurthy's view of meditation and its types, how does one make sense of that along with so many meditation methods that exist in this world.](#)

He's not necessarily wrong. Many people are attached to the method of practice at the expense of knowledge.

[Is this Mahakala in Yab Yum?](#)

Most likely a form of Cakrasamvara and Vajrayogini.

[Fight me](#)

King of the Incels, Elden Lord, and the Protector of Fragility!!!

[How are you / did you learn\(ing\) the Prajnaparamita?](#)

I was fortunate to receive the Prajnaparamita from a Geshe friend of mine while we were in strict retreat. He's passed away several years now. He was a wonderful lama.



### [what makes a qualified teacher and why?](#)

Good thing we have both.

### [What is the view of buddism on self defense?](#)

The issue I see here, on Reddit is that people treat the precepts like commandments rather than applicable and pragmatic parts of the path. This attitude is brought forth by a lack of integration. In order to understand and apply the precepts properly people should understand them in the context of abhidharma. At the very least they should venture to understand the factors of karmic ripening.

### [Why are Vajrayana teachings so expensive compared to other lineages, which are often dispensed for free?](#)

It depends on the overhead of the organization. If it's a large brick and mortar dharma center they have expenses to cover. Smaller organizations or very prominent lamas tend to be much more affordable if not nearly free of cost.

[\[deleted by user\]](#)

Photo?

### [What is the view of buddism on self defense?](#)

Thanks bro;)

[What is the view of buddism on self defense?](#)

Cool. I wasn't responding to him.

[had to get pest control for roach infestation, have been feeling compassion. will these actions help them?](#)

You're practicing the unsurpassed secret mantra, you're eventually reach the pinnacle of realization. The Tendrel that beings of such unfortunate rebirth as cockroaches have with you extraordinary. The best thing you can ever do for any being is becoming a Buddha.

[What is the view of buddism on self defense?](#)

People in this sub fetishize the precepts and care little for the nuances of their application. Take everything you hear about them with grain of salt until you have them explained by an erudite teacher.

[Can someone explain to me \(or point me in the direction of an explanation\) how we know reincarnation is really how life works? \(I'm really not trying to be disrespectful\)](#)

We know. It's explained in detail in the Abhidharma.

[Can someone explain to me \(or point me in the direction of an explanation\) how we know reincarnation is really how life works? \(I'm really not trying to be disrespectful\)](#)

The aggregates that sentient beings falsely attribute a self to are causally connected.

[May I know what Early Buddhism actually refers to in the modern day? Thanks.](#)

It's an outdated way of referring to the Pali canon and the lineages that emphasize it. It's meaningless at this point because we now know that the assumption that the Pali canon is significantly "earlier" than the Mahayana canon isn't historically supported.

[May I know what Early Buddhism actually refers to in the modern day? Thanks.](#)

It refers to the mistaken western colonial scholasticism of the early 20th century.

[Buddhism doesn't believe in the existence of a soul but believes in reincarnation. What then reincarnates?](#)

The aggregates that one imputes the nonexistent self upon are serially connected.

[Avalokiteshvara offering](#)

Bon is Vajrayana, just different origin history.

[Do you celebrate Christmas and if so how?](#)

My personal recommendation is that you celebrate by watching Die Hard; the greatest Christmas movie ever.

[Anyone here studying/studied "The Precious Treasury and Meaning"](#)

I tend to keep this one on speed dial.

## Karma

Realized beings don't make or change the natural laws. They can aid beings but the idea that they make a determination about how karma functions is not buddhadharma.

## Was Yoga a separate school of thought during the Buddha's time?

Hatha yoga has its origins in Buddhism.

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This is definitely not true.

## "Rebirth" vs. "Reincarnation" is a pedantic distinction that only strengthens secular Buddhism

In Tibetan we have a couple of terms for rebirth, tshe phyi ma which literally translates as next life or future life and brje sgyur which means to transition/shift/transform. Based upon these two terms we can see subtle differences that correspond to the general concept of rebirth and the continuity of a particular emanation.

## Buddha said that samsara is a beginningless cycle, so can we say it is not impermanent similar to nirvana?

Death doesn't really have much to do with it. Sentient beings can become realized/liberated in their lifetime, the bardo of death, or the bardo of dharmata. Dying isn't necessary, it is however an extraordinary opportunity.

### [Companion texts to enriching your understanding of WOMPT?](#)

Or at least an empowerment from the inner tantras would be appropriate. Even without these volume 1 is extremely informative.

### [Companion texts to enriching your understanding of WOMPT?](#)

Jigme Lingpas Treasury of Precious Qualities is a very good Lam Rim that is useful for understanding many key concepts.

### [How to follow a spiritual friend](#)

Excellent post.

### [James Cameron Says Marvel, DC Characters Lack Depth: 'They All Act Like They're in College'](#)

He would know.

### [Quest log?](#)

No.

### [what makes a qualified teacher and why?](#)

I'm not sure who you're talking to but there are plenty of teachers who explain these things in detail.

### [what makes a qualified teacher and why?](#)

Indeed. Also good advice on how to properly follow a gurus instructions.

### [what makes a qualified teacher and why?](#)

It's Vimalamitra's Great Commentary. It's been translated by Acharya Malcolm Smith and titled Buddhahood in this Life.

### [what makes a qualified teacher and why?](#)

Well, the end result of trekcho is Buddhahood so that's a very high bar. There are many teachers who can clearly explain the dharmadhatu and the basis.

### [what makes a qualified teacher and why?](#)

They should definitely have knowledge of the subject matter. Who is this teacher and what are they teaching?

### [what makes a qualified teacher and why?](#)

They're in the scriptures of the lineage. They're clearly explained for you there.

### [what makes a qualified teacher and why?](#)

Of course, simply reading books etc doesn't make one a qualified guru. The qualifications of an authentic teacher are taught in the books I referenced above.

[what makes a qualified teacher and why?](#)

Oh, you want me to list the qualifications for you. You can just check the references.

[who is the embodiment of cognate ignorance?](#)

Sentient beings. See the Kuntuzangpo Monlam. One basis, rigpa and marigpa are connate.

[what makes a qualified teacher and why?](#)

Dzogchen Nyingthig tantras and their commentaries.

[who is the embodiment of cognate ignorance?](#)

A Buddha, the nature of sentient beings is identical to the nature of Samantabhadra.

[who is the embodiment of cognate ignorance?](#)

Well, they are.

[what makes a qualified teacher and why?](#)

The qualifications of a guru are listed in the Rigpa Rangshar, Tsig Don Dzod, and Drel tig Chenmo.

Edit: hilarious to see references to the authoritative scriptures downvoted. Only on Reddit:)

### who is the embodiment of cognate ignorance?

Sentient beings.

### What are Lama Glenn Mullins Qualifications?

This is a very useful approach, especially in the beginning. Eventually part 3 should be the most significant thing for us as students. Unfortunately, there are plenty of examples of accredited Tibetan lamas who have lacked qualities.

### What are Lama Glenn Mullins Qualifications?

Certainly, but unfortunately it's not infallible. Ideally we find quality teachers who are respected by their peers and have the support of their own lamas.

### What are Lama Glenn Mullins Qualifications?

The distinction that I am trying to make is that institutional authorizations and formal recognitions as a teacher are cultural/institutional and are outside of the qualifications of a teacher that we find in the tantras themselves. That isn't to say they are not useful, but practitioners, seem to think that "so and so is authorized by so and so" is the actual process, it is not.

Additionally, there are remote regions of Tibet in which people may only see their lama for a short period of time and then never see them again. In these cases this kind of authorization is not possible. Of course, in the namthars of famous lamas we see all kinds of directives to teach but we should also understand that those individuals are usually tulkus and there is an expectation in their cases.

Unfortunately there are institutions in the west that make it pretty easy to get a fancy title and get "authorized" to teach. Being endorsed has little meaning. Having qualities has great meaning.



### [What are Lama Glenn Mullins Qualifications?](#)

People who are serious and have samaya communicate with their gurus when asked to teach etc. This is the appropriate thing to do. The qualifications for a teacher are listed in Longchenpas Tsig Don Dzod and Vimalamitras Drel Chig Chenmo.

### [how can I go about following the 3rd precept?](#)

Yikes.

### [What are Lama Glenn Mullins Qualifications?](#)

The tantras say nothing about “having a letter of recommendation”. Lineage is of course essential but the idea of being formally recognized or authorized wasn’t practical in many remote regions of Tibet and is really only relevant to institutions and is something that westerners obsess over. The Dzogchen tantras and their commentaries very clearly elucidate what makes a qualified teacher. Institutional authorization is not on the list.

### [how can I go about following the 3rd precept?](#)

Weird take, and even weirder argument to cling to but, we all choose our hills..

### [how can I go about following the 3rd precept?](#)

Of course consent is included in the third precept. Refraining from sexual misconduct bestows the gift of freedom from oppression to limitless beings. Why? Because they aren’t subjugated by non consensual acts of sexual aggression and those who would otherwise commit such acts refrain from doing so. Abhisanda Sutta in the Anguttara Nikaya for one reference. Countless others in the shastras of all yantras really. Consent is implied in not harming.

### [What are Lama Glenn Mullins Qualifications?](#)

I'm pretty sure the fact that he's been teaching for decades without any problem is a pretty good indication that he's qualified. He's certainly received the transmissions he offers. Being authorized by someone else is a modern formality that westerners seem to expect of other western teachers.

### [how do yall think of that? a propaganda or real?](#)

This is a sensational "article" about an actual issue.

### [Equanimity](#)

See The Words of My Perfect Teacher.

### [On what rational basis can one believe in Amitabha?](#)

Still not what I said. I definitely don't disagree with you.

### [On what rational basis can one believe in Amitabha?](#)

My view is that indigenous worldviews and histories in no way need to be validated by western colonialist perceptions. Indigenous histories are valid in and of themselves and western appeals to validate or prove those histories is an outdated colonialist attitude.

### [Dropping onto platforms is the dumbest and worst part of Elden Ring](#)

It's really not that difficult.

### [On what rational basis can one believe in Amitabha?](#)

Uh, that's not at all what I said.

### [On what rational basis can one believe in Amitabha?](#)

The very premise of this argument is an expression of the colonialist idea that indigenous histories aren't valid without the comparative authority to western histories and perceptions.

### [On what rational basis can one believe in Amitabha?](#)

colonialist appeals to indigenous histories to explain themselves for "rational" validation are never skillful.

### [For those who attend dharma events in person](#)

Good post.

There are very prominent centers in the west with very famous teachers that have this problem in a systemic way that comes from the top. People would be very surprised to find out just how intense this situation can be.

### [Why not be Machiavellian if it leads to worldly success?](#)

As sincere dharma practitioners we don't concern ourselves with worldly success.

### [what is Buddhist ethics?](#)

See Kongtrul's Buddhist Ethics.

### **How can I incorporate shamatha and vipashyana into my Ngogdro?**

The entire practice cultivates shamatha and vipashyana along with the two accumulations. By concentrating on the visualization you cultivate shamatha, by recognizing their nature (and your own during guru yoga) you cultivate profound insight.

### **Do people have a daily routine they go through, if so what?**

Wake up from dream/night practice, shake off the drowsiness of sleep, guru yoga, ngondro, sadhana practice, the practice of daily activities, study, guru yoga, practice of night. Rinse and repeat.

### **Lama Alan Wallace on What makes someone a Buddhist**

This is a pretty exaggerated interpretation of Batchelor's training.

### **What are some supernatural powers that exist in Buddhism?**

Taming one's own mind.

### **Is it possible to accumulate bad karma for killing an animal when you need to eat?**

Yeah, nobody is saying it's not negative.

### **Is it possible to accumulate bad karma for killing an animal when you need to eat?**

That's a good point. Sometimes it is easy to take for granted that people are going to have an idea what one is talking about:)

**Is it possible to accumulate bad karma for killing an animal when you need to eat?**

Confession is one of the four opponent powers so it can serve both the function of reparation and purification.

**What DONT you want to see in dlc.**

Quest markers.

**Is it possible to accumulate bad karma for killing an animal when you need to eat?**

Sure it does. Do you really think the downfall would be more severe for a lay person?

**Is it possible to accumulate bad karma for killing an animal when you need to eat?**

I'm not disagreeing with that. I'm certainly not saying killing animals isn't negative. We should understand the pragmatic application of the vows and precepts in order to work with our individual circumstances.

**Is it possible to accumulate bad karma for killing an animal when you need to eat?**

Here you go. For more you can see Kongtrul Buddhist Ethics, which explains the vows in detail.

<https://www.dhammatalks.org/vinaya/bmc/Section0022.html>

**Is it possible to accumulate bad karma for killing an animal when you need to eat?**

Yeah, that seems obvious. It's pretty clear that I am referencing the established vows etc. for Buddhist practitioners. Where does the Christian notion come from? Do people really think Buddhists don't have a tradition of confession? The reference indicates how minor the offense is for monastics, which implies that it is even less severe for the laity.

**Is it possible to accumulate bad karma for killing an animal when you need to eat?**

People on this sub are painfully confused about the vows and precepts.

Intentionally killing animals is a pacittiya/minor offense. The prescription for purifying a pacittiya offense is confessions. Keep in mind that this is from the vinaya and applies to monastics. This is a very minor infraction for them, let alone lay people.

**Is it possible to accumulate bad karma for killing an animal when you need to eat?**

No kidding, but killing animals intentionally is a minor offense that is purified via confession as explained in the vinaya and its commentaries.

**Is it possible to accumulate bad karma for killing an animal when you need to eat?**

Yes, but it's purified through confession.

**Which form of Manjushri is this, please? he doesn't hold the Prajnaparamita sutra nor does he have an utpala flower with a scroll of text on it.**

Manjushri is very important in every lineage. He plays a significant role in Sakya and Nyingma as well.

[Why is budhha sexualised in thanka paintings ???](#)

This is far from a symbol of decline.

[I own a lizard and have to feed it insects as well as vegetables etc... does this give me bad karma?](#)

Nope.

[tathata Vs dharmakaya](#)

Your patience with this nonsense is truly commendable!

[At the request of u/filmtexture here's me beating the headless ape without divine confetti](#)

People use divine confetti?

[\[deleted by user\]](#)

Request a Manjushri empowerment and practice diligently.

[Is it bad to give your water to dead plants?](#)

Bravo. Belittling others based on our perception of their understanding is unbecoming.

What happens if you chant the Mahakala mantra without permission?

You would just be wasting your time.

with life being basically a cycle of suffering, would it be in each souls best interest to never have existed?

The alaya-vijnana, one of the 8 afflicted consciousnesses of the consciousness aggregate. It's not a soul. You disagree with the buddhadharma if you think there's a soul or entity that collects misdeeds and virtue.

with life being basically a cycle of suffering, would it be in each souls best interest to never have existed?

Souls have never existed so this isn't the issue.

I want to spend 1 h reading and 1 h meditating every morning - which book should I buy ?

You should study the texts you receive teachings on.

[deleted by user]

Then you are very fortunate.

[deleted by user]

Well, it only "works" if you practice diligently.



[\[deleted by user\]](#)

It's 100% true. You're either trolling or in need of medical attention.

[\[deleted by user\]](#)

You received empowerments but don't know the name of the teacher you received them from? You save sentient beings by doing the practice you received empowerment for.

[\[deleted by user\]](#)

You already have teachers and are living in the human realm. You act skillfully by diligently applying the practices you received empowerments for.

[\[deleted by user\]](#)

No, you listen to a teacher give teachings and that person is your teacher. If you have empowerments you have gurus and a precious human life. Now you have to practice.

[\[deleted by user\]](#)

You attend online and then you have a precious human life according to the teachings because you have encountered the dharma and applied the teachings. You get a teacher when you receive teachings.

[\[deleted by user\]](#)

If you practice, your life is precious. You encounter the dharma, which for us is quite easy due to technology, and then you practice. Waiting to die is completely pointless. You find a teacher by receiving teachings. Literally by attending nearly any live event. Check out Tergar for endless opportunities.

[\[deleted by user\]](#)

What do you mean you can't find a teacher? People share events that allow you to connect with teachers on here all of the time. You attend some events, receive teachings, put them into practice. By doing that you are taking advantage of your precious human life.

[tathata Vs dharmakaya](#)

Only on pay-per-view.

[\[deleted by user\]](#)

HHDL is a supreme master beyond any lineage based limitations. He's respected as the realized being that he is.

[Killing insects?](#)

Oh, they're very clear...bruh. You obviously haven't read them through. Otherwise this ridiculous conversation wouldn't have occurred. Again, you're free to believe any nonsense you learned on YouTube over actual dharma if that suits you.

### [Killing insects?](#)

That's just silly bruh. See the previously provided scriptural references...bruh. Check out Kongtruls Buddhist Ethics while you're at it bruh.

### [Helping others or meditating?](#)

Shunyata as it's taught in Mahayana is not a part of Theravada and the the foundation of Mahayana is bodhicitta, so... That realization of emptiness, preceded by bodhicitta and receiving teachings will still only occur when vipashyana/insight is present.

### [Helping others or meditating?](#)

Not really. Shamatha leads to the calm state and concentration, vipashyana while in that state leads to understanding, but even that is dependent on prajna through learning, studying, and contemplating the teachings. Relative bodhicitta precedes the realization of Shunyata/ultimate bodhicitta.

### [Helping others or meditating?](#)

Cultivating shamatha without proper motivation and understanding can be very beneficial but it can only lead to the formless realms at best. Far better to help others with bodhicitta than bind oneself to samsara by cultivating a vacuous state of concentration.

### [Finding a teacher?](#)

No reason to feel stupid. We all have lots to learn. There are many different titles and types of lamas, Geshe's are lamas who are typically highly trained monastics (or former monastics). Khenpos are similar.

### [Finding a teacher?](#)

Geshes are lamas.

[\[deleted by user\]](#)

Definitely not. The previous advice here is accurate. You definitely can't initiate yourself into other practices.

### [Amazing views during a trip to Kathmandu](#)

Dagchen Rinpoche is next to HHDL. Not sure of any books but he lived in Seattle for many years. Luding Khen Rinpoche (next to Sakya Trichen) is the abbot of Ngor monastery. Chogye Trichen was the head of the Tsarpa lineage. The major branches of the Sakya lineage are represented by these masters.

[\[deleted by user\]](#)

Just give it 30 years.

### [Amazing views during a trip to Kathmandu](#)

Chogye Trichen, Dagchen Rinpoche, HHDL, Luding Khen.

[\[deleted by user\]](#)

No.

### [I'm starting to not feel very confident about my life](#)

Have you received a Zhitro empowerment and are currently practicing? The Bardo Thodol is primarily for dedicated Zhitro practitioners.

### [The Words of My Perfect Teacher](#)

Yes, I'll be using the commentary to both offer explanations of the teachings in general as well as for those interested in ngondro. I'll offer the lung for a couple of different ngondro practices so people can choose which one they're most interested in. Good question:)

### [The Words of My Perfect Teacher](#)

The latter.

### [reviewing texts multiple times?](#)

I basically read the same handful of commentaries over and over again.

### [NEED HELP: Finding a 1-1 Teacher in Toronto \(Or Online\)](#)

Ah, Quai Gon.

### [NEED HELP: Finding a 1-1 Teacher in Toronto \(Or Online\)](#)

1 on 1 is extremely rare.

### Nirvana vs Heaven

Advaita might interest you.

### Nirvana vs Heaven

Which translation talks about heaven and souls? Being born as a deva is the most “heavenly” birth in the six realms and the five aggregates are serially bound transmigration. There’s no soul.

### I finally killed the stupid fucking monkey

Ape.

### Any content or books specifically discussing the dharmadhatu?

I thought you had said dharmakaya previously. I misread. Krodha addresses the initial issue above. The distinction between dharmata and dharmadhatu is hopefully addressed now as well.

### is it heretical to believe Advaita Vedanta may lead people to high realization, but not Buddhahood?

Longchenpa includes non-Buddhist systems in his drupta dzod. This is a good indication that they are of value and it’s important to at least have a cursory understanding of them.

**is it heretical to believe Advaita Vedanta may lead people to high realization, but not Buddhahood?**

Sure, rebirth in the higher realms and virtue will eventually get us there. That's how we encounter the dharma initially.

**is it heretical to believe Advaita Vedanta may lead people to high realization, but not Buddhahood?**

I don't really think a transpersonal inherently existing divinity is closer to the view of buddhadharma. It's closer to Abrahamic religion in my opinion.

**is it heretical to believe Advaita Vedanta may lead people to high realization, but not Buddhahood?**

As dharma practitioners we should respect all the paths while recognizing what distinguishes them. If someone is an Advaita or Islam practitioner for example, and they are virtuous in body, speech, and mind, they will achieve the higher realms.

**Any content or books specifically discussing the dharmadhatu?**

No, dharmata is the empty nature of a given thing. Dharmadhatu is the emptiness of all phenomena in a collective sense. They have very distinct meanings in thogal practice in particular.

**Any content or books specifically discussing the dharmadhatu?**

Dharmata, not dharmakaya. That must have been a typo in your previous posts?

[Any tips on what to do here?](#)

Try pants?

[Visualizing a Deity in You Heart ?](#)

This isn't uncommon. It's hard to tell which practice without more details but another example of this style of meditation is Apam Tertons Guru Rinpoche practice.

[does our connection with our teacher create a special connection with THEIR teacher?](#)

Yes.

[Any content or books specifically discussing the dharmadhatu?](#)

Citation?

[Vajrayogini mantra](#)

This wouldn't be a very good idea. You can however chant the 7 line Prayer to Guru Rinpoche and the vajra guru mantra. If you are sincerely interested in Vajrayogini practice you can make this aspiration while invoking Guru Rinpoche although Guru Rinpoche practice is sufficient.



### [Buddhism as Pessimism](#)

It kind of depends on which system you're talking about. For example, in Dzogchen the dharmakaya is the total realization of emptiness/ngowo/kadak, and clarity/"pure awareness" is lhundrup/naturally perfected. These correspond to two of the three characteristic yeshes of the basis. It's slightly different in Mahamudra and other systems of tantra.

### [Buddhism as Pessimism](#)

Yeah, bliss is more of a path experience related to method and the completion stage with characteristics.

### [Is this written in Sanskrit?](#)

Tibetan.

[\[deleted by user\]](#)

The "ultimate" is utterly free from extremes.

[\[deleted by user\]](#)

It definitely is.

### [Buddhism as Pessimism](#)

In a foundational sense, no, it doesn't really change. The basis of practice, motivation, method, and result are varied but the foundation is pretty universal.

### [Buddhism as Pessimism](#)

The premise of the paper is actually in line with the sources it's drawing from. If we examine the Pali canon and the traditions that adhere to it strictly there's certainly an emphasis on withdrawal from our "normal" human dynamics and aversion towards them as a source for compounding dukkha. Perhaps "Pessimism in the Pali Canon" would have been a more fitting title.

### [Robert Spatz bio](#)

Qualities? None.

### [Kalachakra Phowa and Vajra Vega Empowerment with Khentrul Rinpoche \(Oct 08/09, 2022\)](#)

Well, nobody can, even if there's an arbitrary recommendation from another person. That's why we observe teachers to see if they have the qualities necessary. There are plenty of famous lamas with exaggerated bios and little to no institutional backing that are very widely promoted online by their students. Questioning their qualifications is quite rare. We, as students, have to be discerning. If institutional authority is what you deem necessary then receive teachings from HHDL or Sakya Trichen etc.

### [Can I wear a phurba?](#)

It's a bit pointless (pun intended) unless you are a Kilaya practitioner. These kinds of Phurba are representations of the deity for practitioners. It's not going to attract anything. If it was a lephur that had been used by someone else then it would be something a bit inappropriate to wear or carry as an adornment.

[Kalachakra Phowa and Vajra Vega Empowerment with Khentrul Rinpoche \(Oct 08/09, 2022\)](#)

That's for prospective students to determine. If he's received the transmissions, put them into practice, and has the capacity to guide students then there's simply no issue whatsoever.

[All Nyingma Temples w/ Livestream in the United States & Canada](#)

If you join their mailing list they will send you links and information for joining practices and teachings.

[\[deleted by user\]](#)

Yes. Kyles precise refutations of Jackson's misconceptions in the comments are also quite useful.

[All Nyingma Temples w/ Livestream in the United States & Canada](#)

Nice list. I highly recommend Lhundrup Choling. Khenpo Sonam is an excellent teacher.

[Kalachakra Phowa and Vajra Vega Empowerment with Khentrul Rinpoche \(Oct 08/09, 2022\)](#)

Why would that be necessary? His training as a Khenpo is more than sufficient. He doesn't need third party credentials. Based on his biography, he holds many lineage transmissions himself.

[\[deleted by user\]](#)

Black cabinets are a bold choice.

[Monastery in the U.S not being free](#)

Dana is a core principle of dharma, organic diets and lay celibacy are not.

[I would like to have a meaningful discussion about the following quote](#)

Batchelor is an antagonist. He makes statements like this purely to sell books and self-promote to his core (and limited) audience. He's not even saying anything significant in the quote.

[How can liberation from rebirth, realizing Nirvana be possible, if the nature of the world is dependent arising?](#)

It's amazing how bored people are.

[\[deleted by user\]](#)

And even Mara has the potential to be liberated.

[\[deleted by user\]](#)

Billionaires are sentient beings so, of course.

### locals centers

People in the west have the idea that the teachings should function in some kind of money-free bubble as though teachers and translators don't have to support themselves. The practice of dana is very important and is an opportunity for us to accumulate merit.

[deleted by user]

It depends on which form of Yamantaka really. Completion stage with characteristics practices would typically be taught later. As long as the op understands the 14 root samayas they're probably going to be fine. That said, I wouldn't recommend taking an empowerment into any deity without having confidence in the lama bestowing the empowerment and knowing the 14 samayas and the meaning of the practice.

### What are you doing to liberate yourself in this very lifetime?

Following the instructions of my gurus.

[deleted by user]

Dzogchen empowerments/direct introduction are considered to be more profound. At least for Nyingmapas.

[deleted by user]

It's a wrathful manifestation of Manjushri.

### [Any content or books specifically discussing the dharmadhatu?](#)

Yes, Khenchen Namdrol just finished teaching it so the commentary will be made available as well.

### [Why do some Buddhas decide to not teach or help beings?](#)

It's impossible for Buddhas not to benefit beings.

### [North Park: If you like wolves stay away!](#)

This wolf-lover is sure to stop by.

### [Any content or books specifically discussing the dharmadhatu?](#)

The Precious Treasury of the Dharmadhatu. You should receive the lung and wait for Sangye Khandro and Lama Chonams translation. Richard Barrons translation is outdated and causes a great deal of confusion.

### [Why is Joe Rogan's podcast considered far right and hated by so many?](#)

Because it is.

### [How could the Tibetan Book of the Dead possibly be true?](#)

And it's just a tiny sampling.

### Thangka painting

The three poisons, 6 realms, and 12 nidanas.

### Am I supposed to feel something during pointing out instructions?

People like to treat direct introduction like some kind of magical mystical thing. In reality it's the fourth empowerment. If people were expected to have some kind of realization during the empowerment thousands of people would be realized every time HHDL gave the Kalacakra. It's very important that teachers giving empowerments understand their purpose and convey that clearly to students.

### Am I supposed to feel something during pointing out instructions?

Correct. This is how it usually happens. It's actually very rare for the students to really recognize rigpa during the empowerment.

### question about inner mind rushen

Typically yes. You unify the essence of all gurus into the practice you're doing, Guru Rinpoche, Vimalamitra, etc.

### question about inner mind rushen

It's not uncommon for lamas to use inner rushen of mind as a means of giving direct introduction. If we're being serious, the practice commitment is to discover trekchos rigpa directly either during the empowerment (very unlikely and if others talk about their experiences they shouldn't be compared or taken very seriously) and more likely during your own practice of Guru Yoga and rushen.

### [What do you think of the quote in the image?](#)

There must be a nice Neo Advaita sub for this.

### [Am I supposed to feel something during pointing out instructions?](#)

So-called pointing out is an un-elaborate method for the fourth empowerment. It establishes the interdependence for the student to recognize the rigpa of the basis. This can happen during the empowerment (which is probably quite uncommon) or through one's own practice later on via rushen, guru yoga etc. If people are talking about powerful experiences etc this nyam, and could very well be a distraction from the actual purpose of the empowerment.

### [\[deleted by user\]](#)

It's better to have it and not need it, than need it and not have it.

### [Are there any Buddhist texts or quotes that talk about what happens after one is not reborn?](#)

This is explained in detail in the Dzogchen tantras. Topic 11 of the 11 Vajra Topics.

### [Is it necessary for a Buddhist to take refuge in the Buddha?](#)

My guess is that English isn't their first language. I can see how this could be very confusing.



[Is it necessary for a Buddhist to take refuge in the Buddha?](#)

You're describing to "refuse", not refuge. Refuge in the three jewels means that we are acknowledging that we're seeking freedom from samsara and recognizing the three jewels as the means to accomplish that freedom. To seek refuge is to seek freedom from suffering.

[Is it necessary for a Buddhist to take refuge in the Buddha?](#)

What do you think refuge is?

[question, does this mean all together or just little by little?](#)

The vinaya pitaka. Celibacy is for monastics.

[The first Chained Ogre is hardest enemy in the game.](#)

Almost as difficult as Mist Noble.

[Can anyone help identify this figure? Wrathful form of Guru Rinpoche? Form of Vajrapani?](#)

This is Mahakala.

[Here's a new one. Your job is to ruin elden ring, what do you add/change?](#)

Quest logs and markers.

### [Would you say this is a peaceful or wrathful vajra?](#)

This post was removed because it is disrespectful. Please respect your fellow practitioners and those who are looking to make a connection with dharma. Disrespectful content or content that otherwise might discourage someone from making a connection with the dharma (or continuing their dharma practice) may be removed.

### [Tips on defeating the guy in the well](#)

He doesn't handle small ledges well.

### [Would you say this is a peaceful or wrathful vajra?](#)

Well, the Vajra is method and method and wisdom are fully integrated in qualified practice.

### [Would you say this is a peaceful or wrathful vajra?](#)

The vajra itself is beyond duality. It's activities for the benefit of beings are inconceivable.

### [Sexual Misconduct?](#)

On point 2. Lam Rim is a category of literature. Tsongkhapa's is the most well known amongst westerners but it's one of many. That said, we see different expressions of these teachings. For example, in Jigme Lingpa's Yonten Dzod we don't see any of these puritanical prohibitions.

[do you think abusive language from people who suffer from bipolar create bad karma?](#)

Yes, if someone is in a manic state or a state of psychosis they will not likely have the factor of clear intent and they will almost certainly not have satisfaction at having committed a negative action while in that state.

[Just wanted to share my altar. I find that it transforms and is added to as my practice develops and transforms. It is good to have a place in the home to consistently do the practices. 🙏](#)

This is totally normal and acceptable.

[Guilty for running during family vacation](#)

Your brother isn't respecting your needs by thinking that you are required to sacrifice an important part of your routine.

[interested in treatment for some physical and psychological issues by a Tibetan doctor: question about telemedicine](#)

Not necessarily. There are several treatments that can be recommended from afar.

[Transmission: Longchenpa's "Resting in the Nature of Mind" \(Lung & Teaching\) - LETS GO!!!](#)

It looks like it's just the lung. The Semnyi Ngalso is a very important transmission.

[2hat is with the pro psychiatry influence in Buddhism? Seriously? Seems SUPER contradictory](#)

Your hostility towards psychiatric care sounds very similar to scientology propaganda and is frankly, off-topic here.

[2hat is with the pro psychiatry influence in Buddhism? Seriously? Seems SUPER contradictory](#)

You've established that you think psychiatry is pseudoscience, thus the Scientology reference.

[2hat is with the pro psychiatry influence in Buddhism? Seriously? Seems SUPER contradictory](#)

You clearly didn't get it.

[2hat is with the pro psychiatry influence in Buddhism? Seriously? Seems SUPER contradictory](#)

The scientology sub is that way ——>

[Transmission: Longchenpa's "Resting in the Nature of Mind" \(Lung & Teaching\) - LETS GO!!!](#)

Excellent opportunity:)

[if Tibetan Buddhism, especially the Kagyu and Nyingma lineages, have doctrines that resemble Advaita Vedanta, it's because Shankara borrowed heavily from Buddhism](#)

All of these views are post-samadhi proliferations anyway so yes, the “real” view is resting in samadhi.

[if Tibetan Buddhism, especially the Kagyu and Nyingma lineages, have doctrines that resemble Advaita Vedanta, it's because Shankara borrowed heavily from Buddhism](#)

You're fine. You're obviously sincerely interested in the teachings. We all have a lot to learn, and in my experience we always do, until we're Buddhas at least. Nothing to apologize for but your humility is commendable.

[Chanting in your practice?](#)

I'm about to complete my third ngondro accumulation and typically practice both chanting recitations and pause for contemplation. The more you practice, the more seamless this becomes.

[if Tibetan Buddhism, especially the Kagyu and Nyingma lineages, have doctrines that resemble Advaita Vedanta, it's because Shankara borrowed heavily from Buddhism](#)

Semde is primarily focused on identifying the nature of mind so we see a lot of “mind/sems/citta” oriented explanations. Thus the modern Kagyu/Nyingma style of teaching Mahamudra and Dzogchen together, like the sons of TUR teach. It's excellent and extremely valuable. It's largely semde, especially in public teaching.

[if Tibetan Buddhism, especially the Kagyu and Nyingma lineages, have doctrines that resemble Advaita Vedanta, it's because Shankara borrowed heavily from Buddhism](#)

“Buddhanature” sugatagarbha is definitive because it illustrates the potential for Buddhahood. The difference for practitioners of the nyingthig teachings is that the nature, location, and taking buddhanature as the path is explained in detail only in the nyingthig tantras. This is considered to be far more profound for us. Comparing sutra sugatagarbha as it's described in the three turnings is certain to bring about differences in interpretation and implementation of these teachings. Most people aren't receiving these teachings in detail and this is in my opinion the reason why there's disagreement.

Another example is that Kagyu Mahamudra is essentially Dzogchen semde, these instructions are not included there either.

[Gorampa on Establishing Perception-Independent Reality](#)

Well that's good.

[Gorampa on Establishing Perception-Independent Reality](#)

My personal point of view regarding provisional philosophical systems as they relate to Dzogchen is exactly what the quote I posted from Khenchen Rinpoche in the other sub states.

[if Tibetan Buddhism, especially the Kagyu and Nyingma lineages, have doctrines that resemble Advaita Vedanta, it's because Shankara borrowed heavily from Buddhism](#)

Right, Adzom Drukpa did two retreats of the Ganden Lha Gyema, and Khyentse Chokyi Lodro composed a guru yoga of the three Manjushris including Tsongkhapa. The bizarre sectarianism is ignorant, frankly. A few minutes ago someone who has obviously never received Dzogchen teachings just told me that Tsongkhapa's view is incompatible with Dzogchen, which is bizarre in more than a few ways. The third Doderupchen amongst many others would obviously disagree. Not to mention the provisional role of philosophical systems in Dzogchen.

### Gorampa on Establishing Perception-Independent Reality

Okay bud.

if Tibetan Buddhism, especially the Kagyu and Nyingma lineages, have doctrines that resemble Advaita Vedanta, it's because Shankara borrowed heavily from Buddhism

People really like to disparage Tsongkhapa on here but this is really a mistake in many ways.

if Tibetan Buddhism, especially the Kagyu and Nyingma lineages, have doctrines that resemble Advaita Vedanta, it's because Shankara borrowed heavily from Buddhism

Well, these sectarian lines aren't as black and white as we think. The entire Dordrubchen line is also Tsongkhapa-leaning. This is largely due to regional influences.

if Tibetan Buddhism, especially the Kagyu and Nyingma lineages, have doctrines that resemble Advaita Vedanta, it's because Shankara borrowed heavily from Buddhism

Some modern Nyingmapas would be more accurate really.

There is no way that someone can study the Dzogchen tantras and their commentaries by Vimalamitra and Longchenpa and still come to the conclusion that Dzogchen, at least, resembles the neo Advaita and Shentong positions. There is nothing more traditionally Nyingma than this but then again not all Nyingmapas are Dzogchen practitioners and even fewer are erudite scholars.

Jigme Lingpa was a proponent of Tsongkhapa's perspective of shunyata and this shouldn't really be surprising.

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This quote from the Mulamadhyamakarikā makes this assertion a bit hmmmmmm

\*utpādashitibhaṅgānām asiddher nāsti saṃskṛtam | \*saṃskṛtasyāprasiddhau ca katham  
setsyaty asaṃskṛtam | | 33 | |

Since origination, duration, and cessation are not established, there is nothing that is conditioned. And in the absence of the establishment of the conditioned, what unconditioned thing will be established?

The conditioned would have to undergo origination, duration, and cessation. Since none of these three characteristics can be made sense of, we must conclude that the conditioned does not exist. But according to Nāgārjuna, we should not conclude from this argument that what is ultimately real must be unconditioned. For we could say that something is unconditioned only if we could explain how something could be conditioned. And it has been the gist of this chapter that we cannot do that. The reasoning here parallels that of 5.6.

### [Gorampa on Establishing Perception-Independent Reality](#)

My beef is with the denial of conventional phenomena as a whole. Which at least dawning seems to have come around on. There is absolutely nothing "novel" about this.

### [Area Discussion #27: Castle Sol](#)

Yeah, he should be much more difficult.

### [is it true the Tibetan language expresses the Dharma much better than English?](#)

Very true in my opinion. Same for Sanskrit. We don't have equivalent terms for key concepts. A few examples of key terms that end up being translated in confusing ways are rigpa, yeshe, sherab, ying. All incredibly important things to understand that are often very confusing for people who don't have an understanding of their meaning in Sanskrit and Tibetan.



Where do you think is the lands between? Between what?

The Roundtable Hold and Farum Azula.

Who is your easiest boss that everyone else has difficulty with?

Godskin Duo. I have no idea how anyone has ever died against them.

Can anyone explain about the basis or primordial ground according to dzogchen? Do all sentient beings share one common basis or each one has it's own basis that is exactly the same as all other basises?

This is of course just fine but we should acknowledge the difference between the traditional teachings and one's own perspective.

Can anyone explain about the basis or primordial ground according to dzogchen? Do all sentient beings share one common basis or each one has it's own basis that is exactly the same as all other basises?

The tantras and their commentaries are the authoritative sources.

Can anyone explain about the basis or primordial ground according to dzogchen? Do all sentient beings share one common basis or each one has it's own basis that is exactly the same as all other basises?

No. This isn't the case. This is explained in the tantras and their commentaries.

Can anyone explain about the basis or primordial ground according to dzogchen? Do all sentient beings share one common basis or each one has it's own basis that is exactly the same as all other basises?

The characteristics of the three jnanas of the basis are common to all sentient beings. It abides within each sentient being. It's the same, not one.

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Not just monks. Patrul Rinpoche, Dilgo Khyentse Rinpoche, Togden Urgyen Tenzin, I'm sure there are many others.

Please help me get back into the game.

To each their own. In my opinion a quest log would ruin the game unless it could be turned off. There are plenty of games that keep track of everything for you.

Please help me get back into the game.

The lack of a quest log is arguably the best feature in the game. Life doesn't have a quest log. We have to figure shit out.

Do you think we've figured it out when we decide we've figured it out?

Definitely not. When we think we've figured it out we're usually full of shit.

What in Midsommar's hell is this?

Obviously a square dance.

### [Buddhist-themed memoirs?](#)

There's an entire category of Tibetan literature called namthar that is spiritual biographies and autobiographies. See the website Treasury of Lives if you're interested.

### [this mf starts rolling, what do you do?](#)

Move away.

### [\[deleted by user\]](#)

If anyone is accruing negative karma here it's the astrologer. The offered a service and didn't provide it after being paid for the service. This is essentially lying and stealing on their part.

### [\[deleted by user\]](#)

Usually when we do purification practices we apply the four opponent powers but this dharani may be different.

### [Friendly challenge](#)

This is our condition as sentient beings, we experience gender, ethnicity, race, nationality, etc. yet our true nature is beyond these adventitious appearances and free from all elaborations. There's no contradiction, the deity is a rupakaya manifestation of the dharmakaya that communicates the dharma with sentient beings in a form that we can relate to.

### **Friendly challenge**

Why would this be a contradiction? Her name symbolizes perfect realization of dagmed/anatman; a fundamental tenet of all nine yanas.

### **How may my keyboard bear the mark of Dukkha?**

You experience the dukkha in three different ways, the suffering of suffering, the suffering of change, and all-pervasive suffering. The mind experiences “existence”, and is therefore the experiencer of suffering.

[https://www.rigpawiki.org/index.php?title=Three\\_types\\_of\\_suffering](https://www.rigpawiki.org/index.php?title=Three_types_of_suffering)

### **Should I buy elden ring if I'm only buying it for the Co op?**

Definitely not a coop oriented game and you'd be missing out on a ton if you treat it like one.

### **Does A Dog Have the Buddha Nature?**

Both. This is explained in detail in the Dzogchen tantras and their commentaries in 11 topics.

### **7th Precept question**

These vows are usually taken for short periods of time, typically 24 hours. You can do prostrations and study dharma.

### [Difference between Zen and Tibetan buddhism about conscience](#)

Traditionally this may have been the case but nowadays true yogacara isn't very common. Certain aspects on the 8 consciousness are very useful and integrated into many systems of practice but the view that all phenomena are only mental events is untenable.

[\[deleted by user\]](#)

One of the qualifications for being a teacher in the tantras is that they can answer students questions. Sounds to me like you need to connect with other practitioners who can talk to you about the teachings. Communication takes practice, just like our path. I definitely wouldn't advise reverting to another yana.

### [do you think abusive language from people who suffer from bipolar create bad karma?](#)

However, in order for an action to have the full ripening effect it must include intent, the action itself, an experienter of the action, and satisfaction at having committed the action.

### [Khenchen Namdrol on rigpa in beginners vs in āryas](#)

He's referring to what ChNN called "instant presence" rigpa kay chigpa". This is the momentary unfabricated consciousness that we experience as new practitioners.

### Establishing the View

"These days common fools blurt things like, "appearances are ones mind, appearances are the dharmakaya, and wisdom is the mind. Such lunatics will blurt whatever comes to mind, such as a madman saying "my head is my butt, fire is water, and darkness is light." These ignorant idiots are even more self-consumed than actual madmen!

If appearances are mind, then it follows that mind would have color and the like. It would ensue that, even though being physically absent, the mind would have to be where one previously was since those appearances would continue to exist. It would further entail that, when there is one birth everything would be born along with that and, with one death, all else would die. When a million people see a vase, then all of their minds would be seeing the same thing; so it would follow that all beings' minds would be one and the same. Since all phenomena appear in the domain of the buddhas wisdom omniscience, it would follow that this buddha would dwell in confusion since he or she would be the product of a sentient beings mind. This position would also entail that appearances would change in a single instant just as the mind does. These and other points would be implicated."

--Longchenpa Tsig Don Dzod p 137-139

### Establishing the View

This is Longchenpa's point of view, not mine.

### Establishing the View

Not just Nyingma ;)

### Establishing the View

That's where pramana/valid cognition come into play.

### Establishing the View

Glad you can finally accept this very simple and nearly universally accepted aspect of our experience.

### Establishing the View

Absolutely, they aren't "real" or permanent in any way however but I definitely don't deny that there is an outer universe.

### Establishing the View

They all do. Nobody denies external objects in the Tibetan tradition outside of an extreme minority.

You have stated before that you had the idea that Tsongkhapa was the only person who wasn't a yogacarin and that he asserted external objects in a unique way. This is very much not the case.

### Establishing the View

If we are sitting at a table, and there is a rock on the table in front of us we can conclude that the rock is empty and doesn't truly exist. To claim that the interdependent causal chain that produced the object that appears as a rock doesn't exist is an extreme view that inevitably asserts that the rock is mind and therefore the mind is rock and so on. It is an absurd argument.

The particles that form a rock are outside of the mind but it appears to the mind as a rock. That is the dependent origination between the mind and the rock.

### Establishing the View

When we read Dzogchen texts there is a lot of discussion of external phenomena. It is taken for granted that they are a thing. We even have specific language to categorize them, rolpa, nangyul etc.

### Establishing the View

A central tenet of Madhyamika is that they don't deny external phenomena.

We don't assert that anything exists, doesn't exist, both, or neither.

To assert that there are no outer phenomena is the same as asserting that all phenomena are the product of mind, that is the yogacara perspective that is universally refuted in madhyamika.

### Establishing the View

You should read DKR's commentary on Candrakirti's Madhyamikavara.

DKR's views are essentially the same as Gorampa's. He is a hard core prasangika. He is essentially a Sakyapa philosophically, which makes sense as a tulku of Khyetse Wangpo.

### Establishing the View

Chogyal Namkhai Norbu, Khenchen Jigme Phuntsok, Dilgo Khyentse, Taklung Tsetrul, Shechen Rabjam, Khenchen Namdrol, all definitely not Shentong/yogacara.

### Establishing the View

That's extremely unlikely. I can't think of a single one other than the very loose reference to Shentong in Dudjom Rinpoche's History book.



### Establishing the View

Well, I'll disagree there. I highly doubt most Nyingma lamas have a yogacara leaning view, at least not intentionally. I've personally never met one and I've met dozens of them. According to the tantras and their primary commentators, Longchenpa and Vimalamitra there is definitely a view of Dzogchen that is universal.

### Establishing the View

It's fine to have a yogacara point of view. We should just try to understand the differences between the systems and views.

### can we agree that this is one of the most annoying boss fights in the game

Or if you use summons.

### can we agree that this is one of the most annoying boss fights in the game

I'll never understand how people struggle with them.

### Establishing the View

It still sounds like you're asserting that there aren't outer objects. Which essentially means that you think that objects are the product of the mind and therefore hold a yogacara point of view. That's fine but it's not Dzogchen or Madhyamika.

There are outer objects that are independent from the mind that perceives them means just that, that there are outer phenomena that are not the product of the mind.

### Establishing the View

Not really. The river is "unborn", empty phenomena that is perceived by the deluded minds of sentient beings. We could speculate indefinitely but yeah, it would be a purely academic pursuit.

### Establishing the View

The appearance arises based upon the consciousness that perceives them, just like the quote in the op states, the object is not the product of that consciousness.

That is the difference. Your assertions sounds very much like "they are the product of the mind".

### Establishing the View

And again, nobody is saying "truly existent".

### Establishing the View

A bit repetitive but, yup, they obviously are.

### Establishing the View

Of course. That is what we mean by "appearances" nangwa. That is the distinction in the terms appearances and outer objects, nangwa/nangyul that we discussed before.

It is important to understand this distinction, otherwise we end up denying the outer universe on reddit even though it is an obvious aspect of our experience.

### Establishing the View

The previous volume actually.

### Establishing the View

The external world is perceived because there is consciousness that perceives it.

### Establishing the View

Appearances are based on the mind because the mind is where appearances are witnessed by sentient beings. The classic analogy of how a river appears differently to different beings in the six realms illustrates this. The river itself is not a product of the mind but the way it appears is based on the conditioned mind of sentient beings.

### Establishing the View

it is obviously perceptible, we just perceive it with a deluded mind so we cling to appearances and so on.

They are relative to the consciousness that perceives them and they are relative in that they are interdependently arisen, conditioned phenomena.

### Establishing the View

They would be reading it correctly. Relative external phenomena are indeed, external.

### [Establishing the View](#)

Phenomena are “unborn” because they are dependent on the perception of the deluded mind. When we say things like “all phenomena come from mind” without explanation people come to the bizarre conclusion that the external objective universe is “mind”, which is absurd. And, yes. No teacher in this tradition with a rudimentary understanding of the systems in question (or the capacity to observe their own condition) would deny the external, relative universe.

### [Looking for a 90-day retreat - preferably Zen.](#)

Many lay people in the Tibetan traditions do retreats of this length and far longer.

### [just curious inane question about endorsement of Lama's books by other high Lamas](#)

They rarely actually read them. Usually they're endorsing the teacher or the commentary being given. Sometimes it's quite obvious that a lama hasn't read a particular book they've endorsed.

### [Establishing the View](#)

Chetsun Nyingthig commentary but he also makes it clear in the Tsg don Dzod commentary what the philosophical view of dzogpachenpo is.

### [Is Yab-Yum imagery supposed to be secret?](#)

If you are a serious practitioner you keep your images private. Others do as they please.

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You recite it with the four opponent powers to purify negativity. You can also practice Vajrasattva this way.

“If there are bhikṣus, bhikṣuṇīs, upāsakas, or upāsikās who memorize and recite this dhāraṇī 800,000 times, their deadly karma in every place, created over innumerable eons, will be completely annihilated. In every place where they are born or reside, they will always meet buddhas and bodhisattvas. They will always have adequate resources and abilities to do as they wish. In any birth, they will always be able to leave the home life, and will have the ability to maintain the pure precepts of a bodhisattva. They will be born in human or heavenly realms, they will not fall into evil destinies, and they will always be protected by all the heavenly guardians.”

[You are the new Elden Lord. What would be your first policy to fix the lands inbetween?](#)

Spay and neuter laws will be strictly enforced.

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I commissioned a beautiful Garab Dorje thangka from Sergei Noskov several years ago. Its exquisite. Pictures of it have been used by several people over the years based upon shared images online. The original is mine and based upon my personal and detailed requests for the representation. He charged me around\$600 US.

[Establishing the View](#)

Happy to see you here!

They can only make one. What do you choose and why?

Bloodborne for all platforms.

Thoughts On Brad Warner?

I'm a bit surprised he's still at it.

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Yes.

It is said that the teacher who helps you have a glimpse of nature of mind through giving pointing out instructions is your root guru. I have perhaps 2-3 teachers who have done this. So are they all my root teachers?

There are different interpretations of root guru. One is anyone from whom you've received the four empowerments. Another is anyone from whom you've received the three (or 4) kindnesses. Another is the person from whom you receive rigpai tsal wang or direct introduction. Another is the person who actually helps you understand what the nature of mind is. You can have many. For example I have all of the above, some of them fulfill many of these roles.

why do some teachers when I hear them talk, a profound calm settles over me, but teachers who I believe are equally/more realized don't have that same effect?

Probably at least thirty with some kind of Vajrayana samaya. Many empowerments, lungs, etc over the years. The point is recognizing the nature of the guru as being Vajradhara and so on.

[why do some teachers when I hear them talk, a profound calm settles over me, but teachers who I believe are equally/more realized don't have that same effect?](#)

There's always a karmic connection with one's root guru(s).

[why do some teachers when I hear them talk, a profound calm settles over me, but teachers who I believe are equally/more realized don't have that same effect?](#)

The feeling isn't so important. It's how we actually develop our knowledge that makes a difference.

[why do some teachers when I hear them talk, a profound calm settles over me, but teachers who I believe are equally/more realized don't have that same effect?](#)

You don't have to worry about it really. You integrate all teachers with guru yoga. For example, I've received teachings from over thirty different lamas. Some are closer than others but there's nothing missing in the appreciation for the teachings I've received.

[why do some teachers when I hear them talk, a profound calm settles over me, but teachers who I believe are equally/more realized don't have that same effect?](#)

There are different kinds of teachers and different teaching styles. We also have different karmic connections with our gurus. As students we also have dispositions. I've probably learned the most from my more scholastic gurus but draw a great deal of inspiration from my gurus who I have a more heartfelt connection with. They're all perfect buddhas to me, they just teach in a different way.

[Dream yoga practitioners: Criterion in dream yoga?](#)

You need to learn these things from a lama who understands the method and the meaning.

[Just wanna ask you guys which is the most annoying/hardest boss by your opinion?](#)

It is going to get so much worse.

[What is a life well-lived?](#)

A well lived life is one that fully appreciates the four mind turnings and therefore diligently practices the buddhadharma.

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I've commissioned custom thangkas for less than \$2000.

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Buddhism is a living tradition. Qualified teachers are the best resource.

[Why does chained ogre exist](#)

He exists to get an easy prayer bead.

[if you did ngondro did it take you a decent amount of time to build up strength to do a decent amount daily?](#)

Yes, it takes time you'll get stronger quickly if you keep it up.



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There are many different forms and practices for Guru Rinpoche. Do you have any other details?

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He also has many forms that can be yidam practices.

[Longchenpa's "Resting in the Nature of Mind" Lung and Teachings with Tulku Thadral Rinpoche September 16-18, 2022 Streaming Only](#)

This should be a great opportunity.

[Does imagining yourself killing your parents create bad karma?](#)

No action that caused harm, no intent to cause harm, no karmic factors for ripening, so no need to worry.

[Role of Devotion](#)

It depends on ones practice but devotion is essential.

Without devotion we won't be "devoted" to liberation.

This is accomplished through Guru Yoga, Yidam practice, devotion to the teachings themselves, and ideally all of the above.

Does imagining yourself killing your parents create bad karma?

No, no, and no.

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Is it though?

I am not able to digest the fact that Buddha promoted the idea of hungry goblins(and ghost stuff) living among us in the forests as known today there is nothing like cannibal goblins on earth. Source :- Apannaka Jataka. Please explain.

Goblins! Awesome.

I sometimes wonder how this got through playtesting

There's nothing wrong with the attack, the roll is the problem.

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It's Saraha.

Can a person interested in Buddhism learn more than 1 type of Buddhism Mahayana, Theravada, Tibetan, and Vajrayana Buddhism? Because I'm trying to be a Buddhist and I'm reading book around those types of Buddhism, what would I be?

Ideally a Vajrayana practitioner will be at least familiar with all yanas and their essential aspects.

### Is it against Buddhist values to have a pet?

No. Pets can be great opportunities for your own practice and it's even better for the animal to be so close to the dharma.

### Can a non-monk wear a robe like this?

This is no problem.

### so, i had a dream, and i want to know if it means something.

It means keep practicing;) At the very least auspicious dreams can be taken into the path a motivation. We don't cling to any kind of signs but there's nothing wrong with being inspired by them.

### Intellectual property and the second precept

Good thing copyright laws aren't established in your mind.

### Why do Buddhist monks visit prisoners when their message to them is hopeless?

They can practice the path and purify their negative actions. This is what we're all doing when we practice the dharma.

### Specific steps I can take to ensure my dogs have a higher rebirth?

Not really like a spell but the idea is that the sound is an aspect of the sambhogakaya of the deity and hearing it produces a positive connection with the dharma.

### **Emancipation from Suffering: Become a Buddha Living the Mahasiddha Lifestyle**

Yes, and I have been receiving these teachings and transmissions for years before 2008.

Humility is virtue Nathan. You are making wild claims and then assuming that people who have received the same teachings many years prior to you starting to practice are missing the point.

We have at least one guru in common and we should respect him by actually understanding the teachings and taking them seriously. Your claims are outrageous, incorrect, and evidenced by the fact that people are not taking them seriously. There is a lot for all of us to learn, and this thread is a good opportunity for you.

### **Emancipation from Suffering: Become a Buddha Living the Mahasiddha Lifestyle**

Khenpo Namdrol clearly explains the visions in his commentaries on the Tsig Don Dzod and Yeshe Lama. These descriptions are very clear. You should read those commentaries. They clearly refute your position.

### **Emancipation from Suffering: Become a Buddha Living the Mahasiddha Lifestyle**

Taklung Tsetrul passed away years ago so that isnt a possibility. Convenient...

### **Emancipation from Suffering: Become a Buddha Living the Mahasiddha Lifestyle**

It's unfortunate that you are creating such obstacles to your own path. Fortunately such claims will warn others. It's obvious that you havent studied the tantras and their commentaries. If you had, you would not be making such claims.

### **Emancipation from Suffering: Become a Buddha Living the Mahasiddha Lifestyle**

You misunderstood. It happens. There's not visionary experience in the chonyi zesa. The visionary experiences in the four visions occur in 1-3. If you were at the 3rd vision you would be an arya on the path of seeing and would essentially be equal in realization to masters such as Dudjom Rinpoche, Chogyal Namkhai Norbu, Kunzang Dechen Lingpa etc and would be capable of revealing terma. Thus, you could certainly be at the 1st or 2nd vision. Those are profound realizations in their own right.

### **Emancipation from Suffering: Become a Buddha Living the Mahasiddha Lifestyle**

It sounds like he confirmed your understanding of the vision, not that you had attained it. If you had, you would be a buddha. Permission to teach ngondro is totally fine and you don't really need a letter. The issue here is the claim in the bio. It's just not accurate. You may be a wonderful and sincere practitioner and teacher but this claim is just untenable.

### **Emancipation from Suffering: Become a Buddha Living the Mahasiddha Lifestyle**

Your lamas would be requesting teachings from you if your bio was factual. It's completely outrageous. Sticking with bodhicitta is a very good call.

### **Specific steps I can take to ensure my dogs have a higher rebirth?**

Help them form a connection with the dharma. Recite mantras to them, have them with you when receiving teachings and transmissions online etc. I've done this for many years with pets.

### [Emancipation from Suffering: Become a Buddha Living the Mahasiddha Lifestyle](#)

The visions are clearly explained in the tantras and their commentaries. If the claims on your bio were factual everyone would be seeking teachings from you. Maybe mellowing the claims down a bit will help you keep your posts from being almost immediately removed. Nobody is going to take these claims seriously. Especially not anyone who has any knowledge of the Nyingthig teachings.

### [Emancipation from Suffering: Become a Buddha Living the Mahasiddha Lifestyle](#)

Oh, it is. The timeline is pretty outrageous too. You started practicing in 2008 and less than 5 years later the head of the Nyingma lineage recognized you as not only a lama, but a Buddha at that. Impressive.

### [Emancipation from Suffering: Become a Buddha Living the Mahasiddha Lifestyle](#)

So the claim now is what? That you're an arya on the path of seeing who has accomplished the third vision? Extremely grandiose. Almost as outrageous as the claim of being on the fourth vision.

### [Emancipation from Suffering: Become a Buddha Living the Mahasiddha Lifestyle](#)

And you clearly either misunderstood or intentionally exaggerated.

### [Emancipation from Suffering: Become a Buddha Living the Mahasiddha Lifestyle](#)

Then you are at best on the second vision. I'd consider editing your bio so people don't get the idea that you're claiming that HHTT recognized you as a Buddha. The fourth vision is Buddhahood.

### [Emancipation from Suffering: Become a Buddha Living the Mahasiddha Lifestyle](#)

I'm guessing it is a misunderstanding. Being on the fourth vision would make your realization equivalent to Guru Rinpoche and Vimalamitra. I'm sure you don't intend to make that claim?

### [Emancipation from Suffering: Become a Buddha Living the Mahasiddha Lifestyle](#)

Some of the claims in the bio are pretty grandiose. The claim that TT Rinpoche confirmed the fourth vision is pretty wild. Permission to teach, maybe, but that's over the top.

### [How do I escape Samsara?](#)

Let us know when you find out.

### [Do any of you long-time practitioners find yourself still getting angry from time to time?](#)

Of course. We're still human beings living in samsara.

### [Lady Butterfuckingfly](#)

Pretend you're Floyd Mayweather. Run away, defend, land a shot, repeat.

### [Both of my Tibetan robes](#)

So you're a Bon and Buddhist monastic?

### Do you truly seek the end goal?

Definitely not the same. The distinction is really only relevant to individuals on the path they're practicing though.

### Do you truly seek the end goal?

Yes, but Buddhahood, not nirvana.

### Is Buddhism and Hinduism related to each other?

Shunyata.

### Is Buddhism and Hinduism related to each other?

Dharmadhatu and Dharmakaya are absolutely nothing like Brahman and Isvara. Where do you get this notion? Dharmadhatu is the empty nature of all things and dharmakaya is a Buddhas realization of that nature.

### Empowerment vs reading transmission

An empowerment creates the interdependence between the three vajras of the deity and the student by means of the Vajra masters conferral of the three (or four) empowerments. A lung is the transmission of the lineage of a liturgical text or scripture.



[if every empowerment, including common ones such as Medicine Buddha, led to Samaya commitments, all of the Lamas would be sending hundreds of thousands of students to Vajra Hell](#)

Seconding everything Krodha already said and adding that you can be confident that all samayas and commitments can be maintained and purified by diligently practicing guru yoga. Do your best and you'll be fine.

[\[deleted by user\]](#)

So no need to worry about it.

[\[deleted by user\]](#)

There are outpatient medical procedures that would alleviate this.

[Your opinion on learning a language for Buddhism?](#)

Learning at least some of the language most relevant to your practice is extremely beneficial. Key words are often translated in ways that can lead to a great deal of confusion.

[Are we reborn as a part of the universe?](#)

"You" were never born.

[Advice for any prayers or saying I can do/say?](#)

It's true. He's not even ordained.

[anyone else doing the heart of Tantra online retreat with Mingyur Rinpoche starting tomorrow AM? hope to see you there if so.](#)

I rejoice in those of you who are taking advantage of this opportunity!

[If there is no self, what clings to the aggregates?](#)

Ignorance is connate with the pristine consciousness/jnana of the basis. Failure to recognize this as one's nature is ignorance and thus the wheel turns.

**Done! (974  
results)**

