

Author: Malcolm

Date: Friday, April 1st, 2011 at 10:54 PM

Title: Re: Ordination

Content:

Will said:

Buddha's principle, if I recall aright, was to make a new rule only after a problem appears that cannot be solved under existing rules. In this case, let us wait until an "ordained" one requests his own forum.

Malcolm wrote:

Right, that is exactly what happened at e-sangha -- problems arose, we tried to deal with it with a policy. Eventually, it collapsed.

Author: Malcolm

Date: Friday, April 1st, 2011 at 11:07 PM

Title: Re: Non duality.

Content:

Jikan said:

Hold on. What are we talking about in this thread when we talk about "nonduality"? Buddhahood or Buddha-nature? Emptiness? "Great Madhyamika" as Dolpopa understood it or the Middle Way in Chih-i's terms (apropos of the comments on the middle way earlier on...)? cessation? Rigpa? anatta? Boredom?

Nonduality is usually understood as a way to compare different religious or mystical traditions in one trope (nonduality in Vedanta, in Buddhism, in Sufism, &c). So it's a term that is very loosely staked out semantically. It can map out on a few things in Buddhist theory, or none of them, and nothing perfectly.

I'd like to know what is meant by 'nonduality' to those who use the concept and those who do not. I'm assuming I'm not the only one out in the weeds on this one.

Malcolm wrote:

I am pointing out that there exists a little known criticism of non-dual equipoise i.e. one in which there is no perception of subject and object, in Dzogchen teachings, which, it is asserted can cause one to slip into nirodha-sampatti, and thence, into a annihilationist view.

Author: Malcolm

Date: Friday, April 1st, 2011 at 11:09 PM

Title: Re: How can we help dead animals in the bardo?

Content:

tomamundsen said:

Cool. Yes, this is in fact the meditation taught by Tulku Thondup that I was referred to

the book for.

- Tom

Namdrol said:
You can do Shitro.

tomamundsen said:
Thank you, Namdrol. Could you suggest any sources for this practice?

Thanks,
Tom

Malcolm wrote:
You can try to receive the transmission for the short Shitro of Norbu Rinpoche. Then you can get the text. Learn the melodies, etc. It is very easy to do.

Author: Malcolm
Date: Friday, April 1st, 2011 at 11:12 PM
Title: Re: Non duality.
Content:
Jikan said:

Hold on. What are we talking about in this thread when we talk about "nonduality"? Buddhahood or Buddha-nature? Emptiness? "Great Madhyamika" as Dolpopa understood it or the Middle Way in Chih-i's terms (apropos of the comments on the middle way earlier on...)? cessation? Rigpa? anatta? Boredom?

Nonduality is usually understood as a way to compare different religious or mystical traditions in one trope (nonduality in Vedanta, in Buddhism, in Sufism, &c). So it's a term that is very loosely staked out semantically. It can map out on a few things in Buddhist theory, or none of them, and nothing perfectly.

I'd like to know what is meant by 'nonduality' to those who use the concept and those who do not. I'm assuming I'm not the only one out in the weeds on this one.

muni said:
Emptiness is nondual. I write here Longchenpas' words which are of course only offering a light on it. "Appaerances, experiences" may arise in mind but they are neither mind nor anything but mind".

Malcolm wrote:
Yes, emptiness, the absence of the four extremes, is non-dual. But only trivially so.

Author: Malcolm

Date: Friday, April 1st, 2011 at 11:20 PM

Title: Re: Non duality.

Content:

muni said:

"Yes, emptiness, the absence of the four extremes, is non-dual. But only trivially so".

In no understanding.

Malcolm wrote:

Think what you like.

Author: Malcolm

Date: Friday, April 1st, 2011 at 11:39 PM

Title: Re: Non duality.

Content:

muni said:

"Yes, emptiness, the absence of the four extremes, is non-dual. But only trivially so".

In no understanding.

Namdrol said:

Think what you like.

muni said:

Listen to the youtube. Then what is for you more important, the welfare of others or rightness? This itself is an example. Rinpoche says: there is no Buddhism without.

Just look to Tibetan Buddhism, look to Zen, Mahayana, it is included in all these. How can there be the practice of Transcendent Perfections?

A Tibetan doctor has this in his guidance as well to can act purely altruistic what is part of the medicine.

Malcolm wrote:

That emptiness is non-dual (i.e. free from extremes) is a fact. But it is not, for me, at any rate, a very important fact since it is just a bunch of words. Yes, of course as Tibetan doctor, our view is Madhyamaka. My view is Madhyamaka. Not because I am attached to the middle way as a religion, but because this is just how things are.

Therefore, I think "emptiness as non-duality" is pretty trivial. Like a rock, a stone. It is just there -- nothing worth getting excited about. Well, you could get excited about a rock or a stone, but not because it is empty. You get excited about it because it is useful

for something. could help some sick person, could be tied to the end of rope and used as a anchor, etc. But its emptiness is not that exciting or that interesting. Neither is the emptiness of all phenomena in general. Now, the wisdom that intuitis the emptiness of persons and phenomena and burns away afflictions, that is a little more exciting. But on its own, non-dual emptiness is trivial and totally uninteresting.

Author: Malcolm

Date: Friday, April 1st, 2011 at 11:41 PM

Title: Re: FB Interfaith group on capitalism?

Content:

kirtu said:

I'm considering starting a FB interfaith group on capitalism and how to reform it from an American perspective. Marxism formed a useful critique of capitalism and it's exploitations (although I far prefer Dickens) but the resulting solutions usually brought misery to the world. The sole successful counter to capitalism, social democracy, cannot be adopted in it's European form in the US.

Capitalism has become the central ideology in the US. However the pursuit of profit without recourse to it's moral and social effects is an actual evil. Socialists and labor activists in the US in the 20's-40's did form an effective criticism of capitalism and did have some influence on introducing humanizing reforms to the US labor environment. However socialism as a political force was eliminated and labor itself became corrupted. More recently some religious groups have been present during anti-globalization and esp. anti-war protests but as these have become dominated by starkly materialist organizations like ANSWER most of these religious groups have not made their voices heard on an ongoing basis.

This interfaith group will address these issues and attempt to reform capitalism so that it can become a force for good in society rather than mindless profit.

What should such a group be called? What should it's guiding principles be, etc?

Kirt

Malcolm wrote:

Capitalism cannot be reformed.

Author: Malcolm

Date: Friday, April 1st, 2011 at 11:48 PM

Title: Re: Non duality.

Content:

muni said:

Never met a tibetan teacher talking like you, acting like you.

Malcolm wrote:
I am not Tibetan.

Author: Malcolm
Date: Friday, April 1st, 2011 at 11:54 PM
Title: Re: Non duality.
Content:
muni said:
On top the responsibility of the importance for this teaching.

Malcolm wrote:
You might consider this -- I have spent 25 years reading Madhyamaka, learning Madhyamaka, debating Madhyamaka. Yes, I can even teach Madhyamaka.

However, even Madhyamaka as a teaching has limitations.

Furthermore, emptiness is an antidote. Why be interested in a medicine you do not need?

Author: Malcolm
Date: Friday, April 1st, 2011 at 11:56 PM
Title: Re: Non duality.
Content:
muni said:
Never met a tibetan teacher talking like you, acting like you.

Namdrol said:
I am not Tibetan.

muni said:
I see. Dual American Buddhism. You are contradicting the Tibetan Masters, Vietnamese and so on.

Malcolm wrote:
I am not contradicting anyone. Emptiness is a cure for views, not a view.

Author: Malcolm
Date: Saturday, April 2nd, 2011 at 12:09 AM
Title: Re: Dzogchen Without Buddhism?
Content:
heart said:

I don't know Namdrol. I am practicing a cycle belong to the "utterly secret unsurpassed cycle" it for sure has a yidam practice. You take refuge and so on, just in a different way. There might be a few text that don't mention these practices of the lower yanas like the Yeshe Lama, but when Jigme Lingpa explain how he applied these teachings in retreat all the lower yanas comes up. I like Norbu Rinpoche but I am not exactly convinced by your arguments.

/magnus

Malcolm wrote:

There is yang gsang bla med, and then there is yang gsang bla med.

These are not arguments, magnus. These are just statements of facts.

These are things stated in many places in many Dzogchen tantras and upadeshas, kama and terma.

I have no need to convince you. This is what I have discovered to be true. And I have verified this in the teachings of Garab Dorje personally, in a number of cycles of dzogchen teachings. This is not something I am repeating merely on the basis of ChNN's words, etc.

Author: Malcolm

Date: Saturday, April 2nd, 2011 at 12:14 AM

Title: Re: Non duality.

Content:

muni said:

...since they divide these (Space and Awareness) into two, they fall into deviation. If these two do not become one without any duality, you will certainly not attain Buddhahood". Padmasambhava.

Malcolm wrote:

Yes, correct and those who do not understand what the meaning of dhātu and vidyā (dbying/rig) are, will not understand what Guru Rinpoche is actually talking about.

But this statement does not have anything to do with emptiness free from extremes since that is not what dbying, dhātu, is referring to here.

N

Author: Malcolm

Date: Saturday, April 2nd, 2011 at 12:16 AM

Title: Re: Non duality.

Content:

muni said:

The afflictions will automatically be undone when there is this very understanding. Such need for Rinpoche his teachings.

Malcolm wrote:

Which Rinpoche are you referring to?

Author: Malcolm

Date: Saturday, April 2nd, 2011 at 12:20 AM

Title: Re: Ego cosmic energy

Content:

Rael said:

I'm hedging ram peswani is the only guy gonna gets laid from this thread....

don't Buddha's have these huge penises...is that not one of the attributes of the Buddha...?

maybe there is something to penis envy after all....

and i thought Buddha did give females equality and he got in trouble for that...or was that Gakki propaganda?...

Malcolm wrote:

No, Buddha's male member withdrew into a sheath within his body.

Author: Malcolm

Date: Saturday, April 2nd, 2011 at 12:31 AM

Title: Re: Other Buddhas

Content:

Huseng said:

It also mentions that even if one is incorrect, then one has much to gain from practising Buddha remembrance in this fashion. On the other hand, if one is correct that other Buddhas do indeed exist then there are undesirable consequences for having outright denied the existence of them.

Malcolm wrote:

Guess we have to rename Pascal's wager.

Author: Malcolm

Date: Saturday, April 2nd, 2011 at 12:54 AM

Title: Re: Other Buddhas

Content:

plwk said:

Very thoughtful discussions thus far but I guess on top of what the OP has laid out, out there in the competitive world, it's not a matter of whether there are Buddhas mentioned or not but rather perhaps more confined to whose list of Buddhas are more 'authentic' and then we find that it turns into another sectarian mud slinging session of whose list is the IT.... and that's where I think what huseng had posted would be a good counter to such nonsense...

Malcolm wrote:

The Nyingmapa tradition never closed their canon. Granted, there are still issues of "authenticity", but nevertheless, we find, for examples, in the teachings of Chogyal Namkhai Norbu transmissions recovered from other world systems via his impressive skills in the dreamtime.

Author: Malcolm

Date: Saturday, April 2nd, 2011 at 1:02 AM

Title: Re: Other Buddhas

Content:

Huseng said:

It also mentions that even if one is incorrect, then one has much to gain from practising Buddha remembrance in this fashion. On the other hand, if one is correct that other Buddhas do indeed exist then there are undesirable consequences for having outright denied the existence of them.

Namdrol said:

Guess we have to rename Pascal's wager.

Huseng said:

It would pre-date Pascal by many centuries indeed.

The reasoning actually would spark some concern in most Buddhist practitioners as one does not want to outright deny the existence of Buddhas. One has nothing to lose by affirming their existence and much to lose by denying it.

Malcolm wrote:

At best, no one wants to be a frog in a well.

Author: Malcolm

Date: Saturday, April 2nd, 2011 at 1:04 AM

Title: Re: How to practice?

Content:

TMingyur said:

I never heard about "Mindfulness meditation" using these things but if you derive benefit from mantras then why not use them?

Kind regards

Malcolm wrote:

It is a kind of Buddhānusmṛti.

Author: Malcolm

Date: Saturday, April 2nd, 2011 at 1:08 AM

Title: Re: Other Buddhas

Content:

plwk said:

Very thoughtful discussions thus far but I guess on top of what the OP has laid out, out there in the competitive world, it's not a matter of whether there are Buddhas mentioned or not but rather perhaps more confined to whose list of Buddhas are more 'authentic' and then we find that it turns into another sectarian mud slinging session of whose list is the IT.... and that's where I think what huseng had posted would be a good counter to such nonsense...

Namdrol said:

The Nyingmapa tradition never closed their canon. Granted, there are still issues of "authenticity", but nevertheless, we find, for examples, in the teachings of Chogyal Namkhai Norbu transmissions recovered from other world systems via his impressive skills in the dreamtime.

Huseng said:

I personally know one bhiksuni who says she has received direct teachings from Bodhisattvas before. She doesn't advertise this or generally tell people about it, but being a friend and fellow Buddhist she revealed to me some exquisite poetry written in Classical Chinese verse which she claimed was transmitted to her through Bodhisattvas. It all contained references to Buddhist concepts and having a background in Classical Chinese I found it impressive.

So this is not necessarily an issue of canons, but at times a matter of experience. Those who have visions of Buddhas and Bodhisattvas need not be convinced of their existence. They already have direct teachings and take them as seriously as they would any canonical text. It is not really uncommon for high-calibre practitioners to have such visions. You might have difficulty meeting them and hearing about their experiences

though.

Malcolm wrote:

Yes of course. None of the above is meant to question the sincerity of Mahāyāna sūtras, and so on.

Author: Malcolm

Date: Saturday, April 2nd, 2011 at 1:15 AM

Title: Re: Non duality.

Content:

conebeckham said:

He's talking about Dzongsar Khyentse Rinpoche, Namdrol....I think.

The first post has a Youtube vid--I think it's DKR....but Youtube is blocked here where I presently am.....

Malcolm wrote:

I see. Well, its true, some people need teachings from DKR.

Author: Malcolm

Date: Saturday, April 2nd, 2011 at 1:39 AM

Title: Re: The Problem With Buddhists

Content:

gregkavarnos said:

It is organised so that everyday common people cannot gain a depth of knowledge, knowledge that may even liberate them (and take the \$\$\$'s somewhere else). You can see the same scam with the Greek Orthodox church here in Greece, the Catholic church in Italy and (dare I say it and draw the ire of all) the Buddhist "church" that existed in Tibet.

Malcolm wrote:

That would be the difference between Buddhism-as-a-religion and Buddhism-as-Dharma. It is sometime very difficult to differentiate that. So, we are heavily pressured to believe that we are not swans, and are not capable of separating the milk of Dharma from the water of religion.

Author: Malcolm

Date: Saturday, April 2nd, 2011 at 1:48 AM

Title: Re: emptiness = interdependence?

Content:

gregkavarnos said:

AND this ultimate reality or the "ultimate Dhamma" does not (seem to) fall within the range of the "All" mentioned in the quotation that TM likes to flap around in peoples

faces (continuously).

Malcolm wrote:

No, actually it does. The Sabbasutta is just a description of the twelve āyatanas. The twelve āyatanas contain all conditioned and unconditioned phenomena, including the supreme Dharma, nirvana.

The twelve āyatanas:

eye | form

ear | sound

nose | scent

tongue | tastes

body | tactiles

mind | dharmas

That is it. There are no phenomena taught in any buddhist teachings that can go beyond this list. The dharma āyatana contains the aggregates of sensation, ideation and formations (vedanasamjñāsaṃskarakandha), as well as space and the two kinds of cessation. When the twelve āyatanas are broken out in to the eighteen dhātus, the dharma āyatana changes its name to the dharmadhātu. Mano āyatana, the mind āyatana is the aggregate of consciousness, vijñāna skandha, and the ten material āyatanas, eye, form, etc, are the rūpaskandha.

Author: Malcolm

Date: Saturday, April 2nd, 2011 at 1:54 AM

Title: Re: Non duality.

Content:

muni said:

Look to the teachers of the real Namdrol. What a joke!

Malcolm wrote:

Huh?

Author: Malcolm

Date: Saturday, April 2nd, 2011 at 2:31 AM

Title: Re: emptiness = interdependence?

Content:

gregkavarnos said:

Excuse my ignorance!

So you are saying that the "ultimate Dhamma" mentioned in the Dhammapada quote is, in the dhatu categorisation scheme, the dharmadhātu? It seems to make sense but the commentary to the Sutta quoted by TM states: Thus it seems more this discourse's

discussion of "All" is meant to limit the use of the word "all" throughout the Buddha's teachings to the six sense spheres and their objects. As the following discourse shows, this would also include the consciousness, contact, and feelings connected with the sense spheres and their objects. Nibbana would lie outside of the word, "all." This would fit in with another point made several times in the Canon: that dispassion is the highest of all dhammas (Iti 90), while the arahant has gone beyond even dispassion (Sn 4.6; Sn 4.10).

Thus Nibbana IS beyond the "All" and incapable of expression or perception at the relative level.

This seems to be contradictory, because isn't the dharmadhatu the source of all phenomena: Relative and Ultimate?

So either we are steeped in (or ultimately are) dharmadhatu and thus, being inseparable from it, we can perceive the Ultimate which also arises from dharmadhatu (when the veil of ignorance is lifted) or phenomena are separate to the dharmadhatu and thus have no contact with the ultimate. But, then again, I guess if I take the Middle Path approach then this contradiction will be erased.

Malcolm wrote:

Well, that may be how Theravadins approach that sutta -- but some tendencies in Theravada are slightly eternalist. We also have that Sutra in the Agamas, and the way the twelve āyatanas are described by Vasubandhu and the way I have outlined this is completely normal and consistent with that sutra. Nirvana, for stream enterers and so on, is an object of their consciousnesses since it is included in the dharmāyatana/dhātu.

There are no phenomena that lie outside the twelve āyatanas.

Author: Malcolm

Date: Saturday, April 2nd, 2011 at 2:41 AM

Title: Re: Buddhism-as-a-religion vs Buddhism-as-Dharma

Content:

shel said:

In another topic Namdrol wrote that:

Namdrol said:

That would be the difference between Buddhism-as-a-religion and Buddhism-as-Dharma. It is sometime very difficult to differentiate that. So, we are heavily pressured to believe that we are not swans, and are not capable of separating the milk of Dharma from the water of religion.

shel said:

What does that mean?

Malcolm wrote:

The former is a morass of intellectual opinions, views and beliefs. The latter is something that one has integrated into one's personal experience.

Author: Malcolm

Date: Saturday, April 2nd, 2011 at 3:05 AM

Title: Re: Buddhism-as-a-religion vs Buddhism-as-Dharma

Content:

shel said:

You're basically saying that the difference between Buddhism-as-a-religion and Buddhism-as-Dharma is that the latter is practiced and the former is not?

Malcolm wrote:

Well, no, because there are many religious practices one can do, blindly, like making donations to a monastery because some Lama told you to accumulate merit. What I am saying is that Buddhism-as-Dharma is integrated into your personal experience. It means you know why are doing what you are doing when you are doing it. No blind faith.

Author: Malcolm

Date: Saturday, April 2nd, 2011 at 3:07 AM

Title: Re: Buddhism-as-a-religion vs Buddhism-as-Dharma

Content:

TMingyur said:

I guess "Buddhism-as-a-religion" stands for wholesome fabrications, wholesome thoughts and believes, conceptuality, views and dialectics.

For "Buddhism-as-Dharma" I would apply the ambiguity of the term "dharma" meaning "the teaching" and meaning "phenomenon". Combining both entails sort of " the teachings displaying itself through phenomena" and refers to a direct approach not based on conceptuality, non-discursive.

Kind regards

Malcolm wrote:

However you would like to parse to yourself as long as it is not some intellectual theory.

Author: Malcolm

Date: Saturday, April 2nd, 2011 at 3:10 AM

Title: Re: Buddhism-as-a-religion vs Buddhism-as-Dharma

Content:

TMingyur said:

I guess "Buddhism-as-a-religion" stands for wholesome fabrications, wholesome

thoughts and believes, conceptuality, views and dialectics.

For "Buddhism-as-Dharma" I would apply the ambiguity of the term "dharma" meaning "the teaching" and meaning "phenomenon". Combining both entails sort of "the teachings displaying itself through phenomena" and refers to a direct approach not based on conceptuality, non-discursive.

Kind regards

shel said:
Again basically logos/praxis.

I guess my critique is that this difference is not the least bit difficult to see.

Malcolm wrote:
You might be surprised.

Author: Malcolm
Date: Saturday, April 2nd, 2011 at 3:26 AM
Title: Re: Buddhism-as-a-religion vs Buddhism-as-Dharma
Content:

shel said:
No, I wouldn't. I see people failing to meet the practice of their religion all the time. It's quite noticeable.

Malcolm wrote:
I misread your statement.

My point however is a little different. There is a kind of Buddhism that is religious and so on. But it misses the point of the dharma's essence.

Author: Malcolm
Date: Saturday, April 2nd, 2011 at 3:37 AM
Title: Re: Buddhism-as-a-religion vs Buddhism-as-Dharma
Content:

shel said:
No, I wouldn't. I see people failing to meet the practice of their religion all the time. It's quite noticeable.

Namdrol said:

I misread your statement.

My point however is a little different. There is a kind of Buddhism that is religious and so on. But it misses the point of the dharma's essence.

shel said:

You suggesting that the point of 'religious' Buddhism is not the cessation of suffering?

Malcolm wrote:

Yes, because it is entirely focused on externalities.

Author: Malcolm

Date: Saturday, April 2nd, 2011 at 3:39 AM

Title: Re: Other Buddhas

Content:

Astus said:

I don't know if there is actually any Buddhist canon that is closed. Just in the 20th century new, revised versions of both East Asian and Theravada canons were published. In fact, in East Asia there is no ultimate canon only groups of texts published at different times.

Malcolm wrote:

In the case of the Pali canon, did they add new texts?

Author: Malcolm

Date: Saturday, April 2nd, 2011 at 4:49 AM

Title: Re: Dzogchen Without Buddhism?

Content:

heart said:

I know we had this discussion before and that you probably is thinking that I am clinging to the lower yanas, but I also know you been a bit ambivalent about this in the past.

Malcolm wrote:

No -- I think you are just presenting a very modern and conventional Nyingma view. Which is fine, but you need to recognize how much influence this modern, conventional Nyingma view has been defensively shaped by polemics against the trends like Aro lugs sems sde, early Nyingthig and so on that developed in an environment free of such polemical constraints. The most important polemicist in this respect would be Sapan. I understand his point of view very well, but I think he is biased.

I have been ambivalent about this, not because I don't accept the idea, but because people who declare these things usually don't why they are saying it, just repeating

things they have heard, like parrots.

heart said:

Anyway, feel free to suggest cycles that is completely free from the nine yanas.

Malcolm wrote:

Well, the first that comes to mind would be the Vima Nyinthig.

heart said:

Like I said many times ChNN is not an example of this since he teach many things from the nine yanas.

Malcolm wrote:

Yes, he does. However, don't believe for a second that you can peg ChNN in this way just because he teaches a lot of secondary practices.

heart said:

Looking for such a teacher you just end up with Jax (a person from esangha that now gives direct introductions and teach an approach free from the nine yanas).

Malcolm wrote:

Not necessarily, some people wind up with ChNN.

N

Author: Malcolm

Date: Saturday, April 2nd, 2011 at 4:53 AM

Title: Re: Dzogchen Without Buddhism?

Content:

Mariusz said:

It is not something new or revolutionary, only pure Buddhism beyond all extremes, agreement with Madhyamaka and Yogacara. Is it?

Malcolm wrote:

I can't really discuss this any further. It would not be appropriate.

Author: Malcolm

Date: Saturday, April 2nd, 2011 at 4:55 AM

Title: Re: Non duality.

Content:

Anders Honore said:

Though I agree that nonduality is, to generalise, often overrated and overused, I won't go as far as saying that it is travel.

Baizhang Huaihai opined that it was a most efficient gateway for clarifying the way, of course the Vimalakirti Nirdeśa devotes a fair few words to the topic. But I see it more as a useful tool in regards to ironing out hidden conceptualisations than as ontological schematic. For the latter its usage is quickly exhausted.

Malcolm wrote:

And in the end, after everybody has spouted off, Mañjuśrī asks Vimalakīrti what the gate to non-duality is, and he replies by saying nothing whatsoever.

Author: Malcolm

Date: Saturday, April 2nd, 2011 at 4:57 AM

Title: Re: Non duality.

Content:

muni said:

You are Malcolm Smith, ah well!

I see. Than you got Chod from Chogyal Namkhay Norbu La?

Malcolm wrote:

I have received many teachings from ChNN, that, among others.

Author: Malcolm

Date: Saturday, April 2nd, 2011 at 5:04 AM

Title: Re: Non duality.

Content:

Anders Honore said:

Though I agree that nonduality is, to generalise, often overrated and overused, I won't go as far as saying that it is travel.

shel said:

Me either. For one thing, there has to be a here and a there in order to travel, which is like totally dualistic, dude.

Anders Honore said:

'Trivial'. damn you autocorrect.

Malcolm wrote:

"Non-duality" is trivial in general because it is just an intellectual trip.

The nature of things is "non-dual", simply meaning free from existence and non-existence. Great, now one knows this. Then what? How are you going to use this fact?

How do you integrate this into your practice? Better not do so conceptually, since that will just result in taking rebirth as a formless realm god.

The purpose of emptiness is to cure views. Emptiness is not a view. "Non-duality" is a view. That is why Vimalakirti kept his trap shut.

Author: Malcolm

Date: Saturday, April 2nd, 2011 at 5:11 AM

Title: Re: Buddhism-as-a-religion vs Buddhism-as-Dharma

Content:

shel said:

You suggesting that the point of 'religious' Buddhism is not the cessation of suffering?

Namdrol said:

Yes, because it is entirely focused on externalities.

shel said:

"Externalities" is a little vague. If you know that the point of religious Buddhism is not the cessation of suffering then you must know what the point of religious Buddhism is, so what is the point of religious Buddhism?

Malcolm wrote:

Higher rebirth, primarily. Also success in business, and so on.

Author: Malcolm

Date: Saturday, April 2nd, 2011 at 5:18 AM

Title: Re: Non duality.

Content:

Namdrol said:

The purpose of emptiness is to cure views. Emptiness is not a view. "Non-duality" is a view. That is why Vimalakirti kept his trap shut.

Anders Honore said:

The purpose of 'nonduality' is, of course, the very same. And equally so 'emptiness' can also amount to a view. As views, they both point to the same, an ineffable reality. The only difference really is that 'nonduality' says something more about how the mind tends to fabricate views, in patterns of opposite polarities. Like the three doors of liberation, 'nonduality' and 'emptiness' are just different aspects of the same fundamental approach - which is freedom from all views and extremes.

Malcolm wrote:

Emptiness is one of three doors of liberation; non-duality is not. The other two being lack of aspiration and the signless.

There is no philosophy of non-dualism in Buddhism. This is wholly the invention of western scholars. For example, Madhyamaka rarely uses the term "non-dual".

When it is used in Yogacara, it is meant to describe lack of a real subject and object in perception (vijñaptimatra), and hence the absence of existence and non-existence in those imagined phenomena as well.

It does not get used at all in the Nikaya schools.

I think westerners are over-invested in this word.

But a word that is frequently brought up, over and over again, is anutpāda, non-origination, non-arising. This word is much more important for we Buddhists.

☞

Author: Malcolm

Date: Saturday, April 2nd, 2011 at 6:45 AM

Title: Re: Non duality.

Content:

Anders Honore said:

It can hardly be said there is a philosophy of signlessness or wishlessness either. And arguably it is a great mistake to construct a philosophy from emptiness as well.

Malcolm wrote:

One can argue from the point of view of emptiness. One cannot argue from the point of view of non-duality and remain a Buddhist.

Anders Honore said:

And as regards Madhyamika, Nagarjuna (in the mahaprajnaparamitaupadesha) wrote of it:

Dharmas are included in non-duality (advayapatita), but although they are without duality, they are not, however, single. Seeing all dharmas in this way, without developing them in one's mind or in one's firmly held views, is what is called dharmakṣānti.

Malcolm wrote:

I doubt this text is by Nāgārjuna.

Advaya-patita means "not broken into two parts", better to say, "...all phenomena are not divided into two, though they are not divided into two, they are not, however single".

Anders Honore said:

Finally, the Pou-eul-jou fa-men (Advayapraveśadharmaparyāya) or the 'Teaching on the entry into nonduality' [the chapter in the vimalakīrti nirdeśa] is the doorway to the true nature of dharmas (dharmāṇām bhūtalakṣaṇa). Variety (nānātva) is duality (dvaya), and duality is wrong view (mithyādr̥ṣṭi). But the Buddha is not a deceiver (amāyāvin) and cannot commit a deception (māyā). He always applies the Teaching on the entry into non-duality, and deception is variety. That is why he has no notion of variety.

Malcolm wrote:

Better translation of the title would be the dharma discourse on entering the absence of dualism.

But the absence of dualism here is the dualism of "exists" and "does not exist".

Also the absence of the tā particle in Buddhist renderings of the term advaya is significant, even though usually overlooked. "Tā" bears the meaning of "ity" in English, for example, reality. Non-duality means literally, "a state of being in which there is no dualism".

Emptiness is nondual, but it is not a nondual ity.

Anders Honore said:

I agree. I do think you may be a bit too eager to flush the baby out with the bathwater in the way you go about asserting this however.

Malcolm wrote:

The amount of trouble this simple word causes is incalculable -- the mistranslation of advaya as non-duality is responsible for huge misunderstandings.

Author: Malcolm

Date: Saturday, April 2nd, 2011 at 7:29 AM

Title: Re: Non duality.

Content:

Anders Honore said:

In lieu of same we should say (as is done of course) that emptiness is empty but it is not an emptiness.

Malcolm wrote:

On the contrary, emptiness is śūnya tā.

Author: Malcolm

Date: Saturday, April 2nd, 2011 at 7:58 AM

Title: Re: Non duality.

Content:

Anders Honore said:

In lieu of same we should say (as as done of course) that emptiness is empty but it is not an empti ness.

Namdrol said:

On the contrary, emptiness is śūnya tā.

Anders Honore said:

sure, but in terms of meaning surely you are not saying there is an actual state of emptiness as the ultimate reality anymore than you would say there is a nondual state of ultimate reality?

Malcolm wrote:

The nice thing about śūnyatā is that you can stated that it is ultimate reality without committing oneself to an ontological position. Hence the tā suffix.

Three gates of liberation are a little different: śūnya, alakṣana, apranidhana, empty, without characteristics, without aspiration.

They are not states, they are entries. Emptiness is the bhutatā, the actual nature of the things. Also emptiness has no nature, since it is free from extremes.

This is the beauty of Madhyamaka. You can assert emptiness as a nature, and no one can fault you. If you assert non-duality as a nature you have already committed an epistemological blunder.

As Nagarjuna really said:

If I had a position, I would be at fault.

Since I alone have no position, I alone am free from fault.

Author: Malcolm

Date: Saturday, April 2nd, 2011 at 8:17 AM

Title: Re: emptiness = interdependence?

Content:

Luke said:

His main point is that the Buddhist concept of emptiness is really the interdependence of all things. Do you agree with this?

.

Sherab said:

Getting back to the OP here's my proposed answer:

Emptiness is the label representing the inexpressible, the nature of the uncategorized ultimate.

Emptiness is also the label representing the expressible nature of the categorized ultimate, i.e. the no-nature of all phenomena.

Dependent origination is the label representing the expressible, the nature of the relative.

Therefore the inherent meaning of emptiness is not the inherent meaning of dependent origination.

The nonduality (or inseparability) of emptiness and dependent origination is the meaning of the ultimate.

Comments?

Malcolm wrote:

"Whatever arises in dependence does not in truth arise."

PP sutras.

Author: Malcolm

Date: Saturday, April 2nd, 2011 at 8:31 AM

Title: Re: Ordination

Content:

conebeckham said:

Titles, such as "Gen," "Gen-la,"

Malcolm wrote:

Actually, as a doctor of Tibetan Medicine, the proper mode of address for me is Gen or Gegen. Gegen Namdrol, hmmm, could get used to that....Or Gen Malcolm....

Author: Malcolm

Date: Saturday, April 2nd, 2011 at 8:36 AM

Title: Re: emptiness = interdependence?

Content:

Sherab said:

Does the quotation contradict my proposed answer? If yes, please elaborate.

Malcolm wrote:

The inherent meaning of dependent origination is emptiness. Whatever is empty dependently arises; whatever dependently arises is empty, according to Nagarjuna.

In other words, there is nothing not empty that arises at all, and all that arises is empty because it dependently arises. There is no emptiness apart from dependent origination, and no dependent origination apart from emptiness.

Author: Malcolm

Date: Saturday, April 2nd, 2011 at 8:43 PM

Title: Re: Dzogchen Without Buddhism?

Content:

heart said:

Namdrol,

I don't think I am presenting any modern conventional Nyingma view, I am not a scholar at all, I just state what I see. The Vima Nyingthik is not free from the nine yanās according to what I have heard. To consider it free of the nine yanās you would have to weed out some parts, accept and reject to make it fit your view. So this subject about a "pure" Dzogchen free from the nine yanās feels very idealistic to me.

Malcolm wrote:

Well, you just go with what you understand, I will go with what I understand. Our understandings clearly differ. I am not going to abuse the teachings of dzogchen to "prove" my point by barraging you with citations that you will inevitably try to parse in a fashion according to however you see things.

So, this is the thing --there are some people who consider that there are two streams: one, outside the nine yānas; one, part of the nine yānas. Then there is another party -- they assert the whole of Dzogchen teachings belongs to the nine yānas.

I belong to the former group, you the latter. I respect your point of view, I just don't agree with it.

Author: Malcolm

Date: Saturday, April 2nd, 2011 at 8:47 PM

Title: Re: Non duality.

Content:

TMingyur said:

"Non duality" ... "emptiness" ... mere thoughts, ideas ...

I'd suggest "non-attachment" ...

Kind regards

Malcolm wrote:
Also a thought.

Author: Malcolm
Date: Saturday, April 2nd, 2011 at 9:00 PM
Title: Re: Non duality.
Content:
muni said:
By Namdrol: "...nondual, but it is not a nonduality"

clarity! Here is the key of the misunderstanding of the misunderstanding. and shows poor limits of language once more. ism, ity..."a"
Thank you.

With respect without language limits, to teachings and what is meant.
<https://www.youtube.com/watch?v=CauF1rAHJfU> "
onclick="window.open(this.href);return false;

Malcolm wrote:
DKR's talk can be summarized as follows:

He for whom emptiness is possible,
for him everything is possible.
He for whom emptiness is not possible,
for him nothing is possible.
-- Nagarjuna

Author: Malcolm
Date: Saturday, April 2nd, 2011 at 9:14 PM
Title: Re: What is a tantric teaching in Buddhism?
Content:

Aemilius said:
Here is a short essay of Suniti K.Pathak, whose opinion is that has tantra existed from the earliest period of buddhism onward
http://www.thlib.org/static/reprints/bot/bot_1989_02_03.pdf

Malcolm wrote:
There is one important point in this you are missing. The earliest known text in India we know of that is referred to as a "tantra" is the Agniveśa tantra -- which is the core of the important ayurvedic treatise, the Caraka Samhita. The composition of the CS is hard to

date, but likely was compiled between roughly 200 BCE -- 200 CE. Before there were distinct Buddhist texts called tantras, was another ayurvedic treatise called the Aṣṭāṅgahridayasamhita penned by a Buddhist physician named Vagbhata in roughly the fifth century CE -- this text refers to itself as a tantra in the colophon.

Pathak's thesis is not that tantra existed in Buddhism from the beginning. His thesis is that elements existed in Buddhism from the beginning which are consistent with later developments called Vajrayāna. I don't disagree with this thesis. I think it is correct.

However, Vajrayāna is a mature path. Reciting a mantra to remove snake venom is not a path.

N

Author: Malcolm

Date: Saturday, April 2nd, 2011 at 9:17 PM

Title: Re: emptiness = interdependence?

Content:

Namdrol said:

Nirvana, for stream enterers and so on, is an object of their consciousnesses since it is included in the dharmāyatana/dhātu.

gregkavarnos said:

Does that mean that Nirvana is/can be an object of "ordinary" consciousness or can it only be perceived at the level of alayavijñāna/ārya consciousness? Sorry if the question seems clumsy but I can't really think of any other way to state what I am thinking.

Malcolm wrote:

It is only on object of an ārya's mind.

Author: Malcolm

Date: Saturday, April 2nd, 2011 at 9:29 PM

Title: Re: FB Interfaith group on capitalism?

Content:

Caz said:

We live in samsara...expect life to be crap, Getting what you dont want is standard here. Did Buddha ever attempt to implement a political system for others benefit ? Or is it that there is no real benefit to be gained from politics if we seek happiness and better standards of living I think its far better to start cherishing others and developing Bodhisattva like qualities.

Malcolm wrote:

Well you have to remember that Buddha, according to Dīgha Nikāya, was the first

human king of this eon in a past life...so yes, actually.

The problem is this -- Capitalism is a system where one cherishes oneself and develops mala-qualities. Bodhisattvas really ought not support such a system even if there is little they can do about it.

But if they have the chance, then they should try and act like Ashoka (after he figured out he was a mass murderer) Srongtsan Gampo, Trisrong De'utsan, etc.

Author: Malcolm

Date: Saturday, April 2nd, 2011 at 9:32 PM

Title: Re: Buddhism-as-a-religion vs Buddhism-as-Dharma

Content:

TMingyur said:

Considering that "The Dharma" displays itself in "dharma" the "Dharma permeates everything", you are "absolutely" right ... "absolutely" to be understood in a relative sense.

Kind regards

Malcolm wrote:

I hope to you don't walk around repetitively punctuating your comments in meatspace like this:

Author: Malcolm

Date: Sunday, April 3rd, 2011 at 12:26 AM

Title: Re: Non duality.

Content:

TMingyur said:

Which however has a correlate in direct experience. And I assert that there is no such correlate as to "emptiness" or "non duality".

Malcolm wrote:

So you have never experienced an empty bank account? An empty larder? Because certainly in this instant there is a correlate with direct experience. The old "village is empty of a city, city is empty of a village" trope from the suttas i.e. the Cullasunnata sutta, major and minor.

Phenomena are by necessary of free of duality, since they originate in dependence. That absence of duality also has a correlate in direct experience -- see Kaccaayanagotto Sutta i.e. "Everything exists,' this is one extreme [view]; 'nothing exists,' this is the other extreme. Avoiding both extremes the Tathaagata teaches a doctrine of the middle".

The middle way view is by necessity a non-dual view, avoiding these extremes of dualism. That is also emptiness; emptiness cures the views of existence and non-existence -- that can be correlated in one's personal experience.

Apatheia, on the other hand, vairāga, non-attachment, is not a particularly unique Buddhist principle.

Author: Malcolm

Date: Sunday, April 3rd, 2011 at 1:48 AM

Title: Re: Non duality.

Content:

Namdrol said:

Phenomena are by necessary of free of duality, since they originate in dependence. That absence of duality also has a correlate in direct experience

TMingyur said:

No because you cannot directly experience duality in the first place.

Kind regards

Malcolm wrote:

Of course you can -- now it exists, now it does not. That is the experience of duality being discussed.

Author: Malcolm

Date: Sunday, April 3rd, 2011 at 1:50 AM

Title: Re: Non duality.

Content:

TMingyur said:

In contrast to this what is called "attachment" does have a correlate in direct experience. Consequently its absence has a correlate too. Therefore "non-attachment" applies, whereas "nonduality" or "emptiness (of what??)" do not apply but are mere fabrications.

Kind regards

Malcolm wrote:

It is the same, now attached, now detached; now full, now empty; now exists, now does not exist; these are all dualities.

When the basis for attachment has ceased, also the basis for detachment has ceased: detachment is also trapped in dualism.

Author: Malcolm

Date: Sunday, April 3rd, 2011 at 1:40 PM

Title: Re: Looking for info on Tibetan demonology

Content:

Dharmaswede said:

I am looking for good sources on information on Tibetan demonology. (I here use the term "demon" in the widest sense; including the four demons of Dharma, the four Demons of chö, rudras etc. etc.)

Thank you.

Best Regards,

Jens

Malcolm wrote:

the book "Gods and Demons of Tibet".

Author: Malcolm

Date: Sunday, April 3rd, 2011 at 11:20 PM

Title: Re: Looking for info on Tibetan demonology

Content:

Heruka said:

oracles and demons of tibet, by rene de nebesky and wojkowitz

Malcolm wrote:

right.

Author: Malcolm

Date: Sunday, April 3rd, 2011 at 11:23 PM

Title: Re: Brain vs. mind

Content:

gregkavarnos said:

Sorry to be the one to tell you this but physical damage to any part of the body causes a change in consciousness.

Lazy_eye said:

Sure, but that just restates the question in broader terms.

Malcolm wrote:

From a Vajrayana perspective, mind and body are inseparable, so no dualism.

Author: Malcolm

Date: Monday, April 4th, 2011 at 1:41 AM

Title: Re: Brain vs. mind

Content:

LastLegend said:

If we practice separable (in aspects I talked about), then it is not Buddhism.

Malcolm wrote:

For Mahayana and Hinayana, nama and rūpa are a substance dualism.

N

Author: Malcolm

Date: Monday, April 4th, 2011 at 2:03 AM

Title: Re: north/east in tibetan

Content:

devilyoudont said:

Short version: "Shang shog" or "shar shog", which means east in Classical Tibetan?

Long version: Take a look at pages 8 and 9 of the Chod practice on this page:

<http://www.zangthal.co.uk/files.html> " onclick="window.open(this.href);return false;

As you can see, it translates "shar shog dor je khan dro me" as "The vajra dakini of the east" and "shang shog le kyi khan dro me" as "The karma dakini of the east". Surely one of these should read "north", right?

Malcolm wrote:

She just made a cut and paste error. Forgot to remove east and put north for karma dakini.

Author: Malcolm

Date: Monday, April 4th, 2011 at 2:27 AM

Title: The Problem With Buddhist Philosophy

Content:

Malcolm wrote:

The problem with Buddhist philosophy in general (I only really understood this after studying Tibetan Medicine) is that Buddhists often become stuck in dry, fixed categorizations. The way it is presented, there is very little engagement with process in Buddhist dharma language.

Dharma language is often quite presented overly taxonomical ways, and as such, people who indulge in Buddhist philosophy tend to resemble brittle taxidermists or dry intellectual morticians -- always trying to pretty up the cadavers of Buddhist tenets of which they are fond.

Buddhism is a living tradition -- not a bunch of tenet systems in a book. It is an evolving system, the sum of two and a half millennia of both awakened and unawakened people engaging with the meaning of Buddha's awakening, and the awakening of those who came after the Buddha.

Buddhism did not spring out fully formed, like Athena from Zeus' forehead. It evolved, slowly, adapting itself to time and place.

If Buddhism is to survive and continue to be relevant, it must evolve and meet the demand of those who are newly trying to engage with the meaning of awakening.

Otherwise, Buddhism is in danger of becoming a museum piece.

N

Author: Malcolm

Date: Monday, April 4th, 2011 at 2:29 AM

Title: Re: north/east in tibetan

Content:

devilyoudont said:

Thanks!

The language is Classical Tibetan, right? To be honest, I have no lama, initiation or knowledge regarding the Tibetan language. I know nothing about this stuff at all!

Malcolm wrote:

Yes. And, well, if you are interested in such things, then it is better to go about it the proper way.

Author: Malcolm

Date: Monday, April 4th, 2011 at 4:05 AM

Title: Re: The Problem With Buddhist Philosophy

Content:

gregkavarnos said:

I was talking one time to a Ngakpa friend of mine and we were discussing his foray into Hindu Tantra, mainly studies of the cult of Kali, the discussion then got around to various teachers here in Greece that were attempting to meld Buddhism with other European mystical religions: ancient Greek cults, freemasonry, etc...

Malcolm wrote:
Not what I am talking about.

gregkavarnos said:
I believe that Buddhism in the West will "evolve", but you can't make it evolve, it will evolve through our continued practice. When we reach a certain level of attainment in our practice then we will also have the wisdom to add and subtract from Buddhism. It's no use doing it prematurely though.

Malcolm wrote:
Not talking adding and subtracting. Talking about sapwood as opposed to dead wood.

Author: Malcolm
Date: Monday, April 4th, 2011 at 4:12 AM
Title: Re: The Problem With Buddhist Philosophy
Content:
Astus said:

1. Don't you think it is through studying the Buddhist heritage that it can be gradually understood? Simply by translating a text to another language is a major part of the process and when a term like dukkha is rendered into suffering/stress/unsatisfactoriness/dis-ease/pain/etc. it is already an acculturation and transformation.

Malcolm wrote:
I am suggesting that there is a constant danger of "Dharma ossification".

Astus said:
In fact, it is quite impossible to present Buddhism as if it were a frozen object.

Malcolm wrote:
On the contrary, Tibetans have managed to do so with spectacular success. There has not been a new idea in Tibetan Buddhism since about 15th century. Tibetan Buddhism is intellectually frozen. I would venture it is the same with all forms of Buddhism.

N

Author: Malcolm
Date: Monday, April 4th, 2011 at 4:49 AM
Title: Re: The Problem With Buddhist Philosophy
Content:
Namdrol said:

Not talking adding and subtracting. Talking about sapwood as opposed to dead wood.

gregkavarnos said:
I have olive tree orchards which I tend in my exceedingly limited spare time, and I can

assure you that the only way to keep trees alive is to prune them, add fertiliser, dig around the roots (and when they are young) give them water.

Malcolm wrote:

Yes, you remove deadwood.

Author: Malcolm

Date: Monday, April 4th, 2011 at 4:51 AM

Title: Re: Non duality.

Content:

Namdrol said:

When the basis for attachment has ceased, also the basis for detachment has ceased: detachment is also trapped in dualism.

TMingyur said:

It may appear so due to the terms being thought. However non-attachment does not "feel" "trapped" but attachment does.

Malcolm wrote:

Nevertheless, non-attachment is a more subtle trap.

Author: Malcolm

Date: Monday, April 4th, 2011 at 5:05 AM

Title: Re: The Problem With Buddhist Philosophy

Content:

Namdrol said:

Yes, you remove deadwood.

gregkavarnos said:

Live branches as well. If the tree does not have the right shape and size you can't climb it to pick the olives.

Malcolm wrote:

Yes, proper proper pruning is necessary for a healthy productive shrub or tree.

Author: Malcolm

Date: Monday, April 4th, 2011 at 5:21 AM

Title: Re: The Problem With Buddhist Philosophy

Content:

Will said:

Skip the metaphors Malcolm, just give a sappy solution to the problem as defined by you.

Malcolm wrote:

For example, in order to become expert in Madhyamaka, first you have to become expert in Abhidharma. Now, Abhidharma is interesting, but at least in Mahayāna, no one practices according to Abhidharma any more.

Many parts of the Mula require that one becomes educated in tenets no one accepts anymore anyway.

There are many other problems of this sort.

Author: Malcolm

Date: Monday, April 4th, 2011 at 5:32 AM

Title: Re: The Problem With Buddhist Philosophy

Content:

Namdrol said:

On the contrary, Tibetans have managed to do so with spectacular success. There has not been a new idea in Tibetan Buddhism since about 15th century. Tibetan Buddhism is intellectually frozen. I would venture it is the same with all forms of Buddhism.

Pero said:

What do mean by a "new idea"? What kind of new idea would you like? I don't understand.

Malcolm wrote:

Meaning that intellectual development of Tibetan Buddhism is frozen.

Author: Malcolm

Date: Monday, April 4th, 2011 at 7:45 AM

Title: Re: The Problem With Buddhist Philosophy

Content:

devilyoudont said:

How do Tibetans compare to this parable? They invite doctors from the four corners of the world, let them have a debate, systemize their methods, and close the book. "Okay, that's Medicine, folks! Nothing else to see here!"

Malcolm wrote:

That is quite an exaggeration -- basically it is not true.

Tibetan medicine is still continuing to evolve in ways in which Dharma tenet systems

does not.

Author: Malcolm

Date: Monday, April 4th, 2011 at 7:58 AM

Title: Re: Brain vs. mind

Content:

Sherab said:

From a Vajrayana perspective, mind and body are inseparable, so no dualism.

Malcolm wrote:

The ordinary body is left behind at the time of death. So are we leaving behind a part of our mind when we die?[/quote]

No, we are taking part of the rūpa aggregate when we go, namely the pranavāyu.

Author: Malcolm

Date: Monday, April 4th, 2011 at 8:05 AM

Title: Re: Brain vs. mind

Content:

Sherab said:

So mind and certain part of the body are inseparable?

This would allow for the possibility of an aspect of mind that is directly connected with the brain and another aspect that is independent of the brain. This is my preferred view at the moment.

Malcolm wrote:

Mind and vāyu, the air element are inseparable. In turn, as long as the life organ is function, the vāyu pervades the entire body. Thus, when you damage nerves, the vāyu can no longer travel in those regions of body, and one has no sensation, etc.

Author: Malcolm

Date: Monday, April 4th, 2011 at 8:08 AM

Title: Re: The Problem With Buddhist Philosophy

Content:

Namdrol said:

That is quite an exaggeration -- basically it is not true.

Tibetan medicine is still continuing to evolve in ways in which Dharma tenet systems does not.

devilyoudont said:

You know more about it than I do.

(Hold on, was this also the case in Tibet?)

Malcolm wrote:

Yes, that was part of my point -- but also that in studying Tibetan medicine, I realized that the way we are receiving Tibetan Buddhism is very static and taxonomic, and in more dynamic Dharma systems like Dzogchen and mahāmudra, the desiccated approach of tenet systems is very bad for explaining process and transformations. Meditation is actually a transformative process. Not a tenet.

Author: Malcolm

Date: Monday, April 4th, 2011 at 9:12 AM

Title: Re: The Problem With Buddhist Philosophy

Content:

devilyoudont said:

I mean it! You see, I have a theory. You know why Buddhist philosophy was vibrant in India? Because Indians had the strength to abandon Buddhism rather than betray their true understanding.

Malcolm wrote:

Buddhist philosophy was also vibrant in Tibet once too -- then sectarian politics sealed the new translation schools in intellectual mausoleums.

Author: Malcolm

Date: Monday, April 4th, 2011 at 9:30 PM

Title: Re: The Problem With Buddhist Philosophy

Content:

TMingyur said:

It is good to return to the suttapitaka and skip all this philosophical scholarly fabrication. This is my lesson learned from tibetan buddhism.

kind regards

Malcolm wrote:

Some people's idea is to return to some imagined "original" Buddhism. However, there is no such thing.

Author: Malcolm

Date: Monday, April 4th, 2011 at 9:59 PM

Title: Re: What is a tantric teaching in Buddhism?

Content:

Aemilius said:

Here is a short essay of Suniti K. Pathak, whose opinion is that has tantra existed from the earliest period of buddhism onward

http://www.thlib.org/static/reprints/bot/bot_1989_02_03.pdf

Namdrol said:

There is one important point in this you are missing. The earliest known text in India we know of that is referred to as a "tantra" is the Agniveśa tantra -- which is the core of the important ayurvedic treatise, the Caraka Samhita. The composition of the CS is hard to date, but likely was compiled between roughly 200 BCE -- 200 CE. Before there were distinct Buddhist texts called tantras, was another ayurvedic treatise called the Aṣṭāṅgahridayasamhita penned by a Buddhist physician named Vagbhata in roughly the fifth century CE -- this text refers to itself as a tantra in the colophon.

Pathak's thesis is not that tantra existed in Buddhism from the beginning. His thesis is that elements existed in Buddhism from the beginning which are consistent with later developments called Vajrayāna. I don't disagree with this thesis. I think it is correct.

However, Vajrayāna is a mature path. Reciting a mantra to remove snake venom is not a path.

N

Aemilius said:

Suniti K. Pathak says more than that. It is interesting to see what things he associates with tantrism, things that are present in our general view of early buddhism. The snake venom removing mantra is important because it is in Vinaya Vastu and it is connected to a known tantric deity !

Malcolm wrote:

The Vinaya Vastu is a complicated text. We cannot assume that its entire contents date from the time of the Buddha.

I prefer to interpret these instances differently. I think that there is an underlying Pan-Indian culture, based on vedic ritualism, cosmology and medical ideas, that people mistakenly term "tantrism". Buddhists were first and foremost Indian, and they utilized their culture in their practice of Buddhism. Proof of this for example may be found in the Mahāparinibbana sutta where Buddha informs Ananda that "the faithful brahmins" will take care of his cremation and so on, because they know the proper rituals for interring a Cakravartin. Or, in the beginning of the same sutta, he informs a minister of Ajasatru that it will be hard to invade the Koasilians, because among other things, they have maintained their traditional shrines and modes of worship.

All of this is not what we in Vajrayāna understand "tantra" to be. Of course we recognize that there are great similarities between non-Buddhist practice such as Shaivaite use of

ganacakras, certain types of yoga, channels and cakras; secular practices such as royal coronation and so on. But just as the elements of Caitya or Stupa are all named after the ritual precinct of the Agnihotra, fire oblations, likewise, when these elements are taken up in the tantras they are repurposed if you will.

You can see seeds of this or that development in later Vajrayana in early Buddhism -- for example, the cult of Dharmapalas is present from the very beginning in the Dighanikāya, but the way these things exist in a piecemeal fashion in early Buddhism means that they are not a path.

Vajrayāna is a fully mature path, as opposed to the various miscellany found in various places. Also, even if Mahāmayuri is a deity in lower tantra, the practice of Mahāmayuri is also not a path. This deity is for temporary benefits, not for liberation. In lower tantra deities like Mañjuśrī, Avalokiteśvara and Vajrapani are for complete realization. Lower tantra has hundreds of minor practices and mantras for various boons. Not many practices for complete realization.

So we either have to redefine what "tantric" means, specify what we mean when we are using the term "tantric" in terms of Buddhism, or restrict the definition to Vajrayāna Buddhism from the 7th century to the present in its various manifestations in Esoteric Buddhism of China and Japan and Vajrayāna in Tibet.

N

Author: Malcolm

Date: Monday, April 4th, 2011 at 10:06 PM

Title: Re: Non duality.

Content:

TMingyur said:

Well then you continue fostering attachment. It's up to you.

kind regards

Malcolm wrote:

You utterly missed the point. Non-attachment is remedial. It contains the seeds of its own defeat.

If you have attachment, then you need non-attachment. It is better to cut these things at the root, rather than the leaf.

The root is wrong views of existence and non-existence. That is dualism as defined by the Buddha. The absence of duality is when one's has no wrong views concerning "it is" and "it is not".

Every other dualistic pair stems from these two.

Author: Malcolm

Date: Monday, April 4th, 2011 at 10:39 PM

Title: Re: The Problem With Buddhist Philosophy

Content:

muni said:

The truth itself doesn't change. The Buddha told us not about a truth which suit us. If there is by the many offered styles of practices clinging to the practices themselves, we can make a mistake and take them as the truth.

Malcolm wrote:

Hi Muni-la:

What I am talking about is the fact that people think there is an ideal Buddhism somewhere. It is like a perfect form, unchanging, eternal, etc.

In reality Buddhism just reacts to people's circumstances. The Dharma is never completely taught, because people's conditions are endlessly various. And when someone becomes a Buddha, then for them Dharma is complete, since it has been realized.

The problem I am identifying is that Buddhism these days resembles a debate court, where people trot out obsolete problems (like how many sides an atom has) and then expend great deal of energy trying to disprove that atom. This amounts to disproving hair on a tortoise.

Now, I am not saying we should not study these things. But we need to study them with a view to their relevance. We know, through common observation, for example, that Vasubandhu's cosmology in the third chapter of Abhidharmakośa is wrong. This is not a mystery. We have known that it is wrong since at least 16th century, at least in the West. but still people are arguing about these things as if they are real.

I am not suggesting that we negate the two stages, toss out Dzogchen, etc. What I am suggesting however is that much of what is taught in Buddhism today are intellectual museum pieces that have no relevance to anyone's life.

There is always a role for historical scholarship, it can be interesting to learn how to debate like a monk in the fifteenth century. But we always must check the dharma that is being taught, and which we are learning, to see if it really has any value in our life.

Life is short and samsara is long.

N

Author: Malcolm

Date: Tuesday, April 5th, 2011 at 12:33 AM

Title: Re: Signature in the Cell by Stephen Meyer

Content:

Will said:

A 2009 title from Harper; this work is important. It's subtitle is "DNA and the Evidence for Intelligent Design". Some chapters are difficult for those of us poorly educated folk, but overall it is a good look at the arguments for and against ID. It is not a work about evolution, but just focuses on the arising of life via the first cell. Also impressive is his unbiased, close examination of the evidence against ID. He is not a preacher for ID who ignores evidence against it in favor of a pre-conceived notion.

Malcolm wrote:

ID is just stealth theology. Total speculative junk.

Author: Malcolm

Date: Tuesday, April 5th, 2011 at 12:42 AM

Title: Re: Yidam and Dzogchen

Content:

heart said:

Who said "mind transmission of Dzogchen is something a teacher places in your head"? It is ridiculous.

Malcolm wrote:

You would be amazed at what people think.

Author: Malcolm

Date: Tuesday, April 5th, 2011 at 2:05 AM

Title: Re: Non duality.

Content:

conebeckham said:

I must confess I've not seen the "dual/nondual" dichotomy focus on Existence and Nonexistence. It's interesting.

In my experience, the term "nonduality" usually refers to a mind or consciousness (or wisdom?) that has transcended subject/object duality.

Namdrol, perhaps those who are "upset" with your "trivialization" of nonduality are referring to the term from this POV...what do you think?

I just happened to be reading Rigpa's Tibetan pocket calendar this morning..the Sakya lineage is featured this year, and Sogyal Rinpoche (or whoever wrote the content) claims the Sakya Philosophical View of "Khorday Yermay" is "the non-duality of Samsara and

Nirvana," which "posits a non-dual luminosity-emptiness ("Saltong Yermay) beyond all extremes."

Care to comment?

Malcolm wrote:

dbyer med means inseparable, not non-dual.

non-dual in yogacara, referring to absence of subject and object comes about because appearances which are mind-only lack both existence and non-existence in and of themselves.

N

Author: Malcolm

Date: Tuesday, April 5th, 2011 at 2:48 AM

Title: Re: Non duality.

Content:

conebeckham said:

I agree that "non-dual" is a bad translation of "Yer May," I thought the same thing when I read it.

Aside from appearances, what about the mind itself which "experiences" these appearances? Does it differ from those appearances?

Malcolm wrote:

This is the great controversy about Yogacara. Asanga maintains that in order for there to be an appearance of deluded perception, even though the appearances do not exist, there must be an existent basis for those false appearances -- for example, even though there is no real existent image on the screen, there is nevertheless a projector through which a film is running. When the film is done, so are the images. Likewise, when the traces are finished, so is the false projections.

The real controversy is how far to extend that "existence" i.e. is the projector more real or less real than the projected images.

According to the way Yogacara is presented in orthodox tenet systems (Which all are based on Bhavaviveka II's Tarkajvala), this basis is the ālayavijñāna. When the seeds are removed, the ālaya is held to transform into wisdom. I.e. this existent wisdom which is ultimate, has to be predicated on an existing consciousness in order to account for the transformation of consciousness to wisdom.

In other words, conventional truth, in this way of presenting Yogacara, is the imputed projections. They all function, work quite well, until the basis of their reality is

questioned. The ālaya projecting this is also understood to be relative. But when the traces are removed, the ālaya transforms into wisdom, and thus becomes ultimate.

Then there is the gzhan stong way of understanding this. According to the their presentation, both alāya and the projected images are conventional. Wisdom is ultimate and merely covered over by the conventional.

Then again, among gzhan stong pas, there are different ways of understanding the ultimate -- some seem to hold that it really exists. Others seem to hold it too is merely a yogic convention which when in equipoise is not needed and so on.

Etc.

Author: Malcolm

Date: Tuesday, April 5th, 2011 at 2:57 AM

Title: Re: Yidam and Dzogchen

Content:

Mariusz said:

To Be Curious, if can I ask. Can this mind transmission happen even after a long time the initiation was given by the master and one was failed to recognize Rigpa at that time, for example after many days when you are no more with the master you finally somehow "get it" home alone?

Malcolm wrote:

Yes, that is exactly how it can happen. Recently, in Australia, CHNN explicitly stated this to be the case.

This is why in Dzogchen there are many methods to work with -- different than sadhanas and deity yoga to be sure, but the principle is the same.

The terms of the two stages, you receive an empowerment: but if you do not attain awakening during the empowerment, then you have methods to reach that state.

Likewise, in Dzogchen, you have three transmissions: oral, symbolic and direct aka realization. If you do not experience realization on the basis of the oral and symbolic transmission right away, then there are many methods one can use to discover this state of realization.

N

Author: Malcolm

Date: Tuesday, April 5th, 2011 at 4:00 AM

Title: Re: Lamdre.

Content:

Caz said:

Could someone please kindly explain what Lamdre is and how it is practised.

Malcolm wrote:

Lam 'bras, the path together with the result is the main teaching of the Sakya school.

The core of it is a concise set of instructions termed "vajra verses" written by the Mahasiddha Virupa for his disciple Krishnapa and brought to Tibet by Gayadhara, bestowed upon Drogmi Lotsawa.

The main practices of Lamdre center on the creation and completion stages of the Yidam Hevajra. Nevertheless, it is a gradual instruction, containing the entire Mahāyāna path of sutra and tantra.

One of the best features of lamdre is that it has a very detailed description of the precise experiences of traversing the paths and stages through the yogas of the completion stage.

Author: Malcolm

Date: Tuesday, April 5th, 2011 at 4:12 AM

Title: Re: Lamdre.

Content:

conebeckham said:

Namdrol-

Is this path of practice the basis for a 3 year retreat in the Sakya system? Are other practices, outside this path, added?

And could you elucidate the difference between the Lam Dre TsokShay and the Lamdre Lobshay for us?

Malcolm wrote:

Usually, people who do three years retreat will start with Vajrapani or Vajrakilaya; Hevajra creation and completion in the middle; some end with Mahakala, others with Yogini. It depends. Three retreat is a new addition to Sakya, actually.

There is not that much difference between the two systems, in reality. The basic difference is that the Tsogshad is more scholastic. The Lobshad is based on some manuals written by Tsarchen's disciple, and is a bit more experiential.

You will get the same result from either system.

Author: Malcolm

Date: Tuesday, April 5th, 2011 at 4:28 AM

Title: Re: Looking for info on Tibetan demonology

Content:

Dharmaswede said:

gregkavarnos wrote:

Scuse me for being nosy, but, why?

Many reasons, but at this point mainly because I have an interest in Machik's teachings – and I think it is then pertinent to mull over what the terms demons and demonic denotate. Furthermore, as an absolute beginner I find it intriguing that there is not consensus among some senior Western practitioners as to whether demons are conventionally real, i.e. 'real' entities, or not.

Best Regards,

Jens

Malcolm wrote:

This is because those that negate the conventional existence of the genii locorum in general are not understanding how the six realms actually function.

For the most part, the experiential realm of gods and demons is the same as ours, but it is cognitively closed to most human beings.

Those people who negate the existence of such non-human beings completely are like ants on a leaf arguing about whether humans exist or not.

N

Author: Malcolm

Date: Tuesday, April 5th, 2011 at 4:38 AM

Title: Re: Yidam and Dzogchen

Content:

heart said:

Transmission is a bad word. Direct introduction or pointing-out instruction is actually better. Anyway, recognizing the natural state is the beginning not the end.

/magnus

Malcolm wrote:

There are three so called lineages (brgyud), but this word, brgyud, may also be understood as transmission.

Really, the best way to put it, (since we are here distinguishing talking about Dzogchen) is "unmediated encounter with one's own state" or "direct self-encounter". "rang ngo" means one's face, literally; thog du sprad means "direct encounter".

Author: Malcolm

Date: Tuesday, April 5th, 2011 at 4:41 AM

Title: Re: Yidam and Dzogchen

Content:

Sönam said:

sorry to be late ...

Mariusz said:

Thank you Namdrol and Sonam. I hope it will help me in my retreat this year

Nevertheless, can we use in Dzogchen Nyinthig the tsalung practice to enter this very recognition of Rigpa (when failed Initiation) in the same manner as in completion stage in HYT, like the machine made of cannals/winds/drops to generate 4 empties and 4 joys with final clear light? I thought Dzogchen Nyinthig deals with methods of separation the Mind from Rigpa (Rushen) but tsalung is used in Anu Yoga?

Malcolm wrote:

One way to understand it is that process of two stages works from the outside in.

Dzogchen works from the inside out.

N

Author: Malcolm

Date: Tuesday, April 5th, 2011 at 5:00 AM

Title: Re: Yidam and Dzogchen

Content:

Mariusz said:

Is it means one adds tantric methods like tsalung only to be prepare onself in case of "get it" during future initiation with intro in Rigpa, to perfect somehow one's own qualities/openess for introduction?

Malcolm wrote:

What it means is that the methods of Dzogchen are completely different than the methods of the two stages.

The two stages are always involved with trying to discover something with the mind, peeling away the layers of one's body, speech and mind trying to reveal its most subtle nature.

With Dzogchen practice, you are working with that knowledge, the goal of the two stages, right from the beginning. This is why Dzogchen is referred to as the vehicle beyond cause and result.

Likewise, in sutra, you are always practicing and trying to discover emptiness. But in Vajrayāna, you work with that knowledge of emptiness right from the very beginning. Emptiness is the result, from the sutra point of view, so in Vajrayana one works with the principle of the result of sutra right from the beginning.

N

Author: Malcolm

Date: Tuesday, April 5th, 2011 at 5:02 AM

Title: Re: Dzogchen Without Buddhism?

Content:

heart said:

Sorry if I misquoted you, but what would be the point of doing these practices if they don't lead to the recognition of rigpa? It is pretty clear to me that what makes you recognize your own nature is nothing but the accumulation of merit and wisdom. Without that accumulation it is impossible to even find your root Guru. Then after recognition it is still incredibly important because there are almost infinite ways of straying from the path, misunderstanding the path or just **** up.

There are so many Nyingthik cycles and Yangti cycle that contain all these practices, are you suggesting that Guru Rinpoche, Vimalamitra and so on was mistaken?

/magnus

Sönam said:

magnus,

the ambiguity is on "to lead to" ... when you view in term on linearity, you have to considere accumulation of merit. Because of that accumulation one come to a point of recognition of rig-pa. With that view, one may say accumulation of merit (yidam, ngondrö, or else and so on) "leads" to the recognition of rig-pa (Dzogchen). Once you have recognized rig-pa, "life change", and nothing "leads" to rig-pa, because the "practice" is only "no to" fall in ma-rigpa (which in "reality-fact" is totaly impossible). Of course, in that "space", when it is in the here and now, one can practice Yidam, ngondrö and so on, and it 'fit' energies, but even there, the practice is slightly different, there is no more "2 phases", but only one, the "immediate and spontaneous" completion one ... but then it is not "a lead", it's spontaneous and immediate.

Sönam

heart said:

Seriously Sönam, I don't know how to tell you this in a soft way, but this is not how you

practice Dzogchen. I told you many times now, if you try to prolong the recognition it is just mind, just a thought. Not that I am an expert or anything but as my teacher say "short moments repeated many times", compassion and devotion come in very handy there if you want to repeat it "many times".

/magnus

Malcolm wrote:

I don't think you are really communicating with one another.

Author: Malcolm

Date: Tuesday, April 5th, 2011 at 5:21 AM

Title: Re: Yidam and Dzogchen

Content:

Namdrol said:

With Dzogchen practice, you are working with that knowledge, the goal of the two stages, right from the beginning. This is why Dzogchen is referred to as the vehicle beyond cause and result.

N

Mariusz said:

So how can we practice for Dzogchen when we have already failed the introduction in Rigpa in the past initiation by our masters in the first place? Dzogchen can not start from nothing (when for example we have never had connection with Dzogchen in previous lives)? Is failed introduction enough only? Sorry, I'm trying to understand this seems to paradox

Malcolm wrote:

No such thing as a failed introduction. The introduction is based on your experience. You will always have an experience in introduction even if it passes you by so quickly you cannot recognize it. This is why you work with this first.

Maybe you need some secondary practice, like two stages, tsalung, etc., or you have a problem an obstacle you need to remove.

However, you will not understand this very well talking to me or anyone else on the internet. This is not something that can be understood intellectual sans experience. It is like trying to explain to someone who has never encountered a lemon what a lemon tastes like. Even if you tell them it is sour, their "sour lemon" is just an intellectual concept.

What you need to do is go to a dzogchen master and do what they ask you to do. There

are many styles of dzogchen masters out there. Some are not as "Dzogchen" as others even though they use the name "Dzogchen" to sell teachings.

Author: Malcolm

Date: Tuesday, April 5th, 2011 at 9:09 AM

Title: Re: emptiness = interdependence?

Content:

Sherab said:

Does the quotation contradict my proposed answer? If yes, please elaborate.

Namdrol said:

The inherent meaning of dependent origination is emptiness. Whatever is empty dependently arises; whatever dependently arises is empty, according to Nagarjuna.

In other words, there is nothing not empty that arises at all, and all that arises is empty because it dependently arises. There is no emptiness apart from dependent origination, and no dependent origination apart from emptiness.

Sherab said:

Doesn't "Whatever arises in dependence does not in truth arise" refer to the nonduality (inseparability) of dependent origination and emptiness? In other words, the quote does not refer to the equality of emptiness and dependent origination and is instead referring to emptiness and dependent origination as "aspects" of the ultimate. If so, the explanation given by you refers to just this nonduality (inseparability) isn't it?

Malcolm wrote:

The citation means that "empty" and "dependent" are completely interchangeable terms. It can be expressed as follows:

Something empty is something dependent;
something dependent is something empty;
something not-empty is something non-dependent;
something non-dependent is something not-empty.
The nature of the dependent is to be empty;
the nature of the empty is to be dependent;
the nature of the non-dependent is to be non-empty;
the nature of the non-empty is to be non-dependent.

In other words, dependent origination and śūnyatā are precisely the same thing.

N

Author: Malcolm

Date: Tuesday, April 5th, 2011 at 10:11 AM

Title: Re: emptiness = interdependence?

Content:

retrofuturist said:

Greetings Namdrol,

Namdrol said:

In other words, dependent origination and śūnyatā are precisely the same thing.

retrofuturist said:

In what sense are you referring to dependent origination here?

Malcolm wrote:

In the general sense. The nidanas explain the dependent origination of kleshas. They are if you will, the special theory of dependent origination.

But what I am discussing here, and what Nāgārjuna is actually talking about generally is the general theory of dependent origination. It is for this reason he spends so much time discussion external phenomena such as the six causes and four conditions, the five elements, time, etc., as well as things like karma, four noble truths, etc.

All of these phenomena are dependent phenomena; all of these phenomena are also empty. To the extent they are empty, they are dependent; to the extent they are dependent, they are empty.

Author: Malcolm

Date: Tuesday, April 5th, 2011 at 10:22 AM

Title: Re: Bikram Yoga

Content:

mr. gordo said:

I'm signing up for Bikram yoga classes and was wondering if there are health issues from a Tibetan Medical perspective in doing asanas in a room heated to 105°F (≈ 40.6°C) with a humidity of 40%. Does the heat really make this form of yoga superior to other forms of yogas like hatha or ashtanga? Are there potential health issues that could arise if the temperature of the room is that high?

Malcolm wrote:

Yes, Bikram can be bad for you if you have a pitta constitution.

The heat does not make it superior other forms of yoga.

If you are in new york, I would recommend Yoga Sutra.

Author: Malcolm

Date: Tuesday, April 5th, 2011 at 9:48 PM

Title: Re: emptiness = interdependence?

Content:

Namdrol said:

In other words, dependent origination and śūnyatā are precisely the same thing. The nidanas explain the dependent origination of kleshas. They are if you will, the special theory of dependent origination.

But what I am discussing here, and what Nāgārjuna is actually talking about generally is the general theory of dependent origination.

TMingyur said:

Interesting. I would say that "the dependent origination of the nidanas" and the "general theory of dependent origination" " are precisely the same thing " (to borrow your own words).

Kind regards

Malcolm wrote:

The nidanas are a specialized account of the process of samsara, there can be as many as thirteen and few as eight, depending on what sutra one is reading.

The general theory of dependent origination runs something like the following:

Where this existed, that exists;
with the arising of that, this arose;
Where this does not exist, that does not exist,
with the cessation of that, this ceased.

In for the above to function, the above must all be empty, as Nāgārjuna extensively shows. As substantialist explanation of the above formula does not work.

Author: Malcolm

Date: Tuesday, April 5th, 2011 at 10:01 PM

Title: Re: emptiness = interdependence?

Content:

Namdrol said:

The citation means that "empty" and "dependent" are completely interchangeable terms. It can be expressed as follows:

Something empty is something dependent;
something dependent is something empty;
something not-empty is something non-dependent;
something non-dependent is something not-empty.
The nature of the dependent is to be empty;
the nature of the empty is to be dependent;
the nature of the non-dependent is to be non-empty;
the nature of the non-empty is to be non-dependent.

In other words, dependent origination and śūnyatā are precisely the same thing.

N

Sherab said:

How is Dzogchen beyond cause and effect if emptiness is identical to dependent origination?

Malcolm wrote:

Sort of off topic-- but to answer the question: Dzogchen is a way of realization that is beyond cause and effect i.e. which does not require causal accumulations of merit and wisdom. It is not an ontological state beyond cause and effect. The reason that Dzogchen does not propose an ontological state is that since no phenomena at all are established in the basis, there are no ontological states at all, either existent or non-existent. In Dzogchen, the term "dependent origination" refers solely to the process initiated by the knowledge obscuration of avidyā which falsely imputes identity to person and things onto the appearance of the basis. Kadag and lhundrup may be understood as how non-afflictive or pre-afflictive processes in the basis are described in Dzogchen teachings.

Vidyā | Avidyā

kadag | emptiness

lhundrub | dependent origination

N

Author: Malcolm

Date: Tuesday, April 5th, 2011 at 10:09 PM

Title: Re: Restricted books

Content:

Hayagriva said:

What makes a text or teaching 'restricted'? Are there any uniform guidelines?

I find it interesting that there are two English translations of 'Flight of the Garuda' out there, one being restricted and the other being open.

Malcolm wrote:

Eric Pema Kunzang's is restricted because he was following the advice of Dilgo Khyentse. Dowman's is not restricted, I assume, because he felt comfortable publishing it.

There is no central authority or committee that determines these things.

Author: Malcolm

Date: Tuesday, April 5th, 2011 at 10:13 PM

Title: Re: Lamdre.

Content:

Namdrol said:

Lam 'bras, the path together with the result is the main teaching of the Sakya school....

mr. gordo said:

I've heard the daily practice takes about 2 hours? Is that about right?

narraboth said:

Depends on what length of text you will be doing, also how familiar you are with the practice, could be from 20 min to 4 hours. Usually a lamdre teaching will give you the right and obligation to do three of '4 unbreakable' daily; people should consider this before receiving.

It's not really about three years retreat; it's a complete path leads to enlightenment; people are encouraged to do retreat but not necessary (depends on what you would be asked by your lama). I believe Sakyapa emphasize daily practice more than retreat, if you are not going to be a dorje lopon.... and I have heard that Sakya retreats are more 'number' retreats than 'time' retreats (you fulfill certain amount of mantra chanting during retreat rather than set a time).

Malcolm wrote:

Correct. It is the three year retreat that I did. As to your second observation, I would disagree. Sakyas are encouraged to do retreats. But doing daily practice is also very important. Sakya retreats are number retreats for beginners and time retreats for the more experienced. And for those of best capacity, they are "sign" retreats i.e. you stay in until you have signs.

These days Lamdre is usually given as a "blessing".

Author: Malcolm

Date: Tuesday, April 5th, 2011 at 10:19 PM

Title: Re: Dzogchen Without Buddhism?

Content:

Namdrol said:

I don't think you are really communicating with one another.

heart said:

"Once you have recognized rig-pa, "life change", and nothing "leads" to rig-pa, because the "practice" is only "no to" fall in ma-rigpa"

/magnus

Malcolm wrote:

Once you have knowledge of your state (rigpa), and it is concrete, you have no more doubt, then you proceed in the confidence of liberation. That does not mean you are liberated, just you are certain that for you it will happen, based on your knowledge, your rigpa.

So, I guess I agree more with Sonam.

However, until you have firm knowledge (rigpa) of your state free from doubts, then you need to use various methods to reinforce that knowledge (rigpa).

Introduction --> recognition --> confidence --> liberation.

N

Author: Malcolm

Date: Tuesday, April 5th, 2011 at 10:22 PM

Title: Re: Yidam and Dzogchen

Content:

Namdrol said:

What you need to do is go to a dzogchen master and do what they ask you to do. There are many styles of dzogchen masters out there. Some are not as "Dzogchen" as others even though they use the name "Dzogchen" to sell teachings.

heart said:

I really hope no one listen to this. Don't let intellectual ideas like "who is the most and purest Dzogchen teacher" lead you when connecting to a teacher.

Maybe you should speak up Namdrol and say which teachers exactly you consider "not so Dzogchen".

/magnus

Malcolm wrote:

This is not just my observation -- this is an observation I have heard Norbu Rinpoche make many times, as well as Kunzang Dechen Lingpa, and so on. So, it should be taken to heart. There are many lamas these days using the name "Dzogchen" to sell their teachings.

Author: Malcolm

Date: Tuesday, April 5th, 2011 at 10:27 PM

Title: Re: Yidam and Dzogchen

Content:

Sönam said:

Once more I never say Dzogchen has problem with something, and certainly not with ngondrö and Yidam ... as for Chnn's uncle he was (like our others masters) born in that "culture of the practice" which is the tibetan buddhism, so he spent his live to practice those "techniques" ... it does not mean that it "brought him to the rainbow body". Others techniques (or non-techniques) would have "brought him" to the same result.

Sönam

heart said:

Seriously, how do you know that? Are you about to attain the rainbow body or do you know someone that is? In my ears it sounds very arrogant to say that.

/magnus

Malcolm wrote:

Actually, you have to understand one thing about Togden Rinpoche, when he was young, he suffered from mental illness. As I understand it, a lot of his practice was oriented towards removing the causes of his underlying health problems, chö, yantra, prostrations, etc. This is the reason, for example, that his main Yidam practice was Takhyung Barwa. We practiced this in the community for many years until Norbu Rinpoche switched to Guru Dragphur.

Author: Malcolm

Date: Tuesday, April 5th, 2011 at 10:59 PM

Title: Re: Yidam and Dzogchen

Content:

heart said:

so please don't interpret this as criticism of him but rather of what Namdrol said.

Malcolm wrote:

Rather than criticizing what I say, you should open your ears and listen; there are two approaches to Dzogchen:

- 1) gradual i.e. the nine yānas approach
- 2) non -- gradual i.e. Dzogchen's own approach to itself as teaching independent of the nine yānas.

In the second approach, you use what you want/need from lower vehicles. In the first approach, each level is necessarily preceded by the earlier.

This point of view is not my fabrication.

It is pointless to talk about these things with people -- since people just stubbornly cling to whatever idea they start with, and get involved with trenchant disagreements that last for years. It is pretty stupid really. Better not to say anything and keep one's understanding to oneself.

BTW, this is not about what Norbu Rinpoche says or does not say. These things are plainly stated in the basic texts of the tantras of Dzogchen. You can read them there. Over and out.

N

Author: Malcolm

Date: Tuesday, April 5th, 2011 at 11:05 PM

Title: Re: Restricted books

Content:

Hayagriva said:

Thanks Namdrol.

I was talking to a dharma friend and I mentioned that one of my favourite dharma books I've ever come across is 'Buddhahood Without Meditation' - a freely available text. They were very adamant I shouldn't read it without a lung and full teaching on it. They went so far as to say it would be completely unintelligible to someone who hadn't had these. I can see merit in this position, but it seemed to go way too far in my opinion.

Obviously that's just my take on the conversation, but what's your view on this kind of position? I know there would be many out there in agreement, and many others who'd object.

Malcolm wrote:

I think that there are some people who would understand, other people who would not.

I think there is a lot of fanaticism around these things that is unhealthy and counterproductive.

Author: Malcolm

Date: Tuesday, April 5th, 2011 at 11:07 PM

Title: Re: Yidam and Dzogchen

Content:

Namdrol said:

This is not just my observation -- this is an observation I have heard Norbu Rinpoche make many times, as well as Kunzang Dechen Lingpa, and so on. So, it should be taken

to heart. There are many lamas these days using the name "Dzogchen" to sell their teachings.

heart said:

The question is who are these Lama's?

Malcolm wrote:

If you want to receive Dzogchen teachings, go find a real Dzogchen master. You have to decide for yourself who is real and who is just a salesman. No one can do that for you. But you will know the difference, eventually. So choose well.

Author: Malcolm

Date: Tuesday, April 5th, 2011 at 11:08 PM

Title: Re: Yidam and Dzogchen

Content:

heart said:

I heard so many things about my own Guru before I managed to get a little closer to him. People were putting him down in many ways. But I stuck with him because he made a very strong personal connection with me when we met that left me wide open. I wanted to practice Dzogchen but it seemed he only taught Mahamudra, or so people told me. I just kept doing my Ngondro. Then one day many years ago he said to me "you need the pointing-out" and gave it to me. Since that day he been the most marvelous Dzogchen teacher you can imagine. He is like Longchenpa or Manjusrimita. He done such things, you would not believe me if I told you.

/magnus

Malcolm wrote:

So who is your root Guru?

Author: Malcolm

Date: Tuesday, April 5th, 2011 at 11:10 PM

Title: Re: The Problem With Buddhist Philosophy

Content:

Astus said:

"Hi Astus, perhaps I'm misunderstanding, but when speaking of the material aggregate, it is composed of the 5 sense organs and 5 sense objects. So for example the sense organ of smell is composed of a patch of atoms that detects the different odors. The sensory data would be the sense object of odor."

That is all right. The disagreement is simply on the nature of the aggregates whether

they're things to be experienced or philosophical concepts.

Malcolm wrote:

The skandhas, āyatanas and dhātus are phenomenological categories i.e. headings for experience.

Author: Malcolm

Date: Tuesday, April 5th, 2011 at 11:12 PM

Title: Re: Bikram Yoga

Content:

mr. gordo said:

I'm signing up for Bikram yoga classes and was wondering if there are health issues from a Tibetan Medical perspective in doing asanas in a room heated to 105°F (≈ 40.6°C) with a humidity of 40%. Does the heat really make this form of yoga superior to other forms of yogas like hatha or ashtanga? Are there potential health issues that could arise if the temperature of the room is that high?

Namdrol said:

Yes, Bikram can be bad for you if you have a pitta constitution.

The heat does not make it superior other forms of yoga.

mr. gordo said:

Thanks Namdrol.

If you are in new york, I would recommend Yoga Sutra.

Oh, the Krishnamacharya Lineage! I had no idea this was being taught in NY! It's in the city, but I've done similar treks and it looks worth it. The Bikram school is like 15 minutes away from me...Yoga Sutra is like 90 minutes.

Malcolm wrote:

Yoga sutra is better. More diverse and they invite Shrivasta Ramaswami, a master I would like very much to learn from.

Author: Malcolm

Date: Wednesday, April 6th, 2011 at 12:14 AM

Title: Re: Yidam and Dzogchen

Content:

heart said:

I just tell you what I been taught and what seems incredibly supported by the tantras of Dzogchen.

/magnus

Malcolm wrote:

How many of them have you actually read?

Author: Malcolm

Date: Wednesday, April 6th, 2011 at 12:17 AM

Title: Re: emptiness = interdependence?

Content:

gregkavarnos said:

You know, after reading through the last three pages of this thread the following question came to mind:

Is the dog chasing its tail or is the tail chasing the dog? dog.jpg

Woof!

Rael said:

the only problem i see is using the names of the likes of Nargajuna to impute ones own obscured view unto the philosophy of Sunyata...

Sunyata is best left to someone who has realized it...not just understanding it's implications....and parroting quotes ...

any device used in this thread that in the slightest way deviates the reader from coming to the true experience is dangerous both for the author and the reader...

Malcolm wrote:

Guess we should just all shut up and go home.

Author: Malcolm

Date: Wednesday, April 6th, 2011 at 12:44 AM

Title: Re: emptiness = interdependence?

Content:

Rael said:

non empty.....i mean there is a reason you never read a teacher saying this before....lol

edit....the nature of non- empty is even worse.

Malcolm wrote:

You need to read Nāgārjuna again:

"If there were something a little not empty, there would be something to be empty; as there is nothing that is not empty, where is there something to be empty?"

Author: Malcolm

Date: Wednesday, April 6th, 2011 at 12:49 AM

Title: Re: Yidam and Dzogchen

Content:

heart said:

I just tell you what I been taught and what seems incredibly supported by the tantras of Dzogchen.

/magnus

Namdrol said:

How many of them have you actually read?

heart said:

Well, apart from the Kunjed Gyalpo and a few private publication, not that much. However, many Dzogchen texts by for example by Longchenpa quote heavily from various Tantras. The same is true in various guidance manuals. Anyway, I don't read Tibetan as you well know.

/magnus

Malcolm wrote:

Right, and you understand that a lot of what Longchenpa wrote was defensive, meant to prevent criticisms of Dzogchen from those who adhered to the gradual path?

I would be quite hesitant to make proclamations about what the Dzogchen tantras say and do not say if you have not read them in a comprehensive way. I don't mean this is a mean way, or to suggest you are stupid -- I am not mean, and you are not stupid. But the real teaching of Garab Dorje is surprising in many ways. Not least of which is pretty constant refrain that the real meaning of Dzogchen cannot be approached through the nine yanas.

I don't want to get into providing voluminous citations -- because I think this is abusing the teaching, turning it into a book dance.

N

Author: Malcolm

Date: Wednesday, April 6th, 2011 at 12:56 AM

Title: Re: Yidam and Dzogchen

Content:

Malcolm wrote:

I also want to add it is not necessary to become an expert in Dzogchen texts to realize Dzogchen. It is not about intellectual learning.

Author: Malcolm

Date: Wednesday, April 6th, 2011 at 12:57 AM

Title: Re: emptiness = interdependence?

Content:

gregkavarnos said:

You think so? Plato was trying to prove the (pre-)existence of a permanent notion called "cupness" and Diogenes challenged this by bringing pointing to the fact that it was all merely a (foolish) mental fabrication.

Rael said:

interesting...my take on it was Plato saw that our mind formulates the things around us and gives them a label.

he wasn't talking about the fact that ultimately there is no cup....

your projecting....

Malcolm wrote:

The point greg was making is that plato theorized there was a ideal cup that informed all instances of cups. That ideal cup is ultimate, all cups that derive from that ideal are relative.

Author: Malcolm

Date: Wednesday, April 6th, 2011 at 1:03 AM

Title: Re: Dzogchen Without Buddhism?

Content:

Namdrol said:

Once you have knowledge of your state (rigpa), and it is concrete, you have no more doubt, then you proceed in the confidence of liberation. That does not mean you are liberated, just you are certain that for you it will happen, based on your knowledge, your rigpa.

So, I guess I agree more with Sonam.

However, until you have firm knowledge (rigpa) of your state free from doubts, then you need to use various methods to reinforce that knowledge (rigpa).

Introduction --> recognition --> confidence --> liberation.

N

heart said:

Our understanding of the three words obviously differ. It gets a little to personal to

continue the discussion at this point and I know from experience that I can't beat you with words. Anyway what Sönam is saying is that once you sat through a direct introduction you don't need anything because you are all the time in rigpa because that is what he read in the Dzogchen Tantras. You agree with him, it is fine with me.

/magnus

Malcolm wrote:

When you have received direct introduction:

- a) you do not have recognition.
- b) you have recognition.

If a) proceed to use methods to discover the state of that introduction; then proceed to b.

If b) proceed to removing doubts

c) stabilize that knowledge.

d) continue in that state.

I don't think there is anything controversial about the aforementioned breakdown.

d) continue in that state.

Author: Malcolm

Date: Wednesday, April 6th, 2011 at 1:07 AM

Title: Re: emptiness = interdependence?

Content:

Rael said:

there is no such thing as "The Nature of non-empty"

Malcolm wrote:

I agree with you. That line was a formal statement to show that a non-dependent thing would have to be non-empty. Such things do not exist, therefore there are no things that are not empty.

Some people think there are non-empty things, such people think those things lack dependence -- for example, the Nyaya school. They are very opposed to the idea of emptiness and maintain that non-empty things are non-dependent things.

You might want to read chapter 15 of the MMK where Nāgārjuna addresses the idea of non-empty, non-dependent phenomena.

Before you decide people are in error, you might want to find out if you have understood what they are saying.

Author: Malcolm

Date: Wednesday, April 6th, 2011 at 1:11 AM

Title: Re: Dzogchen Without Buddhism?

Content:

Nangwa said:

This is a pretty clear and pithy teaching on the Three Statements.

"A Dzogchen Master STARTS with "direct introduction" with everyone. If they don't "get it" then one starts to use all the infinite methods and means to help bring about the experience of Rigpa. When one has the experience of Rigpa, then one confirms the validity of one's path now being "remaining with Rigpa" as path. Then, one simply continues in that state. Rigpa is the view to be experienced, Rigpa is the path to be followed, and Rigpa is the fruit of the path. There is no change in Rigpa, either in the beginning, middle or end. The fruit is your first realization of Rigpa. There are no Stages of Rigpa. Thogel does not modify Rigpa."—Dudjom Rinpoche on the Three Statements of Garab Dorje

Malcolm wrote:

Precisely.

Author: Malcolm

Date: Wednesday, April 6th, 2011 at 1:13 AM

Title: Re: emptiness = interdependence?

Content:

Rael said:

there is no such thing as "The Nature of non-empty"

Namdrol said:

Some people think there are non-empty things, such people think those things lack dependence -- for example, the Nyaya school. They are very opposed to the idea of emptiness and maintain that non-empty things are non-dependent things.

You might want to read chapter 15 of the MMK where Nāgārjuna addresses the idea of non-empty, non-dependent phenomena.

Rael said:

oki doke...but can we skip to the part where i tell you that he was addressing this as the wrong way of looking at things.....

that it is totally going to throw you off.....

Malcolm wrote:

No, it is not going to throw me off in the least -- I know that Nāgārjuna is rejecting non-empty, non-dependent things completely. That is the whole point, non-empty, non-dependent things don't exist at all -- they are mere abstractions.

Author: Malcolm

Date: Wednesday, April 6th, 2011 at 1:35 AM

Title: Re: emptiness = interdependence?

Content:

Rael said:

you are now agreeing with meWTF

Malcolm wrote:

As I said, before deciding someone does not understand something, ask first.

Author: Malcolm

Date: Wednesday, April 6th, 2011 at 1:44 AM

Title: Re: Dzogchen Without Buddhism?

Content:

tamdrin said:

People in truth have some fantasy about what Garab Dorje must have been like. WE really know very little about what his historical life may have been like. I actually seem to recall that he liked practicing om ah hum vajra recitations and that he meditated in samadhi for like 30 years in retreat.. So actually he probably didn't just miraculously become this great master and his 3 words, although the essence of his teaching are his pointing out instructions and they aren't probably all the t, actually most definitely..

Malcolm wrote:

He was a "nirmanakāya of compassion" i.e. a direct emanation of Vajradhara. According to legend, we know that he uttered the rdo rje sems dpa' nam kha che when he was eight -- this sort of rules out "becoming" a great master.

We know that he is a first human master in one kama transmission of Yamantaka.

We know he freaked out "500" hundred Indian Panditas, headed up by Mañjuśrīmitra.

Maybe there were two, the later one, Śrī Singha's teacher, was the reincarnation of the first, Garab Dorje's disciple.

The earliest bio we have of him, AFAIK, is in the Vima nyinthig, the lo rgyus chen mo.

As far as the rest goes, it is shrouded in legend and fable. It is all very uncertain. Norbu Rinpoche would like to place him circa 55 CE. based I think on the Sem sde lineages. There are all kinds of problems trying to date this person.

Author: Malcolm

Date: Wednesday, April 6th, 2011 at 1:48 AM

Title: Re: Yidam and Dzogchen

Content:

heart said:

it just not a "Tibetan habit" or a cultural thing and it surprise me that you would defend someone who said like that about Togden Rinpoche.

/magnus

Malcolm wrote:

I didn't. I was explaining a little about some of the background, linking practice with our condition.

Author: Malcolm

Date: Wednesday, April 6th, 2011 at 1:52 AM

Title: Re: Yidam and Dzogchen

Content:

tamdrin said:

Yeah Sonam,

I'm sure the TOKDEN just did all those practices because it was the culture he was born into... That makes a lot of sense while we can find every excuse to be lazy here in the western countries and then expect realization of the rainbow body (wouldn't you have to get to the first BHUMI first) sitting around on the computer deciphering the "highest view" from the scriptures..

Malcolm wrote:

According to Khenpo Ngachung, the paths and stages don't really map to Dzogchen, but you can explain things that way:

Visions 1 & 2, below the path of seeing.

Vision 3; path of seeing and path of cultivation (bhumis 1-7)

vision 4; end of path of cultivation and path of no more learning (stages 8 to 16).

Author: Malcolm

Date: Wednesday, April 6th, 2011 at 1:53 AM

Title: Re: emptiness = interdependence?

Content:

Rael said:

you are now agreeing with meWTF

Namdrol said:

As I said, before deciding someone does not understand something, ask first.

Rael said:

oki doke here's one for ya...

why enter the jaberwocky in a paragraph of teaching about emptiness when you knew it was actually something that should be addressed separate....or did it sort of blur into your post.....and like you gotta leave it there now cause your infallible....

questions questions....

Malcolm wrote:

It's a formula, incomplete unless all terms are stated.

N

Author: Malcolm

Date: Wednesday, April 6th, 2011 at 1:56 AM

Title: Re: Reconsiderations on Not-Really-Buddhism

Content:

Jikan said:

I've been as critical as anyone of New Agey product lines that are presented as Buddhist teaching but aren't. Here's an example.

<https://www.dharmawheel.net/viewtopic.php?f=40&t=2061&start=0&hilit=kuji#p14097>
" onclick="window.open(this.href);return false;

These situations are problematic if people get stuck in them, and develop long-term confusions and attachments as a consequence (the confusion of thinking one is enlightened when one is really not, for instance). I still think it would be better to work an honest job than to try to make an easy living selling phony Dharma. But it may well be that, for some, there is no getting stuck: they get started, read the fine print, and move on shortly after. If you're in El Paso, Texas, say, you might spend a moment or two here...

<http://www.sukhidevi.com> " onclick="window.open(this.href);return false;

...before you move on and get settled in practice here:

<http://www.ctbcc.com> " onclick="window.open(this.href);return false;

Getting acquainted with Buddhist practice and Buddhist cultures can be tricky for many. I'm speculating that a transitional phase might be useful, although I'm not comfortable with the profit/prophet motive behind some of these in-between groups. I've seen this happen in Tendai-shu in North America, where people come in with a head full of ideas they've absorbed from different martial arts manuals and YouTube videos on Reiki and Instant Karma, which bridge the gap from Guy-On-The-Street-Mind to In-The-Know-Practitioner-Mind.

Thoughts?

Malcolm wrote:

This is another person bounced from e-sangha for failing to satisfy ordination and or permission to teach requirements.

Author: Malcolm

Date: Wednesday, April 6th, 2011 at 2:04 AM

Title: Re: Dzogchen Without Buddhism?

Content:

Namdrol said:

The earliest bio we have of him, AFAIK, is in the Vima nyinthig, the lo rgyus chen mo.

Nangwa said:

Is there an English translation of this available?

Malcolm wrote:

Valby translated it.

Author: Malcolm

Date: Wednesday, April 6th, 2011 at 5:58 AM

Title: Re: emptiness = interdependence?

Content:

Rael said:

the formula posed this way is deceptive in my opinion...

Malcolm wrote:

Ok. I heard you. I don't agree. But that's ok.

N

Author: Malcolm

Date: Wednesday, April 6th, 2011 at 6:04 AM

Title: Re: Bikram Yoga

Content:

mr. gordo said:

Namdrol, I saw this:

http://www.kripalu.org/program/view/YY-111/yantra_yoga_in_the_manglam_tradition "onclick="window.open(this.href);return false;"

Yantra Yoga is designed to help you awaken fully to your Buddha nature through the use of physical postures (asana), breath-control exercises (pranayama), and meditative practices. Introduced to Tibet by the Mahasiddha Virupa in the tenth century, the practice of Yantra Yoga can help reduce your stress, improve your health, and deepen your meditative experience through techniques that positively affect your body and mind.

This highly experiential workshop will be led by Lama Migmar Tseten of Harvard University, and David Magone, the founder of PranaVayu Yoga. You will take part in a traditional Yantra Yoga initiation ceremony and learn to work directly with the body's energy systems by using Yantra Yoga postures, breathing exercises, and mantras.

Yantra Yoga was traditionally considered a secret teaching, offered to initiates of Vajrayana Buddhism only after many years of intensive preparation and meditation. For this reason, it has rarely been offered in the West. Given the nature of these teachings, at least one full year of yoga experience is required to participate.

Is this practice taken out of Lam Dre? Do you know if they will be going over or reviewing Kumbhaka (vase breathing)?

Malcolm wrote:

Yes, it is from Lamdre -- I translated the basic texts for this with Lama Migmar.

Yes, it has pranayāma. They should be going over khumbhaka.

Author: Malcolm

Date: Wednesday, April 6th, 2011 at 8:04 AM

Title: Re: Yidam and Dzogchen

Content:

Mariusz said:

Is it means one adds tantric methods like tsalung only to be prepare onself in case of "get it" during future initiation with intro in Rigpa, to perfect somehow one's own qualities/openess for introduction?

Namdrol said:

What it means is that the methods of Dzogchen are completely different than the methods of the two stages.

The two stages are always involved with trying to discover something with the mind, peeling away the layers of one's body, speech and mind trying to reveal its most subtle nature.

With Dzogchen practice, you are working with that knowledge, the goal of the two stages, right from the beginning. This is why Dzogchen is referred to as the vehicle beyond cause and result.

Likewise, in sutra, you are always practicing and trying to discover emptiness. But in Vajrayāna, you work with that knowledge of emptiness right from the very beginning. Emptiness is the result, from the sutra point of view, so in Vajrayana one works with the principle of the result of sutra right from the beginning.

N

Sherab said:

Could you clarify? You said that In Vajrayana, one works with the knowledge of emptiness from the very beginning. I thought that the actual practice of Vajrayana (as opposed to a simulated practice), one works with the realization of emptiness rather than the knowledge of emptiness.

Malcolm wrote:

If you worked with the realization of emptiness, you'd be a first stage bodhisattva right?

No, here we are taking emptiness into the path through our knowledge.

N

Author: Malcolm

Date: Wednesday, April 6th, 2011 at 8:06 AM

Title: Re: emptiness = interdependence?

Content:

Sherab said:

Beings processes, kadag and lhundrub are not identical in Dzogchen. It is correct to say this? If yes, how is kadag equivalent to emptiness and lhundrub equivalent to dependent origination since in Madhyamaka, emptiness is identical to dependent origination according to your earlier reasoning.

Malcolm wrote:

Kadag and lhundrub are completely inseparable.

Lhundrub is kadag, kadag is lhundrub i.e. original purity has self-perfected qualities;

these self-perfected qualities are originally pure.

So, it is precisely the same.

Author: Malcolm

Date: Wednesday, April 6th, 2011 at 8:32 AM

Title: Re: Yidam and Dzogchen

Content:

Namdrol said:

If you worked with the realization of emptiness, you'd be a first stage bodhisattva right?

No, here we are taking emptiness into the path through our knowledge.

N

Sherab said:

Yes, I was thinking that only someone on the path of seeing and above could do the actual rather than a simulated Vajrayana practice.

I suppose that when you use the term Vajrayana practice, you don't distinguish between simulated and actual practice.

Malcolm wrote:

Practice is practice. The experiences we are taking into the path in sadhana practice come to us through the experiences of the empowerment -- there is no such thing as "simulated practice". You either practice or you don't.

Author: Malcolm

Date: Wednesday, April 6th, 2011 at 9:50 AM

Title: Re: Yidam and Dzogchen

Content:

Sherab said:

Agreed. Nothing's wrong with simulated practice. Modern commercial pilots have to fly in a simulator before they qualify to do the real thing.

Malcolm wrote:

There maybe nothing wrong with flight simulators, but we don't have those in Vajrayana.

You either are a real practitioner or you are not a practitioner at all.

Author: Malcolm

Date: Wednesday, April 6th, 2011 at 10:46 PM

Title: Re: emptiness = interdependence?

Content:

TMingyur said:

Of course there are different meanings of the term "emptiness".

Malcolm wrote:

Where do the three gates of liberation, śūnyatā, alakṣaṇa, and apranidhana, fit in your scheme?

You see, nirvana, according to your presentation of the Sabba sutta, seems to be excluded.

Author: Malcolm

Date: Wednesday, April 6th, 2011 at 11:17 PM

Title: Re: cosmic evolution

Content:

ram peswani said:

...and Mahayana needs for one to walk alone and accumulate creativity and Wisdom...

gregkavarnos said:

This is pure nonsense. A teacher is a pivotal factor on the Mahayana path. Look at all the icons of the Bodhisattvas, why do you think they have their teachers sitting on a lotus above their head or in their usnisha?

Malcolm wrote:

Mostly to show what Buddha family they emanate from.

N

Author: Malcolm

Date: Thursday, April 7th, 2011 at 12:45 AM

Title: Re: Approaching Nagarjuna and the Mūlamadhyamakakārikā...

Content:

dharmapracaya said:

It has been mentioned that it is a pity, and it may be strange, that Kumārajīva's commentary hasn't been translated – considering that at least two major Tibetan commentaries to the Mūlamadhyamakakārikā have.

I personally agree: also, I'd like to notice that not even one of the Indian commentaries has been translated in its entirety. There are a few:

The Akutobhaya, which is concise and ascribed to Nāgārjuna himself by some traditions;

even if one does not accept it as an auto-commentary, it remains the oldest available commentary on the text;

Buddhapālita's commentary;

Bhāvaviveka's commentary;

Candrakīrti's commentary.

If I am not mistaken, there is also a commentary by Sthiramati, the great Yogācāra commentator.

Hopefully in the next years some of these crucial commentaries will be translated. I am familiar with only one of them, Candrakīrti's own, and I can say it is truly remarkable in pointing out the connections between the MMK and a very broad literature, spanning from non-Mahāyāna Sūtras, to different schools of Abhidharma, and so forth. I trust that most traditional commentary share the same familiarity with the broader context of the root text.

Malcolm wrote:

Prasannapada is being done by John Dunne and Sarah McIntock, or so I understand.

Brian Bocking translated Kumarajiva's translations of the Pingalo commentary.

Author: Malcolm

Date: Thursday, April 7th, 2011 at 1:39 AM

Title: Re: Approaching Nagarjuna and the Mulamadhyamakakarika...

Content:

dharmapracaya said:

That's true - I wasn't thinking about Bocking's translation. Thank you for mentioning it: I haven't read it - if you have, may I ask you, what was your impression? It's translated from the Chinese rather than from the Tibetan version, if I am not mistaken. If it's a good translation, perhaps that could be a viable starting point for reading the MMK.

I also heard about John Dunne's project, which has been going on for several years, but so far I don't know whether he has completed it or not. It is something to look forward to!

Malcolm wrote:

Bocking considers this to be largely the work of Kumarajiva -- but it definitely comes from the same milieu as the Buddhapālita vritti -- the main difference is the presence of Mahāyāna citations.

There is no Tibetan version of this commentary. But is close to Buddhapālita.

N

Author: Malcolm

Date: Thursday, April 7th, 2011 at 1:56 AM

Title: Re: Approaching Nagarjuna and the Mulamadhyamakakarika...

Content:

dharmapracaya said:

Thank you, you are helping me to clarify a basic confusion: from what you say, I gather that Pingalo's commentary is **not** the Chinese version of the Akutobhaya. For some reason, I was under that (wrong) impression.

However, if it is close to the Bv., it means it must be relatively concise and to the point: maybe Bocking's book may indeed be a very good first step in reading the MMK? (Going back to the initial topic of the post).

Malcolm wrote:

I've never really looked at Akutobhya -- but I have read significant portions of the Buddhapalita -- both P and B parse the MMK as a dialogue between Nag and an opponent who is gradually lead to understanding the real meaning of the Buddha's teaching.

It is fairly, and a good job, I think.

Author: Malcolm

Date: Thursday, April 7th, 2011 at 3:13 AM

Title: Re: emptiness = interdependence?

Content:

TMingyur said:

Of course there are different meanings of the term "emptiness".

Namdrol said:

Where do the three gates of liberation, śūnyatā, alakṣana, and apranidhana, fit in your scheme?

You see, nirvana, according to your presentation of the Sabba sutta, seems to be excluded.

TMingyur said:

The times I have had a scheme I've been completely lost. So I better refrain from fabricating a scheme in order to meet your expectations.

One can rid oneself of obscurations ... be it with or without the Sabba sutta. If this is

what you refer to with "Nirvana" then I cannot understand your 2nd sentence. If your "Nirvana" refers to something else other than that then I cannot understand you either.

Kind regards

Malcolm wrote:

To rephrase: do you understand the three gates of liberation? If so, how?

Author: Malcolm

Date: Thursday, April 7th, 2011 at 3:31 AM

Title: Re: emptiness = interdependence?

Content:

TMingyur said:

They correspond to the three characteristics selflessness, impermanence and dukkha.

Kind regards

Malcolm wrote:

How do you understand selflessness?

Author: Malcolm

Date: Thursday, April 7th, 2011 at 4:13 AM

Title: Re: emptiness = interdependence?

Content:

TMingyur said:

Non-grasping, non-attachment, non-craving. No agent experiencing.

Kind regards

Malcolm wrote:

Exactly that is the emptiness taught first by the Buddha, and reinforced by Nāgārjuna when Abhidharma speculations deviated into substantialist speculation. There is no other emptiness apart from selflessness. Selflessness = emptiness = dependent origination.

N

Author: Malcolm

Date: Thursday, April 7th, 2011 at 7:51 PM

Title: Re: Lamdre.

Content:

narraboth said:

Blessing or not, you still need to do daily practices after that!

I think daily practice is a basic requirement and it's better to do retreat, although I doubt how many could do that nowadays.... (Another question is, how beneficial a full Lamdre teaching can be if people won't do a retreat to put all those teachings into practice?)

Malcolm wrote:

Whether you do daily practices after receiving Lamdre depends on the master giving the teaching.

You don't need to do a retreat to practice the full Lamdre.

But it helps.

Author: Malcolm

Date: Thursday, April 7th, 2011 at 7:53 PM

Title: Re: Yidam and Dzogchen

Content:

Mariusz said:

Moreover when I met ChNN in 1998 He also distinguished: Dzogchen is the "self-liberation path" not like Tantra "the transformation path". I guess He suggested "outside 9 yanas approach" but did not mention it. Maybe it deals with His terma-teachings that He discovered as I read somewhere but not sure if it?

Malcolm wrote:

This is not ChNN's idea. It is present in the basic tantras of Dzogchen.

Author: Malcolm

Date: Thursday, April 7th, 2011 at 9:27 PM

Title: Re: Yidam and Dzogchen

Content:

Mariusz said:

Moreover when I met ChNN in 1998 He also distinguished: Dzogchen is the "self-liberation path" not like Tantra "the transformation path". I guess He suggested "outside 9 yanas approach" but did not mention it. Maybe it deals with His terma-teachings that He discovered as I read somewhere but not sure if it?

Namdrol said:

This is not ChNN's idea. It is present in the basic tantras of Dzogchen.

Mariusz said:

So what is the point? Is really Clear Light or Ordinary Mind not "self-liberated" but "transformed"?

Malcolm wrote:

Sorry, perhaps I was not clear. What I was referring to was the principal of Dzogchen that is beyond the nine yantras.

Author: Malcolm

Date: Thursday, April 7th, 2011 at 9:34 PM

Title: Re: What is a tantric teaching in Buddhism?

Content:

Namdrol said:

The Avatamsaka sutra is not found in the rgyud sde of the Kangyur, I can assure you since I have access to several versions. There is a two volume collection at the end of the rgyud sde where all dharanis from both sutra and tantra are collected. The dharanis in the Avatamsaka are also found there.

The abhisheka mentioned in the Dasabhumis sutra and the Lanka-avatara is only bestowed upon tenth stage bodhisattvas. It is not a method that is taught for ordinary people.

These kinds of misconceptions have been put to bed by Indian tantric scholars 1200 years ago. Tripitikamala is one person you should read to understand the difference between sutra and tantras, as well as many others.

Aemilius said:

You should read Lankavatara Sutra Chapter 2.40 ;Two kinds Of Buddha's Sustaining Power (Adhishthana)

This subchapter is about two and half pages, the verse at its the end goes:

163.The sustaining power is purified by the Buddhas' vows; in the baptism, Samadhis,etc., from the first to the tenth stage, the bodhisattvas are in the embrace of the Buddhas.

"Baptism" means abhisheka, obviously.

This means that Bodhisattvas are conferred the Buddhas' sustaining power through their whole career, not just on the 10th Bhumi.

"By the power of the Buddha" occurs repeatedly through the Avatamsaka Sutra. It must be the same Adhishthana that is discussed in Lankavatara?

Adhithana is also present in Diamond Sutra when it says that "Tathagata blesses bodhisattva-mahasattvas with the greatest of blessings"

Malcolm wrote:

Adhithana and abhisheka are not the same thing.

Author: Malcolm

Date: Thursday, April 7th, 2011 at 9:50 PM

Title: Re: What is a tantric teaching in Buddhism?

Content:

tamdrin said:

Namdrol,

In your opinion does the hocus pocus of using various mantras to attract a worldly boon work?

Malcolm wrote:

If you produce the function of mantra in your speech, then mantras work. They do not have any magic power of their own.

Author: Malcolm

Date: Thursday, April 7th, 2011 at 10:51 PM

Title: Re: Britain to blame for worlds troubles

Content:

KwanSeum said:

David Cameron has suggested that Britain and the legacy of its empire was responsible for many of the world's historic problems

(<http://www.independent.co.uk/news/world/politics/a-world-of-troubles-ndash-all-made-in-britain-2264328.html>).

Discuss.

Malcolm wrote:

This is a no-brainer for anyone who has studied history.

Author: Malcolm

Date: Thursday, April 7th, 2011 at 11:58 PM

Title: Re: Yidam and Dzogchen

Content:

Mariusz said:

So what is the point? Is really Clear Light or Ordinary Mind not "self-liberated" but "transformed"?

Namdrol said:

Sorry, perhaps I was not clear. What I was referring to was the principal of Dzogchen that is beyond the nine yanas.

Mariusz said:

Sorry Namdrol, but it is not the answer of the same kind of question: how Dzogchen "self-liberation path" is not like Tantra "the transformation path" but beyond this tantra (9 yanas).

Malcolm wrote:

I really do not understand your question. I know you are not a native speaker of english. Please rewrite in a more understandable form.

Author: Malcolm

Date: Friday, April 8th, 2011 at 12:03 AM

Title: Re: What is a tantric teaching in Buddhism?

Content:

tamdrin said:

Can you elaborate?

Malcolm wrote:

There are many theories of how mantras work. However, at basis, if you do some long retreat on a wisdom deity, any retreat, and gains signs of success, then chances of these others kinds of mantras working for you are much better.

At any rate, this is my personal experience.

Author: Malcolm

Date: Friday, April 8th, 2011 at 12:22 AM

Title: Re: Britain to blame for worlds troubles

Content:

plwk said:

Israel?

Malcolm wrote:

Indeed, and India, China, Burma, S. Africa, Iraq, Afghanistan...

Author: Malcolm

Date: Friday, April 8th, 2011 at 1:24 AM

Title: Re: Yidam and Dzogchen

Content:

Mariusz said:

please be patient. If Clear light in Highest Yoga Tantra, Ordinary Mind in Mahamudra Tantra and Rigpa in Dzogchen present evidently "the same nature of mind" and we can recognize it immediately, why are you writing that Dzogchen is different "outside" these Tantras (HYT or Maha Yoga, Mahamudra)?

Malcolm wrote:

Because rigpa in Dzogchen and 'od gsal in HYT are not the same thing.

N

Author: Malcolm

Date: Friday, April 8th, 2011 at 1:54 AM

Title: Re: Britain to blame for worlds troubles

Content:

Caz said:

People are always looking for something to blame, Funnily enough they never look for solutions...

Malcolm wrote:

In order to cure someone of a disease, one must first ascertain why they have it. As long as the disease's cause remains undiagnosed, the disease cannot be cured.

N

Author: Malcolm

Date: Friday, April 8th, 2011 at 2:02 AM

Title: Re: Yidam and Dzogchen

Content:

Mariusz said:

please be patient. If Clear light in Highest Yoga Tantra, Ordinary Mind in Mahamudra Tantra and Rigpa in Dzogchen present evidently "the same nature of mind" and we can recognize it immediately, why are you writing that Dzogchen is different "outside" these Tantras (HYT or Maha Yoga, Mahamudra)?

Namdrol said:

Because rigpa in Dzogchen and 'od gsal in HYT are not the same thing.

N

Mariusz said:

Is Rigpa in Dzogchen and Rigpa in Maha Yoga (equivalent of HYT) not the same thing?
For example 8 Kagye initiations of Maha Yoga contain also Rigpa.

Malcolm wrote:

Not all Kagye cycles are mahāyoga. Which one do you mean?

N

Author: Malcolm

Date: Friday, April 8th, 2011 at 2:17 AM

Title: Re: Restricted books

Content:

tamdrin said:

Hi Heart,

Yes I am glad to hear that it is being published! Scarily enough I have seen parts of it are published by the controversial group (i think they are) american buddha, and can be found by doing a google. search.. Alan Wallace is big into it yes and he has done the translation.. He said this text has everything one would need to achieve the rainbow body.

Malcolm wrote:

Yes, it does -- so do a thousand others.

Author: Malcolm

Date: Friday, April 8th, 2011 at 2:46 AM

Title: Re: The thicket of views

Content:

TMingyur said:

No I am honest ... listen ... I am convinced that Mahayana can be "true Buddhism" (to borrow your words).

Malcolm wrote:

What defines "true" buddhism?

Author: Malcolm

Date: Friday, April 8th, 2011 at 2:51 AM

Title: Re: The thicket of views

Content:

TMingyur said:

No I am honest ... listen ... I am convinced that Mahayana can be "true Buddhism" (to borrow your words).

Namdrol said:

What defines "true" buddhism?

TMingyur said:

I borrowed Rael's words.

Kind regards

Malcolm wrote:

If you are convinced that Mahayana is not "true" buddhism, what is?

Author: Malcolm

Date: Friday, April 8th, 2011 at 2:54 AM

Title: Re: Britain to blame for world's troubles

Content:

Caz said:

There are no solutions to samsara in samsaric means.

Malcolm wrote:

There are solutions, just not permanent ones. Still, you take medicine when you are sick, no?

Author: Malcolm

Date: Friday, April 8th, 2011 at 3:32 AM

Title: Re: Restricted books

Content:

tamdrin said:

Hi Heart,

Yes I am glad to hear that it is being published! Scarily enough I have seen parts of it are published by the controversial group (I think they are) American Buddha, and can be found by doing a Google search.. Alan Wallace is big into it yes and he has done the translation.. He said this text has everything one would need to achieve the rainbow body.

Namdrol said:

Yes, it does -- so do a thousand others.

kirtu said:

Then "let 1000 rainbow bodies bloom!" to paraphrase another text. "Why aren't they blooming?" was asked of Wallace himself in an interview a while ago.

Kirt

Malcolm wrote:

People don't practice.

Author: Malcolm

Date: Friday, April 8th, 2011 at 3:59 AM

Title: Re: Yidam and Dzogchen

Content:

Namdrol said:

Not all Kagye cycles are mahāyoga. Which one do you mean?

N

Mariusz said:

Your right. I mean those with anu and ati yoga. Nevertheless it is ati yoga of 9 yanas, it is not Dzogchen outside 9 yanas. Is it not?

Malcolm wrote:

Correct.

However, the rigpa they are referring to is the same thing. However, clear light of HYT is not rigpa. The term clear light is used in a different way in Dzogchen as well.

N

Author: Malcolm

Date: Friday, April 8th, 2011 at 4:01 AM

Title: Re: Restricted books

Content:

tamdrin said:

some people practice but according to Wallace's reading of the Buddhist scriptures in general it is important to cultivate shamatha up to and approaching the first dhyana to be succesful in the other practices in general and this level of concentration is not easy to achieve,

Malcolm wrote:

There is shamatha and then there is shamatha.

Author: Malcolm

Date: Friday, April 8th, 2011 at 8:42 AM

Title: Re: The thicket of views

Content:

conebeckham said:

Out of compassion?

TMingyur said:

When a "real" blind man who cannot see asks you how to get to the railway station that you can see because you are not blind, would you then point to the station that you can see using your hand's finger and say "There it is"?

Kind regards

Malcolm wrote:

The only reason a blind man (sentient being) knows there is a train station at is is that someone sighted (a buddha) informed him of the fact. They of course then provide the means (the path of cultivation, seeing, etc.) to get to the train station (nirvana).

N

Author: Malcolm

Date: Friday, April 8th, 2011 at 11:19 PM

Title: Re: Vegetarianism vs. Veganism

Content:

Huseng said:

Given that much of the meat consumed in our present day is a result of grotesque and ghoulish industrialized cruelty, it follows that the Bodhisattva aspirant would avoid directly supporting such an economy as much as possible.

Malcolm wrote:

Correct. Don't buy commercial agricultural products at all.

Huseng said:

The problem for the vegetarian is that milk and eggs are produced in a likewise fashion.

Malcolm wrote:

Not all.

Huseng said:

Dairy cows are often pumped full of steroids to increase milk production beyond natural levels. The cow's calf is likely to be taken away and turned into veal.

Malcolm wrote:
Depends on what farm you buy your milk from.

Huseng said:
If a cow stops producing milk they are slaughtered.

Malcolm wrote:
Not necessarily. But yes, sometimes.

Huseng said:
Hens used for egg production are more often than not crammed into cages and slaughtered when they cease producing eggs. Even free range hens will be removed and killed when they cease producing eggs as a result of old age or illness.

Malcolm wrote:
That depends on how local your eggs are.

Huseng said:
In some ways dairy cattle and hens face worse fates than cows and chickens raised specifically for their meat.

Malcolm wrote:
Depends.

Huseng said:
So, does it not follow that it is best to abstain from dairy and eggs as well?

Malcolm wrote:
Not necessarily.

Huseng said:
One Buddhist argument I've heard from Chinese Buddhists in particular is that the consumption of eggs and milks entails a violation of the precept prohibiting theft.

Malcolm wrote:
The Buddha never made such an argument.

Huseng said:
For these reasons I've personally decided to go vegan.

Malcolm wrote:
The most important thing here is observe whether you are healthy or not.

I would recommend instead you adopt more of a south Indian style diet. It is more balanced. Vedic eating, if you will.

N

Author: Malcolm

Date: Friday, April 8th, 2011 at 11:41 PM

Title: Re: The Problem With Buddhist Philosophy

Content:

Astus said:

. If there is a need to refresh Buddhist philosophy it should be done based on proper foundation in the Buddha's teachings. When it is done based on others' interpretations that is already following a lineage, a school.

Malcolm wrote:

The problem with Buddhist Philosophy is Buddhist Philosophy. There is only one way to "refresh" the teachings -- realization.

Author: Malcolm

Date: Saturday, April 9th, 2011 at 1:14 AM

Title: Re: Vegetarianism vs. Veganism

Content:

Namdrol said:

One Buddhist argument I've heard from Chinese Buddhists in particular is that the consumption of eggs and milks entails a violation of the precept prohibiting theft. The Buddha never made such an argument.

Huseng said:

Sure, but commentary literature on Bodhisattva precepts (particularly on the Chinese Brahma Net Sutra) discuss this as it relates to the prohibitions concerning trading and raising animals.

Malcolm wrote:

For me, this is not an important sutra.

Author: Malcolm

Date: Saturday, April 9th, 2011 at 1:15 AM

Title: Re: Vegetarianism vs. Veganism

Content:

KeithBC said:

Huseng, first of all, congratulations on your decision to go vegan. I totally agree with your reasoning.

Animal husbandry is a form of slavery. Gone are the days when "good Christian" owners of human slaves could justify human slavery on the grounds that they treated their slaves well. As Buddhists, we consider all sentient beings to be of equal value. It

follows that, if keeping human slaves, however well treated, is wrong, then so is the keeping of animal slaves.

Malcolm wrote:

So, no pets than either, correct?

Author: Malcolm

Date: Saturday, April 9th, 2011 at 1:28 AM

Title: Re: The Problem With Buddhist Philosophy

Content:

Namdrol said:

The problem with Buddhist Philosophy is Buddhist Philosophy. There is only one way to "refresh" the teachings -- realization.

Astus said:

But I assume you don't mean that since the 15th century there has been no enlightened being in Tibetan Buddhism, do you?

Malcolm wrote:

No, however, a lot more people would have been realized if they had not been obsessed with schools and philosophy.

Author: Malcolm

Date: Saturday, April 9th, 2011 at 1:31 AM

Title: Re: The Problem With Buddhist Philosophy

Content:

Astus said:

. If there is a need to refresh Buddhist philosophy it should be done based on proper foundation in the Buddha's teachings. When it is done based on others' interpretations that is already following a lineage, a school.

Namdrol said:

The problem with Buddhist Philosophy is Buddhist Philosophy. There is only one way to "refresh" the teachings -- realization.

Rael said:

as in mish mashing Sunyata teachings with your knowledge of of misleading Sunyata teachings all in one formula....

taking things that point directly to it...

followed by things said by Nargajuna not to use.....all in one unexplained paragraph....

Malcolm wrote:

Rael -- what I said was perfectly correct -- non-empty phenomena are non-dependent. That does not mean there are such phenomena. This is why Nagarjuna also makes statements to precisely the same effect. The point is that if there were something that was not empty, it would also be non-dependent. Since we do not see, experience or otherwise encounter such non-dependent phenomena, we can rule them out.

Author: Malcolm

Date: Saturday, April 9th, 2011 at 1:44 AM

Title: Re: The thicket of views

Content:

TMingyur said:

Kind regards

Malcolm wrote:

The point of dharma is give sight to the blind, not lead them, still blind, along a path to a destination they still can't see.

This thread is just a bunch of useless verbal proliferation.

In this case, there is no use in getting involved in this briar patch.

Author: Malcolm

Date: Saturday, April 9th, 2011 at 1:58 AM

Title: Re: Tulku Urgyen

Content:

Mariusz said:

"In the system of the New Schools, there are first of all the four tantras of Kriya Tantra, Charya Tantra, Yoga Tantra, and Anuttara Yoga Tantra. The fourth is divided into Father Anuttara Tantra, Mother Anuttara Tantra and Nondual Anuttara Tantra. This correspond exactly to the structure of the Old School, Nyingma, in that father tantra of Anuttara is Mahayoga, mother tantra is Anu yoga and the nondual tantra is Ati Yoga, [Dzogchen].

Malcolm wrote:

This quite arguable. Chogyal Namkhai Norbu explains that this equation of the three inner tantras with father, mother and non-dual tantra was a political gesture. He definitely does not agree with this sort of statement.

The fact is that Longchenpa, etc. all treat HYT as "outer tantra".

N

Author: Malcolm

Date: Saturday, April 9th, 2011 at 6:07 AM

Title: Re: Yidam and Dzogchen

Content:

heart said:

Well Sönam in the 17 tantras of the Instruction section there is yidam practice. There is also things like prostrations, mandala offerings, guru yoga and so on I been told. How do you explain that if it is your opinion that yidam practice belong to the lower yanas? Also it always been obvious, to me at least, that the Kunjed Gyalpo teaches in a way that can only be understood fully by very seasoned mahayoga practioners.

/magnus

Malcolm wrote:

Hi Magnus:

I think you are referring the klong gsal nyi ma 'bar ma rgyud. This tantras has a fully articulated preliminaries etc., up to thogal, and is mentions Hayagriva/Vajrayogini for the deity. It is the root tantra for which the Khandro Nyinthig is the main commentary.

I have seen mention of Vajravarahi pratice in the commentary of sgra thal gyur attributed to Vimalamitra, but there is no deity yoga practice per se, as far as I am aware, in any of the standard seventeen tantras.

As for the Vima Nyinthig, again there is no explicitly mentioned deity practice that I have noticed, but I have not read all of it. Of course, one might consider the three roots in Lama Yangthig as connected.

Generally however, the deity retreats in these systems never amount to more than 7 days to 21 days.

N

Author: Malcolm

Date: Saturday, April 9th, 2011 at 6:12 AM

Title: Re: Yidam and Dzogchen

Content:

Malcolm wrote:

Posted here because it is not really on topic elsewhere.

Mariusz said:

"In the system of the New Schools, there are first of all the four tantras of Kriya Tantra, Charya Tantra, Yoga Tantra, and Anuttara Yoga Tantra. The fourth is divided into Father Anuttara Tantra, Mother Anuttara Tantra and Nondual Anuttara Tantra. This correspond exactly to the structure of the Old School, Nyingma, in that father tantra of Anuttara is Mahayoga, mother tantra is Anu yoga and the nondual tantra is Ati Yoga, [Dzogchen].

Namdrol said:

This quite arguable. Chogyal Namkhai Norbu explains that this equation of the three inner tantras with father, mother and non-dual tantra was a political gesture. He definitely does not agree with this sort of statement.

The fact is that Longchenpa, etc. all treat HYT as "outer tantra".

N

heart said:

Well Tulku Urgyen wouldn't get along with a lot of things ChNN says. Still, they got along very fine and ChNN used to visit Tulku Urgyen when he was in Kathmandu. Interesting, no?

/magnus

Malcolm wrote:

It's the sort of statement that does not stand up to analysis very well. The reason it is repeated so often is that it is a sort of political statement made first by the third Karmapa.

one: mahayoga has two stages

two: anuyoga is does not really have two stages

three: there is no explanation of the basis that corresponds with Dzogchen teachings in Anuttarayoga tantra. But this explanation does exist in Anuyoga.

For example, I practiced Hevajra for many years. This is considered one of the two "non-dual tantra", the other is Kalacakra.

I can assure you, there is no atiyoga in the Hevajra systems extant in the world today (who knows what is in the Hevajra in 500,000 lines). Hevajra is based completely on the two stages. Of course there are some statements in the Hevajra which resemble statements in Sem sde. Certainly Hevajra is the basis of the idea of sahaja, certainly the final goal of Hevajra is mahāmudra, and there is no doubt that Hevajra is profound. But, I have some expertise in this tantra, I also know Dzogchen pretty well. Saying that the non-dual tantras equal atiyoga is really a stretch; there is no anuyoga in it, let alone atiyoga. But it is a nice politic thing to say which makes people in the new translation schools feel better.

Mipham seemed to feel that the wisdom chapter of the Kalacakra was equivalent to thogal. But Dudjom Rinpoche rejects this idea.

Author: Malcolm

Date: Saturday, April 9th, 2011 at 6:20 AM

Title: Re: Are plants sentient?

Content:

JeffC said:

Is there is simple answer to this?

Jellyfish do not have 'brains' but are sentient beings. They have basic reactions for survival, but that is true of plants as well.

Thank you,
Jeff

Malcolm wrote:

For the sake of Vegans, I hope not.

Author: Malcolm

Date: Saturday, April 9th, 2011 at 6:22 AM

Title: Re: Are plants sentient?

Content:

gregkavarnos said:

There are teachings though which "forbid" monks from needlessly destroying vegetation or digging around in the dirt.

Malcolm wrote:

This is because they might harm creatures who live in the soil or are who have made homes in foliage, etc. In other words, plants, from an Indo-Tibetan Buddhist point of view, while alive, are not sentient. They are part of the container. But the container must be respected, as well as the contents.

Author: Malcolm

Date: Saturday, April 9th, 2011 at 7:56 AM

Title: Re: Yidam and Dzogchen

Content:

Namdrol said:

The fact is that Longchenpa, etc. all treat HYT as "outer tantra".

N

tamdrin said:

This is not really true. Longchenpa said for Sarma any empowerment that contains the full 4 empowerments is HYT as opposed to lower tantra which only has 1 or 2 empowerments I think. Also that if the deity is practiced in yabyum it is HYT solo deities are lower tantra. Also I think that maybe in Sakya and Gelugpa they don't accept the pointing out of the "4th empowerment" so their understanding of it may be different than the Kagyu. But I am not sure on that.

Malcolm wrote:

Sorry, you did not understand -- Longchenpa distinguishes between outer tantra i.e. kriya, carya, yoga and anuttarayoga tantra (which by earlier classification can actually be classified under yoga tantra) and inner tantra i.e. mahayoga, anuyoga and atiyoga.

I

N

Author: Malcolm

Date: Saturday, April 9th, 2011 at 9:07 AM

Title: Re: Yidam and Dzogchen

Content:

tamdrin said:

That is not how it is presented in the Treasury of Philosophical Instructions. Nyingma and Sarma Tantras are discussed separately.

Malcolm wrote:

I am searching for citation. The citation I have in mind is one where he refers to Hevajra as an outer tantra.

I agree that in shing rta chen po, grub mtha' mdzod, he gives the division set forth by Rangjung Dorje of:

maha = father

anu = mother

non-dual = ati.

But it does not really follow if you analyze well even Nyingma mahayoga.

And yes, he also covers sarma and snying ma separately -- however he does not present father, mother and non-dual tantra as equivalents with maha, anu and ati in the sarma section. He only presents this scheme in the rnyingma section of grub mtha' mdzod. You can check, sarma inner tantra section starts on 1095; nyingma inner tantra starts on 1110. He gives a citation from the seng ge rtsal rdzogs:

"Creation mahāyoga is like the basis of dharmas,
Agama anu yoga is like the path of dharmas,
perfected atiyoga is like the result of dharmas."

But moreover, most of the tantras we normally consider mahayoga tantras, such as the eight pronouncements, Yamantaka, Hayagriva, Yangdag, etc. are listed by Longchenpa as anuyoga tantras -- normally people are accustomed to thinking of these deities as Mahāyoga cycles.

Another feature that Longchenpa mentions is that creation is present in Anuyoga, but deemphasized. This is not the case with mother tantra in HYT. He mentions none of the root tantras one might expect for Mahāyoga, namely Guhyagarbha, etc.

And of course he states that in Dzogchen, there is no creation stage whatsoever, pg. 1121:

"The essence of the dhātu of luminous natural great perfection is self-originated wisdom. Here, since there no cause and result of an object to create or an agent creating along with conditions, it has always existed [ye nas yod pa] as nature like space."

Moreover, we cannot consider this similar in anyway to the non-dual tantras of Hevajra because on page 1122 Longchenpa explicitly rejects that in Dzogchen there is any cause and result or that the basis can made into a path:

"Since there is no cause and result in the essence [ngo bo, svarūpa), it cannot be determined to be samsara or nirvana at all. Since whatever arises is made into a basis, that which is the wide open space of the dhātu and wisdom, or the source or foundation of all phenomena, is the basis. The lower vehicles that engage in effort, practice, accepting, rejecting deviate through dualities and are obscured. Further, if is claimed that "...since the basis is made into a path, it is a path"; since the basis is uncontrived and unaltered, it cannot be made into a mere thing, the basis cannot be made into a path, thus a basis and a path are in contradiction..."

In Vajrayana in general, the basis, which consists of the five aggregates, five sense objects, and so on are made into the path. In Dzogchen, the basis i.e.the uncontrived nature of the mind that is like space, to paraphrase Longchenpa, does not need fabrication or alteration -- creation and completion conceived in the HYT system are precisely alterations. So one can never say that non-dual tantra in sarma schools are equivalent with Dzogchen.

In general, such formulas lead to more confusion than clarity since they are badly misunderstood, in my opinion.

N

Author: Malcolm

Date: Saturday, April 9th, 2011 at 9:10 AM

Title: Re: Lamdre.

Content:

Namdrol said:

But it helps.

narraboth said:

Do you feel that 3 years retreat helped your practice or mind a lot?

Malcolm wrote:

My retreat was a wonderful experience. Should do it again. Only this time I would focus exclusively on Dzogpa Chenpo.

N

Author: Malcolm

Date: Saturday, April 9th, 2011 at 9:20 AM

Title: Re: Yidam and Dzogchen

Content:

Malcolm wrote:

tamdrin said:

Also I think that maybe in Sakya and Gelugpa they don't accept the pointing out of the "4rth empowerment" so their understanding of it may be different than the Kagyu. But I am not sure on that.

The Gelugpas don't. The Sakyas explicitly do. In fact, they do so to the point that you might consider a little extreme. Gorampa's perspective is that the pointing out in the third and fourth empowerments makes one's post-meditation view irrelevant, whether Cittamatra or Madhyamaka, since the experience of pointing out and the sadhana method ensure correct view while practicing.

What the Sakyas do not accept that is the idea that someone who has not received the four empowerments is a suitable candidate for pointing out.

N

Author: Malcolm

Date: Saturday, April 9th, 2011 at 4:20 PM

Title: Re: What is a tantric teaching in Buddhism?

Content:

Aemilius said:

Suniti K. Pathak doesn't really spell it out what he means. He presumes too much,

namely that people would understand from a mere hint that the path of the Four Legs of Miraculous Powers utilizes desire and passion. One of the four legs is even called Chanda, that is Desire. Because this teaching exists in the Theravada and Mahayana canons, it is an evidence that the path of tantra or utilizing the passions existed already in the early buddhism. This is what he says by implication.

Thanissaro Bhikkhu's Wings To Awakening has a good description of the Path of Four Bases Of Miraculous Power that consists of passages taken from the Suttas. That it is a path in itself is quite clear from it.

Malcolm wrote:

The thirty seven bodhipaksha dharma do not imply that there was Vajrayana present in Buddhism from earliest times.

Chanda simply means that one desires one-pointed concentration. It does not mean that one is taking sexual intercourse, food, etc., onto the path.

N

Author: Malcolm

Date: Saturday, April 9th, 2011 at 4:50 PM

Title: Re: Yidam and Dzogchen

Content:

tamdrin said:

Ok but the basis is the basis. All the Buddhist practices in the tantras are supposed to lead to the basis of the mind which is the Dharmakaya which is Buddhahood. The fact that they use different terms doesn't mean that they are talking about a different ontological thing.

Malcolm wrote:

The basis for one system is not always the the basis for another system. For example, the basis in Dzogchen teachings is not the mind.

Dzogchen distinguishes various kinds of basis depending on whether we are talking about sems sde, klong sde or man ngag sde.

So in Dzogchen man ngag sde the basis is vidyā (rig pa), and not mind. Mind is an adventitious obscuration to be given up. As Longchenpa states in the Lama Yangthig:

"The essence of mind is the all-basis and the group of eight. The essence of vidyā is beyond the all-basis and the group of eight."

So you cannot be hasty and just lump everything together in a sort of a putanesca sauce of teachings.

Dzogchen is not easy. It is very subtle, and so hard to understand.

Author: Malcolm

Date: Saturday, April 9th, 2011 at 4:57 PM

Title: Re: Yidam and Dzogchen

Content:
heart said:

Never mind all the various categorizations that one can do about the various Tantras, they can for sure look like a bad fit like Namdrol says. But once you achieved the ultimate result, who knows what your experience of the various Tantras are. After all, all these text are there just to make us realize what our confused mind really is, nothing else. It also occurred to me that, particularly in the Termas, everything is a bit mixed. Ati combined with Maha, Maha containing Ati instructions, Maha but the sadhana is Anu and so on. Also when Taklung Tsetrul Rinpoche gave the Lama Gondu he said "this is a wonderful and complete Terma. It contains complete instructions on the three inner Tantras and are not incomplete like other Termas. Some only contain a little piece of Maha or Anu or Ati, almost none are complete like this." That is also a perspective worth contemplating. But most Nyingthik tradition has Ngondro and Yidams, the 17 Tantras mention Yidams, Longchenpa added various Guru, Yidam and Dakini practices to the Vima and Khandro Nyingthik. Things are not as clear-cut as one would like in order to make everything fit in the ladder perspective of things. How about this thought: The nine yanas are not a ladder?

/magnus

Malcolm wrote:

Hi Magnus:

The point is that inner tantras, nyingma mahayoga and anuyoga, have Dzogchen as their aim. But this does not mean that Dzogchen itself does not find these inner tantra approaches wanting in all respects. For example, there is the famous citation from Kunbyed Gyalpo.

Of course a practitioner of Dzogchen can practice whatever he or she likes or needs. But at base, Dzogchen practice is not involved with the two stages. The other day ChNN stated that even Anuyoga is not really predicated on the two stages.

Author: Malcolm

Date: Saturday, April 9th, 2011 at 5:02 PM

Title: Re: What is a tantric teaching in Buddhism?

Content:
Pema Rigdzin said:
Namdrol,

Re: the original question about what characteristics make a Buddhist teaching "tantra,"

what about the ten topics (i.e. empowerment, mandala, samaya, offerings, etc) as mentioned in the Guhyagarbha, among tantras? Or does the complete list only pertain to anuttarayoga tantra?

Malcolm wrote:

The ten tattvas which make a teaching a guhyamantra teaching are valid in general. All tantric systems have some kind of samaya, but not necessarily the 22 samayas of HYT.

Author: Malcolm

Date: Saturday, April 9th, 2011 at 5:05 PM

Title: Re: Tulku Urgyen

Content:

Mariusz said:

More on analogies between Dzogchen of 9 yanas and HYT. As for my later post the note 25 of the book said:

Atiyoga is taught to practitioners of mahayoga and anuyoga who are attached to effort and striving toward a goal; it is the way to self-liberate that attachment. What is set forth in this citation is not a direct relationship between mahayoga, anuyoga, and atiyoga and the mother tantra, father tantra, and nondual tantra of the new schools but is instead a simple analogy: Just as father tantra emphasizes the phase of generation, and mother tantra, the phase of completion, mahayoga emphasizes the phase of generation, anuyoga, the phase of completion, and so on.

I have never found such thing as "Dzogchen outside 9 yanas". All teachings of Buddhism are included in 9 yanas. For me all teachings of Buddhism should be taken as a whole.

Malcolm wrote:

Then you will be awfully surprised when you read the texts I have read.

N

Author: Malcolm

Date: Saturday, April 9th, 2011 at 5:12 PM

Title: Re: Yidam and Dzogchen

Content:

Namdrol said:

Hi Magnus:

The point is that inner tantras, nyingma mahayoga and anuyoga, have Dzogchen as their aim. But this does not mean that Dzogchen itself does not find these inner tantra approaches wanting in all respects. For example, there is the famous citation from

Kunbyed Gyalpo.

Of course a practitioner of Dzogchen can practice whatever he or she likes or needs. But at base, Dzogchen practice is not involved with the two stages. The other day ChNN stated that even Anuyoga is not really predicated on the two stages.

Mariusz said:

So why Mahayoga which contains the two stages leads to the realization of Rigpa but HYT which has also these two stages does not lead to it?

Malcolm wrote:

Clear light and rigpa are not the same thing. But rigpa and self-originated wisdom are the same thing.

I never stated that practicing HYT does not lead to awakening. But you have to understand that HYT is a gradual path. Dzogchen is not.

Author: Malcolm

Date: Saturday, April 9th, 2011 at 5:14 PM

Title: Re: The thicket of views

Content:

gregkavarnos said:

'Scuse me if I am wrong but maybe the nama-rupa combination is just for human and animal existence? Even in Theravada there exist formless realms (god realms for example) where mind exists without dependence on form. Or am I mistaken?

Malcolm wrote:

In early Theravada, it is asserted that formless realm beings have a very subtle form.

Also, in Dzogchen it is asserted that formless realm beings actually have subtle form.

Author: Malcolm

Date: Saturday, April 9th, 2011 at 5:25 PM

Title: Re: Yidam and Dzogchen

Content:

Mariusz said:

Excuse me, I was asking you, why Mahayoga is superior to HYT, although the same two stages?

Malcolm wrote:

Because the view of nyingma mahayoga is dzogchen. In other words, HYT is more or less dependent on Madhyamaka for its view. Mahayoga takes its view from Dzogchen, specifically the Dzogchen as presented in the Guhyagarbha tantra, exemplified in the rosary of views intimate instruction. The main difference between mahayoga in this

respect, however, and Anuyoga, is that Mahayoga takes the Dzogchen to be the result (more like mahamudra as conceived in Sakya) as presented in the sems sde system. Anuyoga takes Dzogchen as the basis.

Still we have to distinguish that while ground mahāmudra of the Kagyu school and sems sde bear some similarities, they also end in Sems sde. It is the opinion of ChNN that the four yogas of mahāmudra were borrowed from sems sde by Gampopa, and certainly he was a Nyingma practitioner before he met Milarepa.

Author: Malcolm

Date: Saturday, April 9th, 2011 at 5:26 PM

Title: Re: Yidam and Dzogchen

Content:

Malcolm wrote:

BTW, all this endless taxonomy is not really that useful for your practice.

Author: Malcolm

Date: Saturday, April 9th, 2011 at 5:28 PM

Title: Re: What is a tantric teaching in Buddhism?

Content:

Pema Rigdzin said:

Namdrol,

Re: the original question about what characteristics make a Buddhist teaching "tantra," what about the ten topics (i.e. empowerment, mandala, samaya, offerings, etc) as mentioned in the Guhyagarbha, among tantras? Or does the complete list only pertain to anuttarayoga tantra?

Namdrol said:

The ten tattvas which make a teachings a guhyamantra teaching are valid in general. All tantric systems have some kind of samaya, but not necessarily the 22 samayas of HYT.

Pema Rigdzin said:

So basically this settles it, then? If a teaching does not include these ten aspects, it is not tantra? (Keep in mind I'm including Dzogchen in this because of its own explanation about how these are primordially complete)

Malcolm wrote:

Correct.

Author: Malcolm

Date: Saturday, April 9th, 2011 at 5:58 PM

Title: Re: Dzogchen Without Buddhism?

Content:

Malcolm wrote:

Posted here from another thread...

Namdrol said:

Then you will be awfully surprised when you read the texts I have read.

N

Mariusz said:

What texts?

Malcolm wrote:

well, for example, the " The Essence of the Critical Point of Memory " in the Vima Nyinthig, has a footnote on this passage "Though one seeks vidyā with words, the meaning is not touched..." that says "Through the assertions of the nine yānas".

For example, in a teaching of Shri Singha to Vairocana found in the dgongs pa zang thal, the three inner tantras are listed as follows: mahāyoga, anuyoga and the view of the mahāmudra of non-dual appearance and emptiness. Following this, Dzogchen is listed separately from the nine yanās.

Or there is a tantra called The Self-Arisen Great Perfection from the Kadag Rangjung Rangshar which states:

I demonstrated the definitive meaning, the self-originated primordial wisdom
for those of the best fortune.

I demonstrated the Dharmas of the nine vehicles
for those of medium fortune.

I demonstrated the outer Dharma of the provisional meaning
for those with average fortune.

And there is an interesting text in the Gongpa Zangthal called The Mind Tantra of Vajrasattva which extensively differentiates the great perfection from the nine yanās. It begins:

In the demonstration of the eight intimate instructions that are superior to the nine yānas, the intention of all teachings of the great perfection...

Author: Malcolm

Date: Saturday, April 9th, 2011 at 7:02 PM

Title: Re: Yidam and Dzogchen

Content:

Namdrol said:

BTW, all this endless taxonomy is not really that useless for your practice.

Pero said:

You actually mean it's not that useful right?

Malcolm wrote:

indeed

Author: Malcolm

Date: Saturday, April 9th, 2011 at 8:57 PM

Title: Re: What is a tantric teaching in Buddhism?

Content:

Namdrol said:

The thirty seven bodhipaksha dharmas do not imply that there was Vajrayana present in Buddhism from earliest times.

Chanda simply means that one desires one-pointed concentration. It does not mean that one is taking sexual intercourse, food, etc., onto the path.

N

Aemilius said:

If Chanda were just what you say the Four Bases would be just any normal path of morality, meditation & wisdom. The case is that this is the special path that produces the supernormal powers, and here Chanda has more meaning than elsewhere. People who know what are the real bases of miraculous powers would know this, like Suniti K Pathak. This topic is somewhat esoteric, if you think that you can fly in space through mindfulness of breathing it is up to you ofcourse.

Malcolm wrote:

Samadhi alone produces supernormal powers. There is no transmutation of passion implied in chanda. The four iddhipadas are parts of samadhi. That's it.

Author: Malcolm

Date: Saturday, April 9th, 2011 at 9:14 PM

Title: Re: What is a tantric teaching in Buddhism?

Content:

Aemilius said:

About Abhisheka

According to certain authorities there is formal initiation and informal intitation (abhisheka).

I would not have believed that people really believe that placing objects on their heads is the all-decisive thing! But this seems to be the case, is it?

Malcolm wrote:

Abhisheka is method of arranging the dependent origination of a person's basis with the result so the result can be taken as the path. This is the unique feature of abhisheka in Vajrayana.

Aemilius said:

Chogyam Trungpa refused to give abhishekas for a long time, he said that everything a true Guru does is an abhisheka.

Malcolm wrote:

he gave them a lot early on, then stopped because he saw that people were only relating to them as a kind of ritual, not understanding the real meaning.

However, in his Vajrayāna seminars he always gave a transmission called "direct introction" which is characteristic of Kagyu Mahamudra and Dzogchen.

Aemilius said:

In Dhagpo Kayu Ling Gelongma Rinchen said that Initiation means that you are taught a spiritual practice. She said that even teaching Tongleng is an initiation in the full sense of the word.

Malcolm wrote:

Teaching someone a practice is not an abhisheka. There is no initiation for tonglen, since it is sutrayāna. Merely teaching someone a practice is not an "initiation". You either misunderstood what she meant, or she is wrong.

N

Author: Malcolm

Date: Saturday, April 9th, 2011 at 11:44 PM

Title: Re: Reconsiderations on Not-Really-Buddhism

Content:

Rael said:

i reject all such until there are verified enlightened beings...everyone else is just one or two shades up or below.....

Malcolm wrote:

Not even the Buddha was a "verified" enlightened being.

Author: Malcolm

Date: Sunday, April 10th, 2011 at 12:51 AM

Title: Re: Reconsiderations on Not-Really-Buddhism

Content:

Rael said:

i reject all such until there are verified enlightened beings...everyone else is just one or two shades up or below.....

Namdrol said:

Not even the Buddha was a "verified" enlightened being.

Rael said:

i should have made clear that it would have to be a face to face....

Malcolm wrote:

Not even then. Countless people met the Buddha and had no idea he was any different than countless other teachers.

Rael said:

usually someone who knocks me for me grammar....clue one...the person is tainted

Malcolm wrote:

You don't blame yourself for seeing defects in others. Why then should you hold others to a different standard and blame them when they point out to you your own defects, whether of character, deed or even grammar?

Rael said:

now my criteria for enlightenment is such...and i know it when i see it when i spend enough time with someone if they are....

Malcolm wrote:

Until you yourself are an awakened person, you will not be able ascertain the awakening of others.

Author: Malcolm

Date: Sunday, April 10th, 2011 at 12:55 AM

Title: Re: Restricted books

Content:

pemachophel said:

Narraboth,

What is the name of the wang which empowers one to read any text, lung or no lung?
Sounds like something useful to ask for at an appropriate time and place.

Malcolm wrote:

It is called the poti lung dbang or " text transmission empowerment ". It is the system of Sangye Lingpa, coming from the Lama Gondu cycle.

Author: Malcolm

Date: Sunday, April 10th, 2011 at 8:51 PM

Title: Re: Yidam and Dzogchen

Content:

Mariusz said:

Excuse me, I was asking you, why Mahayoga is superior to HYT, although the same two stages?

Malcolm wrote:

Not really the same with respect to the two stages. Mahayoga has three stages; creation stage (bskyed rim), completion stage (rdzogs rim), and the great perfection (rdzogs pa chen po).

Author: Malcolm

Date: Sunday, April 10th, 2011 at 8:57 PM

Title: Re: Yidam and Dzogchen

Content:

heart said:

Of course it is like this. Still as Nyingma practitioner the main view I been thought is from the Nynthik tradition. The way to practice Mahayoga that I been taught is to aim for the inseparable two stages, as for example taught by Karmey Khenpo in his commentary on the Mawey Senge sadhana, Brilliant light, from Tukdruk Barche Kunsel. There is also an other text from that Terma where Guru Rinpoche says that the practice of Dzogrim in this tradition should be Semde.

Malcolm wrote:

Yes, and this is something which has been repeated by ChNN (so much for radical Dzogchen).

heart said:

The two stage in this context combine Dzogchen view and Mahayoga means. This seems to me to be the same meaning as for example Mipham has in his commentary on the Guhyagharba, Luminous emptiness, where he condense the commentaries of Longchenpa and Rongzom Pandita on the Guhyagrabha.

Malcolm wrote:

Actually, this is the system of three stages -- creation, completion, dzogchen.

heart said:

So even if there are no two stages in Dzogchen, Dzogchen can be a part of the two stages in Mahayoga. This is a very practical and helpful approach but of course Dzogchen should also be practiced according to its own methods as a main path.

Malcolm wrote:

Yes, as I have said many times. So we are in agreement on two counts (finally, actually don't know that we disagreed really): one Mahayoga and Anuyoga take Dzogchen as result, Dzogchen can be approached this way.

Two, Dzogchen is an independent path with its own means.

N

Author: Malcolm

Date: Sunday, April 10th, 2011 at 11:50 PM

Title: Re: Yidam and Dzogchen

Content:

tamdrin said:

Many many other masters point out that the difference lies in the path or method not in the base or fruit..

Malcolm wrote:

There are two ways these things are explained, the common way, which accords with lower vehicles, in which the basis and the result are more or less the same.

Then there is the uncommon way Dzogchen explains these things, in which the basis and the result are different from that of the lower vehicles.

For example, in general, the nine yānas approach is to assert that all-basis is dharmakāya. In the special Dzogchen view, asserting that dharmakāya is the ālaya is a "Buddhist deviation". In Dzogchen, the ālaya is, as stated in the Mind Tantra of Vajrasattva:

The all-basis is the bardo of everything,
unconsciousness, unclear, and inexpressible.

The example for the ālaya is space. The example for the dharmakāya is celestial bodies.

So you see, it is really not so simple as proclaiming that the basis and the result are the same for all schools, only the result differs.

For example, the Samputa maintains there is a distinct difference in omniscience between an eleventh and twelfth stage buddha, and a thirteenth stage Buddha. Related

to this, Dzogchen refers to the 13-16 bhumis as those that "dwell in wisdom". Why? Because only 13th stage Vajradhara's on up understand that all appearances are the display of their own wisdom.

Most people think that Buddhahood is irreversible; Dzogchen on the other hand asserts that the buddhahood of the lower yanas is reversible, and only Dzogchen results in complete and irreversible buddhahood.

These are the kinds of things you discover when you read Vima Nyingthig, Khandro Nyingthig, Gongpa Zangthal, the Seventeen tantras and so on.

The later in Tibetan history you go, the more homogenized the presentation of the four schools becomes. When you exam the texts of the Pre-Sarma period, then you find Dzogchen is really very different from what was introduced from India during the time of Rinchen Zangpo onwards.

Dzogchen did not spread widely in India, neither did anuyoga. The main tantric teaching of India was Yoga Tantra/Mahayoga.

Many masters do not present whole picture of Dzogchen. HHDL's agenda, which I respect, is to bring harmony to all schools.

My interest is a little different -- I am interested in what makes Dzogchen so unique and so powerful. I know the difference between what is commonly stated as a nice political thing so Sakyas, Gelugpas and Sarma-oriented Kagyus don't feel bad, and what the real teachings of Dzogchen say, but are not so publicized. I don't owe allegiance to any school. My interest these days in particular is solely anuyoga and Dzogchen teachings.

That being said, don't think that I consider Lamdre, etc., as lacking depth, efficacy, or profundity -- they are profound, interesting, and wonderful teachings. I just think Dzogchen is more profound, more efficacious, and deeper. This is just my opinion.

N

Author: Malcolm

Date: Monday, April 11th, 2011 at 2:41 AM

Title: Re: Yidam and Dzogchen

Content:

tamdrin said:

Also Namdrol,

Before I mentioned about people who thought they were going to attain the rainbow body having to get to the first bhumi first, which involves progressing through the experiences of all the stages of the path of accumulation and also the stages of the path of preparation. You went on to say that Dzogchen doesn't really follow the path of the stages (gradual)- an assertion I don't agree with for many reasons. Then you mention that dzogchen has 3 extra bhumis- sure sure of course then dzogchen makes more use

of stages then even the other vehicles haha... also why the fuss of making correspondences between the four stages of the vidyadhara and the bhumis...

Malcolm wrote:

You gave to understand that there is a passage in the rigpa rangshar which delineates these paths and stages, but they are not the real paths and stages according to the vehicles of cause and result. They are just names for progress in the four visions. So for example, when has knowledge of rigpa initially, this is called "Pramudita". But this does not mean that person has realized emptiness (that does not occur until the third vision). So these paths and stages named in Dzogchen just serve as metaphors. Thus Zhabkar states:

"Though these stages are individually divided out of the apparent aspect of the single stage (upon which there is no progress or training) of the luminosity of the fundamental vidyā;
in reality, the stage of vidyā is single
but there is no need for specific training on causal stages for obtaining the stage of Buddha Mahāvajradhara.
The manner of obtaining each stage through the stages of the cause and result of the common vehicles,
likewise the stage obtained through the effort and practice of creation and completion according to outer and inner secret mantra,
here do not exist as [stages] upon which to train or make progress.

In reality, all vehicles are included, and the paths and stages are complete within the single stage of one's pure vidyā."

So you can disagree with Zhabkar, etc. if you like.

N

Author: Malcolm

Date: Monday, April 11th, 2011 at 2:47 AM

Title: Re: Poll: Do You Practice in English or Tibetan?

Content:

Malcolm wrote:

Tibetan, Sanskrit, and Oddiyāna language.

Author: Malcolm

Date: Monday, April 11th, 2011 at 2:59 AM

Title: Re: Yidam and Dzogchen

Content:

tamdrin said:

"therefore, basic space- naturally occuring timeless awareness-is referred to as the

ground when distortions are involved, as the path when they are being refined away, and as the fruition when all of these limitless distortions have been removed. It is extremely important to distinguish between the terms "the ground of being" and "the level of freedom". These days, however, such precise analyses are few."

Longchempa in treasury of philosophical instructions.

Malcolm wrote:

Nevertheless, that self-originated wisdom (rang byung ye shes, svayambhu jñāna) is never modified or altered in anyway, present from the very beginning in all sentient beings individually.

Author: Malcolm

Date: Monday, April 11th, 2011 at 7:10 PM

Title: Re: Yidam and Dzogchen

Content:

Heruka said:

i once read that the bhumis relate to the stages and development of a fetus in the womb.

Malcolm wrote:

Yes, this is another metaphor found not only in Dzogchen, but also in Kalacakra.

Author: Malcolm

Date: Monday, April 11th, 2011 at 7:13 PM

Title: Re: Yidam and Dzogchen

Content:

Namdrol said:

Most people think that Buddhahood is irreversible; Dzogchen on the other hand asserts that the buddhahood of the lower yanas is reverts into the basis, and only Dzogchen results in complete and irreversible buddhahood.

N

Mariusz said:

How it is possible?

Is it somehow related to "Youthful Vase Body" (Wyl. Gzhon-Nu Bum-sku) which can be "broken" even after the buddhahood, when from it will arise the Appearances of the Basis (Wyl. Gzhi-sNang) and they will be not spontaneously accomplished (Wyl. Lhun-Grub) because of Unenlightenment (Wyl. Ma-Rig-pa) again?

Malcolm wrote:

It is because buddhahood of lower yānas is incomplete and does not reach the stage of ka dag chen po, great original purity. The simplest way to explain it is that after the this universe dissolves and the next one arises, those beings who have not achieved the stage of ka dag chen po start all over.

N

Author: Malcolm

Date: Monday, April 11th, 2011 at 7:18 PM

Title: Re: No Killing

Content:

shel said:

I heard ya. You weren't sure that making abortion illegal is effective. Well, statistically it is proven effective. There are less abortions where abortion is illegal. Studies suggest that there is also more crime where abortion is illegal.

Malcolm wrote:

In other words, where abortion is illegal there are less legal abortions. Where abortion is illegal, all abortions are crimes.

Author: Malcolm

Date: Tuesday, April 12th, 2011 at 3:21 AM

Title: Re: Yidam and Dzogchen

Content:

Sonam Wangchug said:

Namdrol, do you feel that Mahamudra does not lead to full and complete enlightenment? If so what aspect of lack thereof do you feel prevents if from doing so?

Also, what aspect of aspects of Dzogchen lead to complete and full enlightenment as you say is not the case with some other systems?

Thanks

Malcolm wrote:

Even the arhat path leads to buddhahood, the question is, how long?

Author: Malcolm

Date: Tuesday, April 12th, 2011 at 3:36 AM

Title: Re: Yidam and Dzogchen

Content:

Namdrol said:

Even the arhat path leads to buddhahood, the question is, how long?

Mariusz said:

Not kidding? I guess this question could be only from Thirtika's eternalistic or nihilistic point of view.

Malcolm wrote:

The arhat path leads to buddhahood because arhats are roused from nirodhasamapatti by a Buddha and placed into the bodhisattva path.

N

Author: Malcolm

Date: Tuesday, April 12th, 2011 at 3:45 AM

Title: Re: Yidam and Dzogchen

Content:

conebeckham said:

I've heard this said or quote before but...after "3 incalculable eons" or something, right, Namdrol?

Malcolm wrote:

Oh, probably longer than that. That nirodhasamapatti is permanent in the sense that when an arhat enters that kind of suspended animation, he has no particular intention of rousing from it again.

Author: Malcolm

Date: Tuesday, April 12th, 2011 at 4:47 AM

Title: Re: Yidam and Dzogchen

Content:

Namdrol said:

Oh, probably longer than that. That nirodhasamapatti is permanent in the sense that when an arhat enters that kind of suspended animation, he has no particular intention of rousing from it again.

Mariusz said:

Don't trivialize it, please. It does not change the topic. Arhats can be in the state of non return by their own "power" alone, without any help from Buddhas. Moreover they will never return to Samsara but are "awaken" for Mahayana Buddhahood only, as I remember. Is really ending of universe has something to do with it?

Malcolm wrote:

It is basically useless to try and explain anything on an internet forum.

Author: Malcolm

Date: Tuesday, April 12th, 2011 at 5:00 AM

Title: Re: What is a tantric teaching in Buddhism?

Content:

Aemilius said:

Buddha Shakyamuni did not hold back anything when teaching the Dharma. He boasts this several times, about Himself and about His teaching. Tantrikas and vajrayanists do not seem to understand this statement, which is a great pity.

Malcolm wrote:

Shakyamuni did not hold anything back. But this does not mean he taught everything to everyone.

He taught was useful to his students at that time and that place, without holding anything back. Those teachings are the ones contained in the Agamas and Pali Canon.

You seem to forget that Shakyamuni also compared what he taught to his disciples with a handful of leaves, and compared what he knew with all the leaves in a forest.

N

Author: Malcolm

Date: Tuesday, April 12th, 2011 at 5:06 AM

Title: Re: Bodhidharma & Padampa Sangye. Same person?

Content:

Jikan said:

Well, you've never seen them photographed together, right?

The Phadampa Center website (a group based in California) claims that Padampa Sangye **was** Bodhidharma, that is, the person known as Bodhidharma was Dampa Jakar while teaching in China. (Evidently, he did teach in China.)

I find this claim unconvincing because the chronology seems off... Bodhidharma was appealed to as an authority in China at least a century before Padampa Sangye was said to have visited China.

Thoughts?

Malcolm wrote:

This is clearly a Tibetan sectarian polemical hagiographical statement. It is not to be taken seriously. Just as the person of Bodhidharma was wildly inflated by the Chinese, so too has the person of Padampa been wildly inflated by Tibetans.

N

Author: Malcolm

Date: Tuesday, April 12th, 2011 at 5:25 AM

Title: Re: No Killing

Content:

Pero said:

Doesn't Tibetan medicine says that there's no consciousness till after three months or something like that? So killing the fetus before that would be more or less like cutting down a tree.

Malcolm wrote:

Tibetan Medicine asserts that the sense faculties are not active until the nineteenth week, well into the fifth month. There is a vinaya controversy about whether a monk who causes an abortion (for example, knocking a woman down, etc.) is guilty of the parajika offense of killing a human being. Some hold he would be, others hold he would not be.

Certainly, when the fetus is new, it possesses only three indriyas: consciousness, life force and the body. Lacking sensation indriyas, an abortion would cause no physical pain to the fetus since the five indriyas of sensation do not exist until the nidana of contact arises.

However, the consciousness of the fetus would again find itself in the bardo, where it will experience great suffering, etc.

Author: Malcolm

Date: Tuesday, April 12th, 2011 at 5:34 AM

Title: Re: Is Nagajuna just fiction

Content:

Rael said:

ok thanks for this...i was somehow led astray by something Namdrol posted both here and at the other place....

Malcolm wrote:

I don't think you can blame me for leading you astray.

Author: Malcolm

Date: Tuesday, April 12th, 2011 at 7:24 AM

Title: Re: Yidam and Dzogchen

Content:

mr. gordo said:

Namdrol, is there anything you can comment upon regarding the Khon Vajrakila practice and Dzogchen? Is there any relationship between the two even though it's a kama teaching?

Malcolm wrote:

Sure the essence of Vajrakilaya is Dzogchen, and the result of Khon Kilaya should be the state of Dzogchen. There are dzogchen instructions associated with Kohn Kilaya.

Author: Malcolm

Date: Tuesday, April 12th, 2011 at 7:49 AM

Title: Re: No Killing

Content:

Will said:

Another reason killing (of a nacent creature or otherwise) is bad, is because it screws up the immediate karmic future of the being killed. Whether the being would have gained merit in the life that is now no more or racked up even more demerit or something in between - all is more complicated than usual, karmically speaking.

Malcolm wrote:

Nah, it is the same. The only reason that aborting human beings is worse, is that only human beings can directly become buddhas.

Author: Malcolm

Date: Tuesday, April 12th, 2011 at 7:48 PM

Title: Re: No Killing

Content:

gregkavarnos said:

Some of what I am hearing makes no sense to me.

namdrol said:

However, the consciousness of the fetus would again find itself in the bardo, where it will experience great suffering, etc.

gregkavarnos said:

As far as I have understood through my studies all samsaric existence is a bardo of one type or another. Why would the suffering that consciousness experiences during the bardo of death be any less or any more than the suffering experienced during the bardo of life?

Malcolm wrote:

It depends on what you mean by suffering -- the suffering of a fetus in the womb prior to contact is suffering in the sense of the all-pervasive suffering of conditioned phenomena, but this suffering is divorced from sensation. No one "feels" this kind of suffering.

What I am pointing out is that that until a certain stage, fetuses do not have sensations, and therefore, experience no sensations, for example, as a result of an abortion until they take rebirth in the bardo.

Don't confuse things by introducing the Nyingmapa doctrine of four or six bardos. This is the uncommon bardo teaching of Dzogchen, but this schemata of bardos is not shared with Anutarrayoga tantra on down.

Author: Malcolm

Date: Tuesday, April 12th, 2011 at 8:01 PM

Title: Re: Is Nagajuna just fiction

Content:

Rael said:

i recall Namdrol on esangha once said a lot of stuff is done in the name of the Buddha is similar to all the Hindu teachings done in the name of Krisna...they do that to give it weight is what i surmised from that post in a galaxy a far far far away now...

Malcolm wrote:

There are a group of texts that all are clearly authored by one person. These texts all cover various topics related to, but not necessarily covered in detail in the Mulamadhyamaka Karikas. The person to whom authorship of this group of texts is attributed is one Nāgārjuna.

Nāgārjuna is mentioned by name as being from South India in the Lanka-avatara sūtra. Traditionally, this was held to be a prediction of Nāgārjuna by the Buddha -- western scholars of course tend to think this dates the Lanka's composition after the second century CE.

There are many many texts attributed to Nāgārjuna. It is likely that there were several Nāgārjunas, at least three, not to mention texts authored under his name.

But the collection of texts I mentioned above, the so-called collection of reasoning, as well as three or four praises he wrote, and the Ratnavali and Suhrleka are all certainly by one and the same author, and that person we call Nāgārjuna. His direct disciple, Aryadeva, wrote a supplement to the Mulamadhyamaka Karikas, called 400 Verses, as well as a couple of other minor pieces. These two authors' works mentioned above form the core of the so-called "Father and Son" Madhyamaka. These texts form the real core of Madhyamaka teachings.

Unfortunately, today most people read Nagarjuna through the lens of the four Tibetan schools, rather than reading Indian Madhyamaka authors themselves.

N

Author: Malcolm

Date: Tuesday, April 12th, 2011 at 9:50 PM

Title: Re: Sanskrit Romanization

Content:

Malcolm wrote:

I use a mac.

On the mac, if one uses the the extended keyboard and a unicode font like Gentium, etc., it is easy. A macron is shift+option+a; ś is s, then type shift+option+e, the ñ is n, then type shift+option+w; for ṭ etc, type the retroflex of choice, as well as ṣ , type letter and then type shift+option+x. For ṛ, same as the last, for ṝ , type r, then shift+option+x, then shift+option+a. More or less this covers everything. Then for n -- for ṇ, type n, then shift+option+w; for ñ, type n shift+option+n.

These rules apply to both upper and lower case.

Author: Malcolm

Date: Tuesday, April 12th, 2011 at 9:57 PM

Title: Re: Good old allergies

Content:

mindyourmind said:

I have one and one only health issue that can be quite invasive and a pain in the sitting area - those good old allergies.

My life is just structured in such a manner that I cannot in any significant way avoid the triggers - I am outside every day, I work in various offices and buildings, I have the odd smoker around me, lots of pets, pollen - you name it.

Any ideas or remedies from the Tibetan medicine pov? Any suggestions on diet?

Thank you

Malcolm wrote:

You can try applying ghee or sesame oil inside of your nostrils before you go outside, create a barrier in this way.

Avoid dairy, and get an oil called "anutailam" from Trihealth or otherwise, nasya oil from Banyan Botanicals. Use a neti pot, then nourish the membranes with the oil. It is important to use the oil after cleansing with neti, because otherwise, you will inflame and dry out the membranes.

A lot of allergies are actually a side effect of weak metabolic heat. So, check with an local experienced Ayurvedic practitioner -- they generally have more experience with allergies than Tibetan doctors at present.

Allergies are an urban illness. They do not affect people raised in the country so much.

Author: Malcolm

Date: Tuesday, April 12th, 2011 at 10:18 PM

Title: Re: Good old allergies

Content:

mindyourmind said:

I have one and one only health issue that can be quite invasive and a pain in the sitting area - those good old allergies.

My life is just structured in such a manner that I cannot in any significant way avoid the triggers - I am outside every day, I work in various offices and buildings, I have the odd smoker around me, lots of pets, pollen - you name it.

Any ideas or remedies from the Tibetan medicine pov? Any suggestions on diet?

Thank you

Namdrol said:

You can try applying ghee or sesame oil inside of your nostrils before you go outside, create a barrier in this way.

Avoid dairy, and get an oil called "anutailam" from Trihealth or otherwise, nasya oil from Banyan Botanicals. Use a neti pot, then nourish the membranes with the oil. It is important to use the oil after cleansing with neti, because otherwise, you will inflame and dry out the membranes.

A lot of allergies are actually a side effect of weak metabolic heat. So, check with an local experienced Ayurvedic practitioner -- they generally have more experience with allergies than Tibetan doctors at present.

Allergies are an urban illness. They do not affect people raised in the country so much.

mindyourmind said:

Thank you very much.

I have tried the neti pot briefly, without the oil so maybe that is worth a new attempt. I realize that dairy is a Bad Thing, and I try to cut down on that.

The other remedies, especially the oils, seem quite positive. I will certainly try that.

Does the "weak metabolical heat" mean that if my metabolism gets given a boost, say

by exercise, that this will assist in combating the problem?

Send me your bill, doctor

Malcolm wrote:

Yes, exercise, a metabolism increasing diet, or rectifying metabolism.

There are three different types of allergies based on your phenotype, i.e. vata, pitta and kapha. So the type of exercise and diet you have should be seasonally changed, in accordance with your type. You cannot fix allergies from outside, you can only fix them from inside,

Let me ask, did you never not have allergies, if so when and where?

Author: Malcolm

Date: Wednesday, April 13th, 2011 at 5:09 AM

Title: Re: emptiness = interdependence?

Content:

Malcolm wrote:

Sounds like you're stuck on Heidegger's question: "Why is there something rather than nothing"?

Appearances are not nothing, since they appear, but they are not something, since they are not findable.

Therefore, appearances are neither something (existent) nor nothing (non-existent), but are empty of these two extremes.

This is the middle way.

norman said:

There is no emptiness, nor any "structural relationship". In counterpart to Form, to the universe, we have emptiness or voidness, which is Nothing, because the world is Everything that appears to be. It is the absence of everything, which is Nothing at all, that implies its positive aspect, so that Nothing, being that which is not, is also that which appears to be. Appearance, that which appears to be, is nothing in itself, because it can only be apparent, as such, when implied as being counterpart to nothing, which is not.

Objects have no objective qualities. Any perceived attribute is all it is as an object. Its attributes and its objectivity are identical, they are two side of the same coin. Its objectivity is therefore only an appearance, since all it is, is whatever we perceive it to be (the qualities, attributes).

The notion that the earth is round is essentially no different than the notion that the world is flat. Neither has any existence as objects, since the perceived qualities (shapes, substances, etc) are identical with its appearances. We cannot separate the perceived roundness from the appearance of the earth, as such. Therefore no deductions or syllogisms can be made that would define it objectively, since all we have are separate qualities and attributes, concepts or dharmas. The object is a convention.

Author: Malcolm

Date: Wednesday, April 13th, 2011 at 6:42 AM

Title: Re: Is the Lotus Sutra just fiction

Content:

conebeckham said:

Is Dharma Wheel just fiction?

Is conebeckham just fiction?

is Rael just fiction?

Is the Real just Fiction?

Malcolm wrote:

Yup. A novel written by discursive mind.

Author: Malcolm

Date: Wednesday, April 13th, 2011 at 9:33 AM

Title: Re: emptiness = interdependence?

Content:

Namdrol said:

Therefore, appearances are neither something (existent) nor nothing (non-existent), but are empty of these two extremes.

This is the middle way.

TMingyur said:

For this kind of middle way the mere thought "existence" is introduced in the first place and the mere thought "emptiness" is produced in its aftermath. Thoughts spinning around.

Without clinging in the first place neither extreme nor middle.

Kind regards

Malcolm wrote:

TMingyur:

In order to be free from clinging, first there must be clinging from which to be free. In order for clinging to occur, the thought "this exists" or "this does not exist" must arise concerning some apparent phenomena. In order to be free from clinging, the thought, "this is empty" must arise.

There is no such a thing as "without clinging in the first place" because sentient beings, in the first place, appropriate aggregates based on clinging to aggregates they apprehend as existent.

In order to be free from clinging to these addictive aggregates (all conditioned appearances, both mental and physical) apprehended as existent, one must learn to see these as aggregates of empty of identity and whatever pertains to an identity. When one has seen that the aggregates are empty of a identity and whatever pertains to an identity, at that point, and at that point alone, will one be "without clinging". Without seeing the absence of identity of apparent phenomena, there is no way in which one can be free from clinging.

In other words, without eradicating the afflictions (moha, rāga, dveśa) that drive the cycle of samsara, one will never eliminate the instantiation of affliction called "clinging". Without seeing the emptiness of phenomena i.e. their absence of identity, one will never eradicate the afflictions.

Author: Malcolm

Date: Wednesday, April 13th, 2011 at 10:57 AM

Title: Re: emptiness = interdependence?

Content:

TMingyur said:

This is our dissent. I say that it is "attachment" (or "clinging") that can be directly experienced but you prefer "thinking about" and infer "it must be existence that is 'felt' and that causes the clinging". I consider this to be philosophical fabrication deviating from direct experience and leading to further deviating fabrications and ... to "the thicket of views".

Kind regards

Malcolm wrote:

You seem to be clinging tightly to a thicket of views in an attempt to avoid that thicket.

"It exists", "it does not exist" is an ingrained habitual imputation -- that is a view, that is also a thought. Apart from these two views, there are no other views since all views can be summarized into these two positions or thoughts.

The ingrained habitual imputation "It exists" or "it does not exist" is the cause of clinging or attachment. There is no existence to be "felt". Existence/non-existence is an imputation that lacks a basis.

From another perspective, clinging can never be an unmediated experience since it is following craving, which follow sensation. When there is no craving, there can be no clinging. When there is craving, this is accompanied by the thought, "I want this", "I don't want that".

A sensation on the other hand, does not necessarily involve clinging since sense consciousnesses are wholly non-conceptual, and their object is in the present moment. Clinging is an operation of the manas, and therefore, constantly involved with past moments of sense perception. Hence clinging is a wholly conceptual state, divorced from non-conceptual sense cognitions, based on craving. Craving is also function of manas, and is also supported on a past object, the object of sensation produced during contact.

So, while it is possible to experience an attachment directly that experience is based on a thought, divorced from the sense percept of that object of attachments. Attachment therefore, cannot be direct experiences, although they themselves can be directly experiences as mental objects.

Author: Malcolm

Date: Wednesday, April 13th, 2011 at 11:08 AM

Title: Re: Is the Lotus Sutra just fiction

Content:

conebeckham said:

Is Dharma Wheel just fiction?

Is conebeckham just fiction?

is Rael just fiction?

Is the Real just Fiction?

Namdrol said:

Yup. A novel written by discursive mind.

Rael said:

so the lotus sutra is really not even Buddhist...

and what of Medicine Buddha where does that originate...

please

Malcolm wrote:
I was kidding around.

The Lotus Sutra is Buddhist.

There is no such thing as original Buddhism.

This is a total invention of western Protestants projecting their own neurosis about text and authenticity.

Mahāyāna is just Buddhists doing Buddhism. The Lotus Sutra is one version of that. If you don't like the Lotus, move on. You will find another sutra you like.

Me, I just stick with Dzogchen.

Author: Malcolm
Date: Wednesday, April 13th, 2011 at 11:22 AM
Title: Re: emptiness = interdependence?
Content:

TMingyur said:
The Buddha taught "If there is this then there is that" or "with the cessation of this there comes the cessation of that" You can validly label "this" and "that" and verify that the Buddha was right. And since you know "this" and "that" through direct experience you can validly confirm the lack of "this" and "that". But what is mere thought in the first place cannot be confirmed to be absent later on because there has not been a link to direct experience and confirming absence presupposes to know that (through direct experience) which is allegedly absent.

Malcolm wrote:
What, precisely, do you mean by "direct experience"?

How can "this or "that" be known without labeling "this" as "this" or "that" as "that"?

N

Author: Malcolm
Date: Wednesday, April 13th, 2011 at 8:40 PM
Title: Re: emptiness = interdependence?
Content:

TMingyur said:
A synonym for "direct perception", i.e. "perception perceives" ... without fabricating synthesizing thought.

Malcolm wrote:

Which aggregates are involved in a direct perception?

TMingyur said:

As "this" and "that" it can only be known through labelling. If there is no labelling as "this" and "that" then there is either "direct experience" (s. above) or stupor/dullness.

Malcolm wrote:

This means that clinging cannot be a direct experiences in any way, since clinging itself is a conceptual state produced through "fabricating, synthesizing thought". Direct perceptions are completely non-conceptual. The remedy to clinging therefore is recognizing the object clung to, as well as the clinging, and the clinger to be empty of identity. This recognition in turn leads to the cessation of clinging through the direct perception of the absence of identity in the tricakram, the three wheels.

One can however directly know that one is engaged in clinging. But clinging itself is fabricated, synthesized state that occurs through ignorance of identitylessness. One can cling to existence (appearance) or non-existence (disappearance) -- the middle way is realizing that in reality phenomena neither appear nor disappear, but are wholly constructed through, in your words, "fabricating, synthesizing thought".

What it all boils down to, in the end, is accepting and rejecting. The narrow path through the Scylla and Charybdis of accepting and rejecting, existence and non-existence, etc., is the realization of inseparable dependent origination and emptiness. There is no other path, no other middle way than this.

Author: Malcolm

Date: Wednesday, April 13th, 2011 at 9:00 PM

Title: Re: Corrupt government and taxes.

Content:

Huseng said:

Is a citizen really morally obligated to pay taxes and/or cooperate with a government they feel is largely corrupt and/or committing evil?

One example that comes to mind is that if your government is waging an unjust war and you are a proponent of ahimsa (non-violence), are you not obligated to refuse paying taxes as those taxes would be used to support ongoing violent military operations?

I think from a Buddhist perspective this can get interesting because of the historical precedents between governments and the sangha in many different nations in various time periods.

In any case, as an individual how do you feel?

Malcolm wrote:

As a Buddhist, you are expected to follow the laws of the nation you live in.

Of course, this does not rule out civil disobedience, but when you engage in civil disobedience, you have to understand the possible consequences of it.

N

Author: Malcolm

Date: Wednesday, April 13th, 2011 at 9:01 PM

Title: Re: Good old allergies

Content:

Namdrol said:

Let me ask, did you ever not have allergies, if so when and where?

mindyourmind said:

I've pretty much always had them in mild form as a child, but now, at age 47, they seem to have become worse, if stabilized.

As a layman I experience a change in weather conditions and temperature as having a big effect on my sinuses / allergies. Is that possible?

Malcolm wrote:

Yes, definitely. Allergies always indicate an imbalance. Imbalances are caused by season, diet, behavior, and spirits.

Author: Malcolm

Date: Wednesday, April 13th, 2011 at 9:48 PM

Title: Re: The entrance of wishlessness

Content:

muni said:

Consciousness is not a derivation of material. Therefore I wrote 'we' are not the body.

Malcolm wrote:

Well, from a Vajrayāna perspective it is more subtle than that i.e. mind and body have the same relation as a flower and its scent. They are inseparable; without one, there is not the other.

The mind/body dualism is a sutrayāna thing.

In Vajrayāna mind (མཁས་) and the vāyu (རླུང་) are completely inseparable. In the teaching of Dzogpachenpo, not only are they inseparable, but Guru Rinpoche remarks to Yeshe Tsogyal that mind and vāyu are synonymous with one another. You can discover this by reading the མཁས་འགྲོ་ལྷིང་ཐུག་ཅེས་.

N

Author: Malcolm

Date: Wednesday, April 13th, 2011 at 10:01 PM

Title: Re: Corrupt government and taxes.

Content:

Namdrol said:

As a Buddhist, you are expected to follow the laws of the nation you live in.

Huseng said:

Right. But in some cases the laws of one's nation force citizens to do immoral and wrong deeds (conscription to fight wars is one example). Moreover, if a tyrant or evil party are in command of the state they derive power through a tax-base and the cooperation of the citizenry.

If your federal government is using your taxes to actively kill people in a foreign country to further corporate interests, are you not obligated to disobey the laws and refuse to financially support the government?

Malcolm wrote:

At this point, even so, you still have to follow the laws of the nation you live in. You may disagree with a given policy of one's nation, for example, but the only time it would be permissible to completely break with one's civil government is if they were so tyrannical they were not even providing any services to the people at large.

Now, for example, take the US Government, since that is who you are really talking about: tax revenues for 2010 were 2.16 trillion dollars. the federal deficit was 1.3 trillion dollars. Military spending is roughly eight hundred billion dollars a year.

This means basically that US government is not spending tax dollars to prosecute its wars around the world, it is borrowing money to prosecute its wars around the world.

This means that still people should pay their taxes and at the same time work to have a functional government that refuses to engage in the type of military adventurism we have seen since the Bush Administration.

It is simple numbers. Since the US Government still provides essential services, is not a complete tyranny (yet, though it seems with each year we keep sliding ever closer to

fascism, no matter who is power, Republican or Democrat, but this is largely because of the corporatocracy), US Citizens still need to pay their taxes as mandated in federal law from a Buddhist point of view. I am sure that Buddha would not have recommended that the subjects of Ajatasatru refuse to pay their taxes, for example.

N

Author: Malcolm

Date: Wednesday, April 13th, 2011 at 10:05 PM

Title: Re: Corrupt government and taxes.

Content:

Will said:

If one does not want to do or not do something, but is forced to do or not do something, then the merit or demerit of the act would be much reduced, maybe zero.

Huseng said:

Right. But I'm talking about refusing to cooperate with and bow down to evil authorities.

In Nagarjuna's Tree of Wisdom there are some interesting quotes:

If your wife is evil and your friend evil,
If the King is evil and your relatives evil,
If your neighbour is evil and the country evil,
(Then) abandon them for a distant (land).

The clever, the disciplined,
The contented and the truth-tellers,
It is better for such to die
Than (to live in) the kingdom of the evil.

<http://www.sacred-texts.com/bud/srdb/srdb.htm> "
onclick="window.open(this.href);return false;

Malcolm wrote:

Correct, if you cannot in good conscience continue to live in your nation, then you must either change it or leave. For example, Nazi Germany caused almost everyone to become evil. But no one knew it at first.

But still, you need to understand the previous post. For example, all the money we are using for Afghanistan, Iraq, etc., is money borrowed.

The other thing you have to keep in mind is that one cannot fix samsara.

N

Author: Malcolm

Date: Wednesday, April 13th, 2011 at 10:34 PM

Title: Re: Corrupt government and taxes.

Content:

Namdrol said:

Correct, if you cannot in good conscience continue to live in your nation, then you must either change it or leave. For example, Nazi Germany caused almost everyone to become evil. But no one knew it at first.

But still, you need to understand the previous post. For example, all the money we are using for Afghanistan, Iraq, etc., is money borrowed.

The other thing you have to keep in mind is that one cannot fix samsara.

N

Huseng said:

Are not the tax payers eventually held to pay the bill for the borrowed money?

I mean many nations are still paying off the war debt from WWII.

Malcolm wrote:

Basically, you can never escape the web of international finances that is funding the war economy. In Nāgārjuna's day, it was easy -- you moved a hundred miles and you were in a different country, different king, etc.

Now, everything is tied together by international banks that fund the wars and prop up every government on the planet.

So the only hope for you, Jeff, is to become a Dzogchen practitioner and leave this Sahaloka either in this life, at the time of death or in the bardo. That is the fastest, most effective way to become an expatriate from samsara.

N

Author: Malcolm

Date: Thursday, April 14th, 2011 at 1:04 AM

Title: Re: Corrupt government and taxes.

Content:

Namdrol said:

So the only hope for you, Jeff, is to become a Dzogchen practitioner and leave this Sahaloka either in this life, at the time of death or in the bardo. That is the fastest, most effective way to become an expatriate from samsara.

N

Huseng said:

Is not Vajrayana or Chan sufficient for such purposes?

Malcolm wrote:

Not as fast or direct, in my opinion.

Author: Malcolm

Date: Thursday, April 14th, 2011 at 1:13 AM

Title: Remember when...

Content:

Malcolm wrote:

...teachers, public employees, Planned Parenthood, NPR and PBS crashed the stock market, wiped out half of our 401Ks, took trillions in TARP money, spilled oil in the Gulf of Mexico, gave themselves billions in bonuses, and paid no taxes?

Yeah, me neither.

(If you're inclined to agree, re-post, please.)

Author: Malcolm

Date: Thursday, April 14th, 2011 at 1:31 AM

Title: Re: Is the Lotus Sutra just fiction

Content:

Rael said:

Namdrol...you have my attention and respect...

i implore you to tell me.

what you think the LS really is

who do you think wrote the thing....

Malcolm wrote:

It was first translated into Chinese between 265-317 CE. Generally it is assumed that Sutras predate their Chinese translation by fifty to one hundred years. But since this sutra is early in the Chinese canon, it could have been composed as much as 400 years before its transmission to China. Broadest range the Saddharmapundarika could have been composed in would be in the range of 100 BCE to 150-200 CE. Since it was one of the earliest sutras translated into Chinese, these indicates its importance to early Mahāyānists. As it stands, it was not composed all at once and comprises several layers.

As to its origin, it is fair to say that it is an inspired vision.

Rael said:

and where did Medicine Buddha originate....

Malcolm wrote:

Well, we have the Lotus Sutra, the Medicine Buddha Sutra, and the presence of Medicine Buddha's dharani in the fifth century Buddhist Ayurvedic text, Aṣṭāṅgahridayasamhita.

Again, its author is anonymous and its origin is inspired. As a doctor of Tibetan Medicine, I practice Medicine Buddha everyday.

Rael said:

Dzogchen eh...so you are Nyingma then...i believe this is exclusive to them...yes /no.... or you were

Malcolm wrote:

I am a Dzogchen practitioner, I don't feel like I belong to any school. I had a lot of training in Sakya. But I don't feel connected with any one school more than any other school. Instead I feel connected with the Dzogchen teachings more than any particular school. If you have to give me a tradition, Tibetan Medicine has an independent tradition of practice that only doctors undertake. It is also connected with Dzogchen. I guess technically you could say I am a Nyingmapa, but I don't feel like I really belong to this school or that school. I am a Buddhist.

Author: Malcolm

Date: Thursday, April 14th, 2011 at 2:46 AM

Title: Re: emptiness = interdependence?

Content:

TMingyur said:

A synonym for "direct perception", i.e. "perception perceives" ... without fabricating synthesizing thought.

Namdrol said:

Which aggregates are involved in a direct perception?

TMingyur said:

Invalid question.

Malcolm wrote:

It's a perfectly valid question. If you refuse to answer it means you do not know.

TMingyur said:

No. You are confusing our talking and applying terms with direct experience.

Malcolm wrote:

Clinging, upadāna, is not a direct experience. It is a mediated experience. With what is it mediated? imputations of identity.

TMingyur said:

In direct experience there is no identity. "Identity" is a fabrication following in the wake of attachment.

Malcolm wrote:

Then there can be no direct experience of clinging, since clinging depends, like all afflictive states, on a mistaken perception of identity.

Therefore, your contention that clinging can be directly experienced or is a direct experience is completely negated.

Next.

N

Author: Malcolm

Date: Thursday, April 14th, 2011 at 6:12 AM

Title: Re: emptiness = interdependence?

Content:

Namdrol said:

Clinging, upadāna, is not a direct experience. It is a mediated experience. With what is it mediated? imputations of identity.

TMingyur said:

It is not, yes. But a correlate of it can be directly experienced. Actually not only "can" but this correlate has to be directly experienced before a labelling thought can arise.

Malcolm wrote:

Your assertion was that clinging can be directly experienced, now you are claiming a correlate of it can be experienced. What correlate, does it have a name?

If not, you are spinning fantasies.

Namdrol said:

In direct experience there is no identity. "Identity" is a fabrication following in the wake of attachment.

Then there can be no direct experience of clinging, since clinging depends, like all afflictive states, on a mistaken perception of identity.

A directly experienced correlate that can develop (but not necessarily does) into the labelling thought.

Malcolm wrote:

I understand this is your theory, but it finds no support in the teaching of the Buddha.

Namdrol said:

Therefore, your contention that clinging can be directly experienced or is a direct experience is completely negated.

Not so. The effect is characterized (i.e. labelled) as its cause.

Malcolm wrote:

Indeed, you are refuted on two counts. One) for fabricating correlates where none are necessary. Two) for asserting that clinging is a direct perception.

There is no correlate needed for clinging. This like imagining that motion needs a mover.

N

Author: Malcolm

Date: Thursday, April 14th, 2011 at 6:14 AM

Title: Re: emptiness = interdependence?

Content:

conebeckham said:

Namdrol-

Aggregates involved in "direct perception" would depend on what is being perceived, yes?

So, for example, a direct perception of form would involve the eye consciousness. But this is immediately followed by the "image" in the Mental consciousness, and any "thinking" or "cognition" involving the form is based on the "image" in the mental consciousness, and not on the direct perception of the eye consciousness...in fact, I don't know that we can claim to have a direct perception of form by the eye consciousness prior to that perception being "registered" by the Mental consciousness?

(Edited for clarity)--

Malcolm wrote:

,

Direct perceptions are non-conceptual i.e. apriori to mental images.

Author: Malcolm

Date: Thursday, April 14th, 2011 at 6:15 AM

Title: Re: emptiness = interdependence?

Content:

gregkavarnos said:

If this were possible we would be able to break the chain of dependent origination at the point of contact (phassa), but according to D.O. craving gives rise to contact (via feeling) so basically we have a mental effect before the contact, ie contact itself is an outcome of mind. I guess that makes direct perception out of the question.

This (if it is correct) gives rise to another question: without ignorance there is no perception?

Malcolm wrote:

Sorry greg, you have your nidanas backward -- it is contact --> sensation --> craving --> clinging -- becoming -- etc.

We can break DO at sparsha. We can break it at any point. It is easiest however to break it at vedana.

Author: Malcolm

Date: Thursday, April 14th, 2011 at 9:47 PM

Title: Re: emptiness = interdependence?

Content:

conebeckham said:

Direct perceptions are non-conceptual i.e. apriori to mental images.

This is as I understood, thanks.

Clinging does not occur until after the unmediated "image" becomes a "mental image," I think...correct?

Malcolm wrote:

Correct.

Author: Malcolm

Date: Thursday, April 14th, 2011 at 10:04 PM

Title: Re: emptiness = interdependence?

Content:

conebeckham said:

TMINGYUR-

Is your "Correlate" what I would call the "mental image" of the direct perception by the sense faculty and consciousness?

In other words, the image that exists in the mental consciousness? Do you understand my question?

Nangwa said:

Maybe Tmingyur is using "correlate" in the sense of pramana or valid cognition.

Malcolm wrote:

Direct perceptions do not cling. There is no clinging in sparsha, contact. Clinging arises following the second order cognition which we call craving; which itself follows

sensation i.e. when a direct perception registers as pleasant, unpleasant or neutral to the manas.

This makes it impossible for clinging to ever be a direct perception or experience. There is no correlate to clinging, clinging is just clinging.

TMingyur has world split into, shall we say "represands" and "representations". He feels for every valid representation there must be an truly existent represand, otherwise, that representation is invalid. It is a very substantialist view.

He rejects madhyamaka because Madhyamaka renders all representations invalid since there are not actual represands, only conventional represands.

N

Author: Malcolm

Date: Thursday, April 14th, 2011 at 10:18 PM

Title: Re: Rainbow Body Misconception

Content:

LastLegend said:

So far there is no human who has become Buddha on Earth. In other words, what human can achieve is Arhat (level of attainment) and an Arhat with vows to help other sentient beings is known as a Bodhisattva, and this Bodhisattva will continue the work to become Buddha.

Enochian said:

This is 100% wrong. You are greatly confused. Or maybe you should indicate these are your own personal heretical views.

Malcolm wrote:

This is one hundred percent a standard Mahāyāna view, apart from the confusion about what an arhat is.

I must say though, at this point people need to start giving citations. Otherwise it is just an opinion fest.

N

Author: Malcolm

Date: Thursday, April 14th, 2011 at 10:18 PM

Title: Re: Rainbow Body Misconception

Content:

heart said:

I think there are all kinds of misconceptions going on in this thread.

Malcolm wrote:

Yup.

heart said:

It is only a problem if you are a Dzogchen practitioner and I know a few of those that also doubt in the rainbow body.

Malcolm wrote:

The body of light aka rainbow body is simply the body reverting back to the five lights of wisdom. The sign of this is that at death the body shrinks to a very small size.

heart said:

I think we all have to realize that the schedule of the nine yanas with Ati-yoga as the highest and fastest teaching will not be accepted by all Buddhists and to try to convince them of this is just ridiculous and also lacks merit.

/magnus

Malcolm wrote:

Yup, though it is ok to mention that this is what we think. Some people instantly become interested, other people are indifferent. We think that people who become interested in Dzogchen have very fortunate karma as opposed to those who are disinterested in it. But it is not our job to condition others.

N

Author: Malcolm

Date: Thursday, April 14th, 2011 at 10:21 PM

Title: Re: Where are the Gods?

Content:

Astus said:

Traditionally it is described that gods live on mount Meru and above in the sky. There are actual distances given and so on. But where are the gods now that we have no mount Meru and even the sky ends at one point and there is just empty space left? This is also a question because gods below the formless realm have some kind of physical body thus they're supposed to be somewhere. But where is it?

Malcolm wrote:

We have a Mt. Meru -- it is Kailash.

Author: Malcolm

Date: Thursday, April 14th, 2011 at 10:26 PM

Title: Re: Where are the Gods?

Content:

Astus said:

Well, it doesn't look like thousands of yojanas high and there are no surrounding mountains of different metals plus the inner oceans, etc. So it is mount Meru in name only.

Being all metaphorical, well, no, I don't think it was all intended as a big over-complicated metaphor. And metaphor for what?

Malcolm wrote:

No, Kailash is Meru. Geography mythologized until it was not very recognizable in comparison with landscape features.

The inner oceans are not oceans, they are lakes and rivers.

Meru in traditional maps is surrounded by a box like shape of mountains. That certainly describes the Tibetan plateau in general.

Ptolomey, for example mentions the Uttarakurus.

So we can understand that Meru and four continents is a mythologized understanding of terrestrial geography and that is all.

Author: Malcolm

Date: Thursday, April 14th, 2011 at 10:28 PM

Title: Re: Rainbow Body Misconception

Content:

Enochian said:

Namdrol,

You agree with the part where he said "So far there is no human who has become Buddha on Earth"???

Or are you simply saying that is the view of sutrayana?

Malcolm wrote:

I am saying this is the view of sutrayāna cf. Lanka-avatara sutra, to paraphrase "The real Buddha attains full awakening in Akanistha, an emanated one attains Buddhahood here".

Author: Malcolm
Date: Thursday, April 14th, 2011 at 10:31 PM
Title: Re: Rainbow Body Misconception
Content:

LastLegend said:
What is your idea about what an Arhat is?

Malcolm wrote:
Arhats are those who have eradicated all afflictive obscurations, have not necessarily gather the merit and wisdom accumulations needed for full buddhahood.

Bodhisattvas are not arhats until they become full buddhas i.e.tathāgatas, arhats, samyaksambuddhas. And they do not eradicate all afflictive obscurations until the end of the 7th bhumi.

N

Author: Malcolm
Date: Thursday, April 14th, 2011 at 11:16 PM
Title: Re: Where are the Gods?
Content:

Astus said:
I'd say that there is no Mt. Meru on Earth because none can fit the description. It makes little difference if we identify any ordinary mountain as the "real Meru" since there are no terraces on it where gods live their lives, etc.

Malcolm wrote:
Well, you would be wrong. You are being to literal.

For example in the Mahabharata, it is regularly described as a place where, for example, Arjuna can picnic, etc.

And for example, the Uttarakurus live to the north of Meru. Ptolemy mentions a people called the Kurus that live to the north of the region of Afghanistan.

So it is pretty cetain, I would say. Ancient Indo--Aryans always selected an Axial mountain to center their cosmology around. There is a mountain in Iran that is described in similar terms to Meru, four rivers coming from it in the four directions, etc etc.

These myths always have a basis.

Author: Malcolm

Date: Thursday, April 14th, 2011 at 11:20 PM

Title: Re: Where are the Gods?

Content:

Astus said:

I'd say that there is no Mt. Meru on Earth because none can fit the description. It makes little difference if we identify any ordinary mountain as the "real Meru" since there are no terraces on it where gods live their lives, etc.

Malcolm wrote:

Not that many Indians in the old days every trekked to Meru. For them it was a distant mountain, seen from the plains of India. easy to imagine terraces.

Author: Malcolm

Date: Thursday, April 14th, 2011 at 11:24 PM

Title: Re: Rainbow Body Misconception

Content:

Enochian said:

Namdrol,

You agree with the part where he said "So far there is no human who has become Buddha on Earth"???

Or are you simply saying that is the view of sutrayana?

Namdrol said:

I am saying this is the view of sutrayāna cf. Lanka-avatara sutra, to paraphrase "The real Buddha attains full awakening in Akanistha, an emanated one attains Buddhahood here".

Enochian said:

Gotcha. We are on the same train of thinking now.

This is sort of the entire point of the thread, that common sutra Mahayanists can't achieve Buddhahood on physical earth according to their own teachings.

Thanks for confirming

Malcolm wrote:

Not true of Dzogchen, however.

Author: Malcolm

Date: Thursday, April 14th, 2011 at 11:25 PM

Title: Re: Rainbow Body Misconception

Content:

Pema Rigdzin said:

According to Vajrayana, no one has ever achieved Buddhahood any place on Earth or any place else, nor will they ever. If one is to say it's attained anywhere, it's Akanistha.

Enochian said:

Now this is an embarrassingly wrong statement

Maybe he meant sutrayana

Malcolm wrote:

No, Indian Vajrayāna more or less follows sutra in terms of basic Buddhology.

Author: Malcolm

Date: Thursday, April 14th, 2011 at 11:29 PM

Title: Re: Rainbow Body Misconception

Content:

Namdrol said:

The body of light aka rainbow body is simply the body reverting back to the five lights of wisdom. The sign of this is that at death the body shrinks to a very small size.

Nangwa said:

Hey Namdrol,

There are varying degrees of this are there not?

I cant really remember without looking it up (and I wouldnt post anything from it publicly anyways) but if I remember correctly at least one version of complete attainment in the Yeshe Lama leaves no trace. Maybe hair and nails or something.

Malcolm wrote:

Dzogchen describes two states of final Buddhahood: abhisambodhi and samyaksambodhi. The former is with residue, the latter without residue. The latter turns Mahāyāna buddhology on its head again, by asserting there is an abiding Buddhahood as opposed to the common Mahāyāna ideal of non-abiding Buddhahood.

Author: Malcolm

Date: Friday, April 15th, 2011 at 12:13 AM

Title: Re: Rainbow Body Misconception

Content:

LastLegend said:

What is your idea about what an Arhat is?

Namdrol said:

Arhats are those who have eradicated all afflictive obscurations, have not necessarily gather the merit and wisdom accumulations needed for full buddhahood.

Bodhisattvas are not arhats until they become full buddhas i.e.tathāgatas, arhats, samyaksambuddhas. And they do not eradicate all afflictive obscurations until the end of the 7th bhumi.

N

LastLegend said:

You misread me.

Bodhisattvas are not Arhats but Arhats with vows to help others are Bodhisattvas.

Malcolm wrote:

Not, I did not misread you.

Bodhisattvas are not arhats in any sense until they become Buddhas.

Author: Malcolm

Date: Friday, April 15th, 2011 at 12:14 AM

Title: Re: Rainbow Body Misconception

Content:

Nangwa said:

Kind of mixing threads here but I found this conversation from the "Yidam and Dzogchen" thread to be really fascinating and I think it is relevant here.

Namdrol, in that thread you made this post:

"It is because buddhahood of lower yānas is incomplete and does not reach the stage of ka dag chen po, great original purity. The simplest way to explain it is that after the this universe dissolves and the next one arises, those beings who have not achieved the stage of ka dag chen po start all over."

Now, are both abhisambodhi and samyaksambodhi at the stage of kadag chenpo?

And also, since the primordial wisdoms, elements etc. are present in every sentient being and are fully integrated at this stage, how does one who attains this stage escape returning to samsara when this universe dissolves and a new one comes into being? Is it simply that kadag chenpo is beyond any and all implications of a "universe"?

thanks for any more details you can provide on this.

Malcolm wrote:

Only samyak.

Author: Malcolm

Date: Friday, April 15th, 2011 at 12:24 AM

Title: Re: Where are the Gods?

Content:

Astus said:

This is also a question because gods below the formless realm have some kind of physical body thus they're supposed to be somewhere. But where is it?

Huseng said:

Deva are said to be shining ones or beings of light. One might imagine their physical bodies are composed of light.

Some adepts claim to be able to see them.

One senior monk I spoke to India visited a mountain and in his meditation he said he sensed them. He described them as goddesses who long ago had been present at the Buddha's teachings and being in their presence was an indescribable joy.

I don't think you'll find much more of an answer than that. You cannot go out into the mountains with a camera and hope to snap a photo of a deva.

Malcolm wrote:

Their bodies are composed of light.

Achieving the ability to see devas is a result of change in the optical nerves, etc., under the influence of dhayna, etc. This is not a path phenomena, but a mundane phenomena.

Author: Malcolm

Date: Friday, April 15th, 2011 at 12:27 AM

Title: Re: Good old allergies

Content:

mindyourmind said:

Behavior such as ?

Malcolm wrote:

(Diet) and Behavior in your case that causes your digestive fire to be weak. Could be behavior for many years running. Being around industrial pollutants, tainted water, etc. Most people who have allergies are from the city. I personally think chlorinated water has a lot to do with it, these days.

N

Author: Malcolm

Date: Friday, April 15th, 2011 at 12:28 AM

Title: Re: Good old allergies

Content:

Jikan said:

Interesting.

I get seasonal allergies if I'm in a part of the world that is new to me (contains pollen I'm not particularly accustomed to). I grew up in Oregon, where there's no ragweed, and conifer trees overwhelmingly outnumber elms. Here in Virginia, my face is definitely swollen and drippy. Each year is less troublesome, though.

Does this phenomenon of becoming acclimated to an allergen over time and exposure sound reasonable from a Tibetan Medicine POV, or is there something else going on?

PS: I find it helpful to eat local honey as well, but this may be my way of justifying a sweet tooth to myself

Malcolm wrote:

No, eating local honey is one of the best ways to acclimatize your body to allergens.

Author: Malcolm

Date: Friday, April 15th, 2011 at 12:44 AM

Title: Re: emptiness = interdependence?

Content:

Rael said:

whats a represands...

Malcolm wrote:

It is a word I made up for the object of a representation.

N

Author: Malcolm

Date: Friday, April 15th, 2011 at 1:33 AM

Title: Re: emptiness = interdependence?

Content:

conebeckham said:

TMINGYUR-

Is your "Correlate" what I would call the "mental image" of the direct perception by the

sense faculty and consciousness?

In other words, the image that exists in the mental consciousness? Do you understand my question?

TMingyur said:

Don't know if I understand your question.

"correlate" is a "stirring".

The term "mental image" feels like there already being some sort of "intuitive" (re-)cognition which is kind of "subtle" fabricating thought and is somewhere "in between" this "stirring" and full-fledged thought.

Kind regards

Malcolm wrote:

Part of the problem here, TMingyur is that you are using this invented made up Dharma language. So largely, people have to spend a lot of time trying to figure out what the hell you're actually saying, apart from your standard retort about clinging. You would boor paint at a dinner party.

N

Author: Malcolm

Date: Friday, April 15th, 2011 at 1:35 AM

Title: Re: Rainbow Body Misconception

Content:

Namdrol said:

Not, I did not misread you.

Bodhisattvas are not arhats in any sense until they become Buddhas.

LastLegend said:

Ok you are talking about 10 titles of Buddha. Then yes. But I was not talking about the title of Arhat as in Buddha.

Malcolm wrote:

In Mahayana, bodhisattvas are not arhats, not even remotely. They only become arhats when they achieve full awakening.

Stages 1-6 are the stages of stream entry. Stage 7 is a once returner. Stages 8-10 are never returners. Stage 11 is full buddhahood. There are no arhats in this scheme.

Author: Malcolm
Date: Friday, April 15th, 2011 at 5:12 AM
Title: Re: emptiness = interdependence?
Content:

TMingyur said:
Therefore it is better to stay in the conventional sphere of the aggregates: perception, consciousness, feeling
Kind regards

Malcolm wrote:
but you don't.

There is a Dharma language used for discussing Dharma. It is very precise. I suggest you learn it.

Author: Malcolm
Date: Friday, April 15th, 2011 at 5:13 AM
Title: Re: emptiness = interdependence?
Content:

Namdrol said:
TMingyur has world split into, shall we say "represands" and "representations". He feels for every valid representation there must be an truly existent represand, otherwise, that representation is invalid. It is a very substantialist view.

He rejects madhyamaka because Madhyamaka renders all representations invalid since there are not actual represands, only conventional represands.

N

TMingyur said:
You are totally conditioned by your learned thinking. That is the effect of philosophy.

Kind regards

Malcolm wrote:
I am not a philosopher. I don't have any views. But it is interesting to see how yours are exposed at every turn.

Author: Malcolm
Date: Friday, April 15th, 2011 at 5:17 AM
Title: Re: emptiness = interdependence?
Content:

Nangwa said:
If not ideas, what?
If not yours, whose?

TMingyur said:
Just that:

"What is the All? Simply the eye & forms, ear & sounds, nose & aromas, tongue & flavors, body & tactile sensations, intellect & ideas. This, monks, is called the All. [1] Anyone who would say, 'Repudiating this All, I will describe another,' if questioned on what exactly might be the grounds for his statement, would be unable to explain, and furthermore, would be put to grief. Why? Because it lies beyond range."

<http://www.accesstoinight.org/tipitaka/sn/sn35/sn35.023.than.html> "

onclick="window.open(this.href);return false;

Kind regards

Nangwa said:
The same quote again, that everyone knows and nobody disputes.
Talk about clinging. You're drowning in it.

Malcolm wrote:
Well, you know that TMingyur is a one trick pony, a substantialist one at that.

N

Author: Malcolm
Date: Friday, April 15th, 2011 at 5:22 AM
Title: Re: Strengthening Energy Channels
Content:
deff said:
Hi,

I've been possessed by a spirit(s) for the past 16 months, which has made my life and specifically my meditation practice quite difficult. I had a mirror divination done by Lama Dawa when it first started and was told:

Question: I feel there is a demon or entity harming my life and my practice. It frequently deludes me and seems to possess me. Is this a real entity, and if so, what type of entity?

Answer: Your energy channels are very weak, which allows for different spirits to possess you. In particular you are being affected by a spirit named 'Batarey Pandey'.

In a later question he told me wearing a Hayagriva amulet should repel him, so I tried this, but to no avail. So then I decided I should try and strengthen my energy channels to prevent possession altogether, but I'm not sure how this might be accomplished. Is there any link between diet/behaviour and energy channel strength perhaps? Or maybe would hatha yoga or something similar be effective? Any help is greatly appreciated, thanks!

Malcolm wrote:

You probably have a wind disorder. You should try a wind/pacifying diet. Regularly burn gugul. You should practice something like Hayagriva, Guru Dragpo, or Vajrakilaya. You should find out from Lama Dawa what class of spirit Batarey Pandey belongs to (i.e. gyal po, tsan, etc).

Who is your teacher?

Author: Malcolm

Date: Friday, April 15th, 2011 at 5:26 AM

Title: Re: The entrance of wishlessness

Content:

TMingyur said:

"Entrance" is a metaphor because it is not like "to enter a room", i.e. first being "outside" and then - having passed the entrance - one is in the room. It is not like this. "Entrance" is the collection of causes and conditions that lead to cessation of past, cessation of future and cessation of present.

Kind regards

Malcolm wrote:

This is one root of your various misunderstandings. Cessations cannot be caused nor conditions. Causes and conditions do not lead to cessations, they only lead to further causes and conditions. A cessation is the absence of causes and conditions.

Author: Malcolm

Date: Friday, April 15th, 2011 at 5:28 AM

Title: Re: Rainbow Body Misconception

Content:

maestro said:

The body of light aka rainbow body is simply the body reverting back to the five lights of wisdom. The sign of this is that at death the body shrinks to a very small size.

Probably a dumb question. I don't know much about Vajrayana. Once rainbow body is achieved does it revert back to human form if it decides to? Not out of Bodhisattva compassion but just a natural process of being of created from the five wisdom lights and then reverting back and forth.

Malcolm wrote:

Since you are realizing the nature of your own wisdom, your body, externally, won't change at all. But your inner experience will be completely transformed.

Author: Malcolm

Date: Friday, April 15th, 2011 at 5:45 AM

Title: Re: Where are the Gods?

Content:

Astus said:

A being cannot see those who live in a higher realm except by magic or other aid, says the Kosha in reference to gods of different heavens. This is actually the answer for not being able to see them normally.

But my question touches upon the issue of the relationship between cosmology and theology (god-lore). As we have a different view of the world where can we position the beings of other realms?

As for the literal nature of the teachings on the realms of gods, in vol. 2 p. 463-464 of the Kosha, Vasubandhu discusses at length the spread of the fragrance of the flowers of a certain magnolia tree situated in the world of the Thirty-Three Gods.

Malcolm wrote:

The Kosha says that someone who is in dhyana can see the beings belonging to the equivalent realm because their organ of sense has been subtly transformed by dhyana. See the discussion at verse 1:45c-d.

I.e. their body can belong to the kamadhātu, but their organ of sight can belong for example, to the first dhyāna, etc.

Author: Malcolm

Date: Friday, April 15th, 2011 at 5:46 AM

Title: Re: Where are the Gods?

Content:

Astus said:

A being cannot see those who live in a higher realm except by magic or other aid, says the Kosha in reference to gods of different heavens. This is actually the answer for not being able to see them normally.

But my question touches upon the issue of the relationship between cosmology and theology (god-lore). As we have a different view of the world where can we position the beings of other realms?

As for the literal nature of the teachings on the realms of gods, in vol. 2 p. 463-464 of the Kosha, Vasubandhu discusses at length the spread of the fragrance of the flowers of a certain magnolia tree situated in the world of the Thirty-Three Gods.

Malcolm wrote:

Right, but this chapter three of the Kosha, and we know that the kosha's cosmology cannot be taken literally as written.

Author: Malcolm

Date: Friday, April 15th, 2011 at 6:52 AM

Title: Re: Rainbow Body Misconception

Content:

Enochian said:

One cannot achieve Buddhahood on physical earth using Vajrayana?

I am confused

Malcolm wrote:

According to general Vajrayāna teachings, Buddhahood, still occurs in Akanistha via a mental body.

N

Author: Malcolm

Date: Friday, April 15th, 2011 at 6:57 AM

Title: Re: Where are the Gods?

Content:

Namdrol said:

Right, but this chapter three of the Kosha, and we know that the kosha's cosmology cannot be taken literally as written.

Astus said:

Yes, that's my point too, that we can't take traditional view literally. So the question, what is it that we can accept?

Malcolm wrote:

Meditative experience.

Author: Malcolm

Date: Friday, April 15th, 2011 at 7:01 AM

Title: Re: emptiness = interdependence?

Content:

TMingyur said:

I have never been talking about "my ideas".

Kind regards

Malcolm wrote:

Your ideation is all you have talking been about all along.

Author: Malcolm

Date: Friday, April 15th, 2011 at 7:04 AM

Title: Re: emptiness = interdependence?

Content:

TMingyur said:

Well then ... I wonder what is so attractive about all these tenets about and around "emptiness" which are mere "intellect & ideas".

Kind regards

Malcolm wrote:

There are no tenets around emptiness. Emptiness is not a view. It is the antidote to views, the antidote to tenets.

Views are only "asti" and "nasti" i.e. "is", or "isn't".

N

Author: Malcolm

Date: Friday, April 15th, 2011 at 7:06 AM

Title: Re: Strengthening Energy Channels

Content:

deff said:

my teacher is Dzongsar Khyentse Rinpoche... though I'm fairly new with him, I'm enrolled in his 10-year north american dharma gar. I sent an email to him about this situation through the dharma gar coordinator but I haven't heard back yet.

we're doing ngondro practice right now, but I've heard that when we get to yidam practice it might be Hayagriva which would be great

what's a wind/pacifying diet exactly? also, do you just burn gugul in bulk like incense?

I would ask Lama Dawa about the class of spirit, but I'm out of work and broke right now, so that'll have to wait unfortunately.

thanks for the help namdrol!

Malcolm wrote:

You need to see an Ayurvedic practitioner or a Tibetan doctor.

Yes, you burn gugul in your house. This can help dispell spirits.

N

Author: Malcolm

Date: Friday, April 15th, 2011 at 8:36 PM

Title: Re: Strengthening Energy Channels

Content:

Malcolm wrote:

Gentle persons:

Diagnosis and treatment of spirit possession or attacks are actually an integral part of Tibetan Medicine. According to both Tibetan Medicine there are four main causes of disease: diet, behavior, season and spirits.

While I understand your wish to help and mantra healing is an important part of treating such diseases -- such diseases need to be diagnosed properly. Not just any mantra will necessarily work.

I can understand that some people wish to take psychological perspective about spirits, but this is not the view of Tibetan Medicine or Tibetan Buddhism in general. Giving people advice from Chö teachings is not really suitable and possibly dangerous since it can cause people to ignore dangerous symptoms.

N

Author: Malcolm

Date: Friday, April 15th, 2011 at 8:52 PM

Title: Re: The entrance of wishlessness

Content:

TMingyur said:

You are wrong in that if the correlate of what is called "cessation" whould not be caused then it would be manifest in the first place.

Malcolm wrote:

The consequence of your assertion is that the putative correlate of a "cessation" is conditioned, and therefore impermanent. Therefore, the correlate of "nirvana" would be conditioned and impermanent. Thus you are in contradiction with the Buddha's teaching that the correlate of the term "nirvana" is unconditioned and permanent. Since the putative correlate of a "cessation" ceases due to an absence of a cause, the

correlate of a "cessation" cannot be predicated until such putative correlates of a "cause" are no longer present.

This use of language is cumbersome.

In plainer language, since you assert that a cessation is caused, cessations as a consequence would be conditioned. The negative consequence that you have to accept is that nirvana would be conditioned.

Accept the three wheels. Anything that arises from a cause is a conditioned dharma. If you assert that cessations are caused, you are asserting they are conditioned.

N

Author: Malcolm

Date: Friday, April 15th, 2011 at 9:37 PM

Title: Re: Vajrayana vs Theravada

Content:

Huseng said:

My guru cautions his students that Buddhahood in a single lifetime, while possible, is unlikely for most of us.

Malcolm wrote:

Hence, Dzogchen.

Author: Malcolm

Date: Saturday, April 16th, 2011 at 1:14 AM

Title: Re: The entrance of wishlessness

Content:

TMingyur said:

Language is not cumbersome but a means to express "aspects" or different perspectives.

Malcolm wrote:

Your use of language is cumbersome and unnecessarily conceptually reified.

TMingyur said:

Obviously you are seeing "more" in language than just this.

Malcolm wrote:

No, I see language as an interference, and find your language use to more interfering than normal. Language is inherently conceptual.

TMingyur said:

Your conclusions are not valid since you are presupposing the intent of my words to be what you are deciding at will.

Malcolm wrote:

My conclusion is valid, since they suppose the evidence of what you have said.

TMingyur said:

You are actually insisting on your idea of reified "conditioned."

Malcolm wrote:

No, I am insisting that in common discourse there are accepted definitions of terms. If you try to redefine "conditioned" to mean something other than what people commonly understand, then you are only talking to yourself.

I conclude therefore, that you are not actually having conversations with people, but are merely engaged in a self-involved dialogue with yourself.

Oh, the misunderstood genius, Tmingyur.

N

Author: Malcolm

Date: Saturday, April 16th, 2011 at 2:27 AM

Title: Re: The entrance of wishlessness

Content:

TMingyur said:

but you seem to insist on one generally valid context containing all other contexts. A sort of "absolutist" perspective often coinciding with the belief in some thought "absolute".

having conversation with you is not un-complicated but worthwhile nevertheless and good practice.

Kind regards

Malcolm wrote:

There is conventional language, and private language.

You prefer the latter, I prefer the former. It makes it easier to get across to people what they need to understand for their liberation.

Author: Malcolm

Date: Saturday, April 16th, 2011 at 8:00 PM

Title: Re: Tib.meds take on plantar warts

Content:

Adamantine said:

So then should I assume that Tibetan Medicine has no theory of nor treatment for warts?

Malcolm wrote:

We burn them out.

Author: Malcolm

Date: Saturday, April 16th, 2011 at 8:04 PM

Title: Re: The entrance of wishlessness

Content:

TMingyur said:

That is another absolutist argument: To claim that oneself possesses authority of some "convention" while simply ignoring the variety of contexts conventional language can be applied and the impermanence of meanings.

Kind regards

Malcolm wrote:

Tmingyur: if you want to talk Italians, speak Italian. If you want to talk to Russians, speak Russian. If you want to talk to Thervadins, use their dharma terminology. If you have to speak to Mahāyānists, use their terminology.

Otherwise, you meet with little success in your attempt to corral others into understanding your point of view. People don't have the time, generally, to deal with each and every person's private linguistic hell.

N

Author: Malcolm

Date: Saturday, April 16th, 2011 at 8:06 PM

Title: Re: The entrance of wishlessness

Content:

conebeckham said:

TMingyur wishes to avoid "Dharma Language" or the conventional vocabulary in use (here and elsewhere) when discussing the Dharma, because he feels that such language all-too-easily allows for reification.

TMingyur said:

No. It is about language, terms and terminology, manifesting mere fabrication or not.

However if one assumes that mere fabrication is liberating then it may appear appropriate.

Kind regards

Malcolm wrote:

Your use of language has no less danger of manifesting "fabrications" than any other. Your theory of "correlates" does not save you from this.

You're just busy reinventing the wheel.

N

Author: Malcolm

Date: Saturday, April 16th, 2011 at 9:15 PM

Title: Re: The entrance of wishlessness

Content:

Namdrol said:

Well, from a Vajrayāna perspective it is more subtle than that i.e. mind and body have the same relation as a flower and its scent. They are inseparable; without one, there is not the other.

The mind/body dualism is a sutrayāna thing.

In Vajrayāna mind (མིམས) and the vāyu (རླུང) are completely inseparable. In the teaching of Dzogpachenpo, not only are they inseparable, but Guru Rinpoche remarks to Yeshe Tsogyal that mind and vāyu are synonymous with one another. You can discover this by reading the མཁའ་འགྲོ་ལྷིང་ཐུག་ཀྱི་ཆོས་.

N

Mariusz said:

Excuse me for offtopic.

Namdrol, can you teach us tibetan via internet, mails or skype, to study tibetan texts, for

basic talking and so on?

Malcolm wrote:

I can assist people who already have basic Tibetan if they have questions. But to learn grammar and so on, you really need an in person instructor. You can try to learn Tibetan through Shang Shung, or a university.

N

Author: Malcolm

Date: Saturday, April 16th, 2011 at 11:52 PM

Title: Re: The entrance of wishlessness

Content:

Namdrol said:

I can assist people who already have basic Tibetan if they have questions. But to learn grammar and so on, you really need an in person instructor. You can try to learn Tibetan through Shang Shung, or a university.

N

Mariusz said:

I don't know the basic, but thank you to be willing to help me if I would know.

Malcolm wrote:

You should not have that much trouble finding someone to help you, depending on where you live.

Author: Malcolm

Date: Saturday, April 16th, 2011 at 11:57 PM

Title: Re: So I talked to my teacher about leaving the Zendo.

Content:

ZenLem said:

Or am I just suppose to shut up and keep sitting?

Chaz said:

That's never a bad idea.

If you feel that it's time to move on, move on.

Nangwa said:

In this context its a very bad idea.

ZenLem needs a teacher who will actually guide him, speak to him plainly, and help him progress on the path.

"Just sitting" without these things will just lead to further frustration in my opinion.

This "just sit down and shut up" business is really weird if you ask me.

Malcolm wrote:

I like Aleister Crowley's meditation instruction he gave once to someone on a transatlantic voyage: "Sit down, shut up, and get out."

N

Author: Malcolm

Date: Sunday, April 17th, 2011 at 1:10 AM

Title: Re: The entrance of wishlessness

Content:

Namdrol said:

You should not have that much trouble finding someone to help you, depending on where you live.

Mariusz said:

When tibetan masters are teaching openly or private dzogchen or tantra in tibetan and it is translated for westerners, do you often notice something important is lost in translation? It is possible to completely practice dzogchen and tantra in english?

Malcolm wrote:

Yes, and yes.

N

Author: Malcolm

Date: Sunday, April 17th, 2011 at 8:29 PM

Title: Re: Naturally occurring

Content:

TMingyur said:

However if you define valid cognition in a way that includes knowledge of scripture then you can argue that because scripture says so you practice and foster compassion.

Malcolm wrote:

There are three pramanas (authorities aka valid cognitions) in Buddhism: direct perception of a non-defective sense organ; inference based on such direct perceptions; testimony of reliable witnesses, such as āryas.

N

Author: Malcolm

Date: Sunday, April 17th, 2011 at 8:32 PM

Title: Re: The entrance of wishlessness

Content:

TMingyur said:

Language necessarily implies fabrication. However within language there are terms that correspond to direct experience and there are terms that do not correspond at all.

Malcolm wrote:

Then it follows, that you, TMingyur, can and should never discuss nirvana, liberation, cessation and detachment, since these cannot serve as an objects of direct perception.

N

Author: Malcolm

Date: Sunday, April 17th, 2011 at 8:56 PM

Title: Re: Naturally occuring

Content:

TMingyur said:

Listen "there are ... in buddhism ..." is invalid phrasing.

Kind regards

Malcolm wrote:

Don't be silly.

Author: Malcolm

Date: Sunday, April 17th, 2011 at 8:58 PM

Title: Re: Naturally occuring

Content:

TMingyur said:

And one may agree to "testimony of reliable witnesses" being valid cognition or not and the question also is "what is a "reliable witness"?" and "is scripture the same? "

Malcolm wrote:

If you accept a given text represents the words of the Buddha, then you may accept it as an authority.

Of course, this only functions for Buddhists. Non-Buddhists will never regard Buddhist texts as authorities.

Author: Malcolm

Date: Sunday, April 17th, 2011 at 9:02 PM

Title: Re: The entrance of wishlessness

Content:

TMingyur said:

Language necessarily implies fabrication. However within language there are terms that correspond to direct experience and there are terms that do not correspond at all.

Namdrol said:

Then it follows, that you, TMingyur, can and should never discuss nirvana, liberation, cessation and detachment, since these cannot serve as an objects of direct perception.

N

TMingyur said:

"cannot serve as an objects of direct perception" may be correct in meaning.

However "cessation (of attachment, of obscurations)" (i.e. what is called "nirvana") has a correlate in direct experience, i.e. there is a direct experience that corresponds to the term.

Malcolm wrote:

That's the whole point, TMingyur, nirvana cannot be directly perceived, it also cannot be directly experienced (direct perception = direct experience). However, those who have an eternalist view of Nirvana, like the Theravadins and the Sarvastivadins, may assert the opposite.

So now we have discovered that not only are you a substantialist, you are also an eternalist.

N

Author: Malcolm

Date: Sunday, April 17th, 2011 at 9:09 PM

Title: Re: Naturally occurring

Content:

TMingyur said:

Listen "there are ... in buddhism ..." is invalid phrasing.

Kind regards

Namdrol said:

Don't be silly.

TMingyur said:

There is a variety of views within buddhism. You know that.

Kind regards

Malcolm wrote:

That the testimony of reliable witnesses is accepted even in the Pali Canon can be ascertained in the Pubbakotthaka Sutta.

I know of no Buddhist school that rejects this third pramana.

Further, of the two remaining pramanas, only materialists reject inference as pramana.

Sadly, there is a disturbing and pernicious trend in modern Buddhism which is taking a crypto-materialist approach by abandoning inference and testimony as pramanas.

N

Author: Malcolm

Date: Sunday, April 17th, 2011 at 9:27 PM

Title: Re: The entrance of wishlessness

Content:

TMingyur said:

Firstly you really have a splendid fantasy, secondly you obviously do read your own mind but not what I have written.

I did not say that nirvana can be directly perceived. What i did say is that there is a correlate of this term "nirvana" in direct experience which is nothing other than cessation of attachment or obscurations.

Kind regards

Malcolm wrote:

There is no such thing as an experience of a cessation.

N

Author: Malcolm

Date: Sunday, April 17th, 2011 at 10:35 PM

Title: Re: Naturally occurring

Content:

Namdrol said:

I know of no Buddhist school that rejects this third pramana.

TMingyur said:

If you refer to Buddha Shakyamuni exclusively then you may be right. However since there is no tape recording and not all scriptures are generally accepted or interpreted the same way. Considering this this pramana is not worth much.

But then you also have to add that the other two pramanas are not necessarily accepted by all schools in addition to that one as equally valid

So it again boils down to one of many conventions being accepted or not.

kind regards

Malcolm wrote:

This sutta is shared by all canons of early buddhists.

You misunderstood -- all Buddhist schools accept three pramanas. They may disagree about what texts can be considered Buddhavacana, but they all accept sutras as authorities.

There are certain Buddhists, who recognizing that non-Buddhists will not accept vacana as authorities try to prove the buddha is authority through direct perception and inference so that they will accept vacana as an authority. These scholars themselves accept vacana as an authority.

The third category are the non-Buddhist lokayatis, materialists. Materialist views have begun to make inroads into Buddhism; for example insisting that direct perception alone is valid. You seem to follow the latter line of thinking.

N

Author: Malcolm

Date: Monday, April 18th, 2011 at 2:22 AM

Title: Re: Yidam and Dzogchen

Content:

Mariusz said:

Does Chögyal Namkhai Norbu also transmit the complete cycle of Dzogchen initiations, up to Thogal, during several days, like other Dzogchen masters? As for example several days of initiations of Künzang Gongpa Zangthal by Kyabje Taklung Tsetrul Rinpoche or Künzang Gongpa Kundu by H.E. Gangteng Tulku Rinpoche.

Malcolm wrote:

Norbu Rinpoche always teaches the essence of the three series.

However, for longde you must attend a longde retreat because there is an indispensable empowerment into the cycle of Ngondzog Gyalpo you must receive to practice longde.

He has taught longde many times, and according to him it is sufficient for total liberation.

He almost never transmits teachings like thogal and yangti, though he has given the lungs for these practices any number of times with the proviso that he is not teaching thogal or yangti.

And he has not done a major cycle of empowerments since 2002 when he gave a long transmission for many cycles of his own termas known as the klong gsal mkha' 'gro snying thig.

Author: Malcolm

Date: Monday, April 18th, 2011 at 2:35 AM

Title: Re: Articles to read, Living out loud, vs a Rigid Spirituality.

Content:

ZenLem said:

Hey guys, just some spiritual issues, basically the first article argues for not adhering to strict spiritual practice, while the second sort of pokes holes in that as missing the point

Cultivating a sloppy spirituality

http://www.huffingtonpost.com/meimei-fox/the-life-out-loud-where-s_b_844670.html "onclick="window.open(this.href);return false;"

The response

<http://www.infinitemile.org/2011/04/cultivating-a-sloppy-spirituality/> "onclick="window.open(this.href);return false;"

Personally, it sounds like a middle way issue. I personally know the difference between enjoyment and addiction, or at least I hope I do. Anyway, something to chew on.

Malcolm wrote:

They both miss the point completely and neither of them are buddhists.

N

Author: Malcolm

Date: Monday, April 18th, 2011 at 3:01 AM

Title: Re: Naturally occuring

Content:

TMingyur said:

Still this is only one of three pramanas.

Malcolm wrote:

Then you accept that testimony is a pramana, as you stated below:

Namdrol said:

Materialist views have begun to make inroads into Buddhism; for example insisting that direct perception alone is valid. You seem to follow the latter line of thinking.

Huh?

I follow the buddha who says that experience is decisive.

Malcolm wrote:

And whose experience? An ordinary deluded persons experience? Is the direct perception of ordinary persons to be trusted? Knowing that you possess the three afflictions, how certain are you that your direct perceptions are to be trusted, since you never experience them directly. All direct perceptions are non-conceptual, uninterpreted; all so called "experience" is conceptual, interpreted. In order for a direct perception to be experienced there must be a reflexive awareness capable of recognizing that direct perception and framing it as an experience, for example, pleasant, unpleasant, neutral and so on. Why? Because direct perceptions are not self-reflexive. They are not aware that they are cognitions. We can know this because we have direct perceptions of many things in our visual field, for example, which we do not notice. We either process them out or cannot recognize them. Thus they are not part of our "experience". Experience is conceptual. And for ordinary persons, afflicted. So I would hesitate before declaring that the Buddha claims experience is decisive. Decisive for whom is the question. Experience is certainly not decisive for ordinary persons. If it were, than there would be no need for a path.

N

Author: Malcolm

Date: Monday, April 18th, 2011 at 3:04 AM

Title: Re: The entrance of wishlessness

Content:

TMingyur said:

Firstly you really have a splendid fantasy, secondly you obviously do read your own mind but not what I have written.

I did not say that nirvana can be directly perceived. What i did say is that there is a correlate of this term "nirvana" in direct experience which is nothing other than cessation of attachment or obscurations.

Kind regards

Namdrol said:

There is no such thing as an experience of a cessation.

N

TMingyur said:

You are right, a cessation qua cessation is not experienced but there is a direct experience that correlates with the term "cessation".

Malcolm wrote:

No, there is not. There is no direct experience that correlates with term "cessation". Why? Because a correlate of the term "cessation" would be completely unreal. There is no correlate to the term "cessation". When there is cessation or to use your clumsy terminology, the correlate of a cessation, there is not even a non-existence which can be predicated of that correlate of a so called cessation.

N

Author: Malcolm

Date: Monday, April 18th, 2011 at 4:38 AM

Title: Re: What is the TM view of the center channel?

Content:

Enochian said:

What is the TM view of the center channel versus the Hindu view?

Malcolm wrote:

It is a physical structure in the human body. In general, the central channel can be considered the entire arterial system.

Author: Malcolm

Date: Monday, April 18th, 2011 at 4:42 AM

Title: Re: Naturally occurring

Content:

TMingyur said:

Kalama sutra says: Own experience has to validate what "the wise" say. No validity per se.

Malcolm wrote:

Have you validated what the Buddha was taught?

Author: Malcolm

Date: Monday, April 18th, 2011 at 4:45 AM

Title: Re: The entrance of wishlessness

Content:

TMingyur said:

I never had the slightest thought of "existence" or "non-existence" when writing.

Malcolm wrote:

Yes, you did. You have to in order to use the verb "is" or as in "I never had the slightest thought" indicating that as you write, you have a thought of "existence" and "non-existence". Also when you write "but there is a direct experience..."

Having a thought of "is" or "is not" is requirement for using any form of the verb "to be".

N

Author: Malcolm

Date: Monday, April 18th, 2011 at 4:49 AM

Title: Re: The entrance of wishlessness

Content:

TMingyur said:

It is about the validity of terms, not about "existence" or "non-existence" ... you won't understand.

Malcolm wrote:

Terms are valid or invalid solely in relation to their efficiency at communicating concepts to another.

Since I don't have a view of either "existence" or "non-existence", your statement is irrelevant to me. You are the one obsessed with "existence" or "non-existence", not me.

Author: Malcolm

Date: Monday, April 18th, 2011 at 4:50 AM

Title: Re: What is the TM view of the center channel?

Content:

Enochian said:

What is the TM view of the center channel versus the Hindu view?

Namdrol said:

It is a physical structure in the human body. In general, the central channel can be considered the entire arterial system.

Enochian said:

What would be the corresponding Western medical term?

Malcolm wrote:

The arterial system, all the arteries in your body.

Author: Malcolm

Date: Monday, April 18th, 2011 at 4:54 AM

Title: Re: Yidam and Dzogchen

Content:

Namdrol said:

However, for longde you must attend a longde retreat because there is an indispensable empowerment into the cycle of Ngondzog Gyalpo you must receive to practice longde.

Pero said:

I think that's just for his Longsal Longde. Because recently he taught the essence of Dzogchen sde gsum by Chogyur Lingpa and while there was an essential teaching on the 4 brda of Longde there was no initiation for it.

And he has not done a major cycle of empowerments since 2002 when he gave a long transmission for many cycles of his own termas known as the klong gsal mkha' 'gro snying thig.

I wish I had the merit to be following Rinpoche at that time already.

Though at 15 years old it's pretty unlikely my parents would let me go abroad alone anyway hehe.

BTW, did you receive the Gomadevi Initiation Malcolm?

Malcolm wrote:

Short form, in 2006.

Author: Malcolm

Date: Monday, April 18th, 2011 at 7:05 AM

Title: Re: Norbu House & Domo Geshe Rinpoche

Content:

Jikan said:

Curious: a few hours ago I made a comment on the IndieGoGo link for this project that included a link to this DharmaWheel thread. It's since been taken deleted...

Caz said:

No suprise there...People should really investigate her thoroughly.

Tilopa said:

There's no shortage of fake lamas around in this degenerate age.

Malcolm wrote:

There never has been [a shortage of fake lamas], this is why the tantras are full of instructions to about the qualifications of a proper guru, as well as a proper student.

Author: Malcolm

Date: Monday, April 18th, 2011 at 7:33 AM

Title: Re: Yidam and Dzogchen

Content:

Namdrol said:

Short form, in 2006.

Pero said:

That's great but hmm, now I'm not sure if we're thinking the same thing. I meant the formal Gomadevi initiation, it took about 2 hours. I don't know if that's short or long, I thought there was just one way hehe.

Malcolm wrote:

There is also a don dbang. Meaning empowerment.

N

Author: Malcolm

Date: Monday, April 18th, 2011 at 6:53 PM

Title: Re: Vajra Hell

Content:

Malcolm wrote:

Vajra hell is Avici hell.

Author: Malcolm

Date: Monday, April 18th, 2011 at 6:55 PM

Title: Re: Yidam and Dzogchen

Content:

Pero said:

I wish I had the merit to be following Rinpoche at that time already.

Though at 15 years old it's pretty unlikely my parents would let me go abroad alone anyway hehe.

Mariusz said:

Hope ChNN will transmit the cycle of Nyingthik again soon and wish to go there. But H.E. Gangteng Tulku transmit full cycle of Khandro Nyingthik every 5-7 years, also with Thogal. In Poland it started in 2009 and now soon will be second Khorde Rushen but in Taiwan has already started Trekcho retreat. I guess the similar will be with Khandro Rinpoche who invited Kyabje Taklung Tsetrul Rinpoche last year to start the cycle of Nyingthik too. Not to mention other masters. Many possibilities

Malcolm wrote:
Of course.

Author: Malcolm
Date: Monday, April 18th, 2011 at 6:58 PM
Title: Re: The entrance of wishlessness
Content:

TMingyur said:
In order to use "is" I just have to know the term "is" and the context it "is" applied. There "is" a direct experience because there "is" a correlated of what "is" called direct experience.

Malcolm wrote:
So for you there is a correlate of "being" and likewise a correlate of "non-being"

This makes you a substantialist, caught up in the trap of duality.

Author: Malcolm
Date: Monday, April 18th, 2011 at 9:08 PM
Title: Re: The value of non-Buddhist literature?
Content:
Jikan said:
I'm working my way through Slavoj Zizek's _The Parallax View_ right now...

Malcolm wrote:
I like Adorno's Negative Dialectics, not least of all because it exposes the inherent fascism in eternalist thinking.

Author: Malcolm
Date: Monday, April 18th, 2011 at 9:28 PM
Title: Re: The value of non-Buddhist literature?
Content:
Jikan said:
I'm working my way through Slavoj Zizek's _The Parallax View_ right now...

Namdrol said:
I like Adorno's Negative Dialectics, not least of all because it exposes the inherent fascism in eternalist thinking.

Jikan said:

One of Adorno's contemporaries, Karel Kosik, put together what may well be the closest position to dependent origination I've seen outside of Buddhist literature in _Dialectics of the Concrete_. It put Kosik in real difficulties with the Soviets though (he was a Czech writer)... so he's not well known at all. (Official philosophy in the Soviet Union at this time was itself eternalist in the sense of being idealistic, reductive, speculative, and constipated.)

There's something inherently anti-authoritarian in anti-eternalist, anti-idealist thinking. Lenin's materialism shows this up too (and he has a sense of humor about it), but at the fault not of nihilism, but of accepting the reality of objects outside the mind. That is: Lenin was too simplistic a materialist in my opinion. Even if objects are reducible to nothingness or their constituents, they're still real objects and not only conventionally. The rationale is that you need an ontology if you want an ethics (actions have to matter) and a politics (some object of public concern).

Following this argument, Zizek assumes that because Buddhists understand objects to be empty, we have no basis for ethics or politics. This is an error in my view. Zizek has a good handle on new-agey stuff, "conscious capitalism" and workplace meditation workshops, but a poor handle on Buddhism proper. (Is it obvious I'm working on a dissertation proposal about this? or rather procrastinating...?)

It seems strange that hundred year old debates in philosophy (Lenin tearing the Ken Wilbers of his day a new one) are relevant again now. Interesting world we inhabit.

Malcolm wrote:

This is due to the fact that all of the economic struggles waged by Socialists that led to the great freedom of thought that flourished in the mid-twentieth century have largely been undermined in the global capitalist hegemony.

Author: Malcolm

Date: Tuesday, April 19th, 2011 at 12:43 AM

Title: Re: Riwo Sang Chod

Content:

gregkavarnos said:

So my lama says that one cannot do sang for others, that others can practice with you but that you cannot do this practice on behalf of another as it draws the source of the others obstacles to you.

Malcolm wrote:

I would not go along with the second part of his belief. But it is true that sang is something you are doing primarily to harmonize the area you are in. You don't do sang for others in the same sense you might do a prayer of twenty one taras.

Of course, in monasteries that make a living selling rituals, anything is possible.

N

Author: Malcolm

Date: Tuesday, April 19th, 2011 at 12:45 AM

Title: Re: The entrance of wishlessness

Content:

TMingyur said:

In order to use "is" I just have to know the term "is" and the context it "is" applied. There "is" a direct experience because there "is" a correlate of what "is" called direct experience.

Namdrol said:

So for you there is a correlate of "being" and likewise a correlate of "non-being"

This makes you a substantialist, caught up in the trap of duality.

TMingyur said:

Oh man, time to de-condition yourself ... delete the tenet operating system ... it is compatible with tenets but nothing else.

Try some poetry ... that may loosen your clinging to fixed ideas and projecting those onto words and it may enhance your intuition for the variety of meanings in language.

Kind regards

Malcolm wrote:

I am merely pointing out the contradictions in your statements. I don't have a position.

Author: Malcolm

Date: Tuesday, April 19th, 2011 at 5:03 AM

Title: Re: What is the TM view of the center channel?

Content:

Enochian said:

What is the TM view of the center channel versus the Hindu view?

Namdrol said:

It is a physical structure in the human body. In general, the central channel can be considered the entire arterial system.

dakini_boi said:

Wow, this is something I have never heard. With this understanding, could you explain what would be meant by gathering the winds into the central channel? And furthermore, what the 2 side channels would be? Thank you.

Malcolm wrote:

The two "side" channels are the venous system (roma or rasanā) and the spinal column and nervous system (rkyang ma or lalanā).

It means that the vāyus gather in the aorta.

Author: Malcolm

Date: Tuesday, April 19th, 2011 at 5:11 AM

Title: Re: From a Namdrol post: socialism/capitalism

Content:

Enochian said:

I don't care about "global capitalist hegemony" as long as American quality of life is WAY better than socialist/communist countries.

In fact I say thank you global capitalist hegemony for doing a great job!

Actually can't believe Namdrol is defending the Chinese Comunist Model, since he knows very well what they still continue to do against Tibetan buddhists.

Malcolm wrote:

Global capitalist hegemony brought us mass extinctions and global warming.

It also resulted in Hitler, Stalin and Mao.

Socialism brought forty hour works weeks, emancipation of woman, child labor laws, to a lesser extent the civil rights act. Etc.

Now, socialism /= equal Marxism. Marx was just one among many socialist and anarchist theorists.

I am not a socialist per se. But it is stupid not to recognize that most of the brilliant minds in the western world in the last century came from the left and not the right.

Capitalism, as it exists today, is simply the privatization of fascism.

N

Author: Malcolm

Date: Tuesday, April 19th, 2011 at 5:13 AM

Title: Re: From a Namdrol post: socialism/capitalism

Content:

Rael said:

yet Wall Street has no problems with social assistance....lol....but heaven help the poor.

Malcolm wrote:

In American we have socialism for capitalists, but not for ordinary people.

Author: Malcolm

Date: Tuesday, April 19th, 2011 at 5:24 AM

Title: Re: Yidam and Dzogchen

Content:

Pero said:

From Nyingthigs other than Norbu Rinpoche's Longsal I'm mainly interested in Vima Nyingthig because all the root upadesha tantras are there. Is anyone transmitting that in Europe? Preferably without having to have finished ngondro first hehe.

Malcolm wrote:

Khandro Nyinthig is also very interesting.

Author: Malcolm

Date: Tuesday, April 19th, 2011 at 7:48 AM

Title: Re: From a Namdrol post: socialism/capitalism

Content:

Namdrol said:

Capitalism, as it exists today, is simply the privatization of fascism.

gregkavarnos said:

I think you are referring to Corporatism, Mussolinis wet dream!

Malcolm wrote:

Indeed, this is in fact what Neo-liberalism is.

Franklin D. Roosevelt in an April 29, 1938 message to Congress warned that the growth of private power could lead to fascism:

"The first truth is that the liberty of a democracy is not safe if the people tolerate the growth of private power to a point where it becomes stronger than their democratic state itself. That, in its essence, is fascism—ownership of government by an individual, by a group, or by any other controlling private power"

<https://en.wikipedia.org/wiki/Corporatism> " onclick="window.open(this.href);return false;

Author: Malcolm
Date: Tuesday, April 19th, 2011 at 7:53 AM
Title: Re: From a Namdrol post: socialism/capitalism
Content:

Enochian said:
You do realize that the housing problem that created all this financial mess came directly from giving mortgages to poor people?

Malcolm wrote:
No, it came because wall street traders securitized bad loans and good loans bundled together without vetting the loans individually and then gambled on those securities, selling them to pension funds, etc. Makes Madoff look like a prankster in comparison.

Author: Malcolm
Date: Tuesday, April 19th, 2011 at 7:54 AM
Title: Re: From a Namdrol post: socialism/capitalism
Content:
kirtu said:
People can't afford education anymore either.

Kirt

Enochian said:
https://www.youtube.com/watch?v=OwEbO_t30cg "
onclick="window.open(this.href);return false;

Socialism is to blame

Malcolm wrote:
Peter Schiff is a wall street crook.

N

Author: Malcolm
Date: Tuesday, April 19th, 2011 at 7:56 AM
Title: Re: What is the TM view of the center channel?
Content:
dakini_boi said:
Is there a Western medical equivalent to the vayus? In other words, in Western terms, what is it that gathers into the aorta?

Malcolm wrote:

There is no equivalent. However, what gathers is the element of air in the body.

Author: Malcolm

Date: Tuesday, April 19th, 2011 at 8:22 AM

Title: Re: From a Namdrol post: socialism/capitalism

Content:

Enochian said:

You do realize that the housing problem that created all this financial mess came directly from giving mortgages to poor people?

Namdrol said:

No, it came because wall street traders securitized bad loans and good loans bundled together without vetting the loans individually and then gambled on those securities, selling them to pension funds, etc. Makes Madoff look like a prankster in comparison.

Enochian said:

No that caused the financial meltdown. The housing problem that occurred a couple of months before hand was caused by giving mortgages to poor people.

Malcolm wrote:

You said "all this financial mess". One assumes you were talking about the meltdown. Not the radioactive steam released before hand.

Even so, the banks are responsible for this as well. Why? Because the banks were giving employees incentive to make as many loans as possible.

You can point your finger in any direction, and it all winds up back at Wall Street and their lackeys. The GOP is stupid, greedy and callous, and the Democrats are craven, spineless and vapid.

Author: Malcolm

Date: Tuesday, April 19th, 2011 at 8:32 AM

Title: Re: From a Namdrol post: socialism/capitalism

Content:

Namdrol said:

You said "all this financial mess". One assumes you were talking about the meltdown.
Not the radioactive steam released before hand.

Enochian said:

yes I was.

And the root cause was poor underwriting, giving mortgages to poor people.

Securitized instruments inherently have no problem.

Housing bubble caused the financial meltdown.

Malcolm wrote:

Securitized instruments inherently have problems when they are composed of
valueless crap.

And the root cause was poor underwriting, giving mortgages to poor people, by banks
for large, short term profits.

Capitalism is the problem, my friend, and nothing else.

"Free market system" is as much a religious ideology as communism.

N

Author: Malcolm

Date: Tuesday, April 19th, 2011 at 9:38 AM

Title: Re: From a Namdrol post: socialism/capitalism

Content:

Namdrol said:

Capitalism is the problem, my friend, and nothing else.

N

Enochian said:

For the sake of argument lets accept this.

You do realize like 99% of people live in a nice home with flat screen TV's, laptops, Blu-Ray players?

If capitalism is the problem, we all want MORE!

America pays the LEAST amount of our income percentage wise for food. Because
"evil" corporations made food so cheap.

Malcolm wrote:

No, we don't. We live this way because we each have 50,000 slaves in other countries working their asses off for nothing.

We pay the least amount for our food because our food is produced by cheap labor by impoverished migrant workers, where it is not farmed in Mexico etc. Our TVs are manufactured in sweatshops in China (so is the Mac I am writing this on). We live a "great" life because corporations have gutted the manufacturing sector of the US economy, sent it overseas and now they just use us as bovine cattle to feed commodities to -- having reduced our economy to services and consumerism. Our economy has no foundation anymore. That is what "free market" capitalism did for us. We live in perpetual bubbles that are not propped on real assets.

And the food that evil corporations "made so cheap", as I pointed out above comes at the price of terrible suffering. Moreover, most of that cheap "food" is not even edible. It's crap. Most of what you get in normal supermarkets in the US is inedible, un-nutritious, chemically farmed on dead soil with toxic pesticides and herbicides. It is unhealthy "food".

I could go on but there is no point. You are welcome to your Neo-con fantasy, but that is all it is. I hope you wake up from your republican dream.

BY the way, when the bubble busts, and the US Govt. can no longer bail out the capitalists (nice socialist game they have going on there), shit is really going to hit the fan in the US -- and people who think they way you apparently do won't even see it coming --glued to your fancy tv and junk food.

N

Author: Malcolm

Date: Tuesday, April 19th, 2011 at 9:42 AM

Title: Re: From a Namdrol post: socialism/capitalism

Content:

Enochian said:

I'm not a republican.

I am an American.

I voted for Obama and will vote for him again.

Malcolm wrote:

Oh right, you voted for the craven, spineless party. So did I, because I thought the man had values. He turned out to be a republican.

Author: Malcolm

Date: Tuesday, April 19th, 2011 at 9:45 AM

Title: Re: What is the TM view of the center channel?

Content:

Enochian said:

This doesn't make sense at all in the light of Dzogchen's crystal channels.

Malcolm wrote:

Of course it does. But I am not going to discuss that here more than to say this kind of anatomy is wrapped in metaphor. When one has studied Tibetan medicine, many things become obvious that seem mysterious and mystical in Dzogchen.

Here is a hint "white silk thread" is common Tibetan medical term for nerve fibers in the body, for example, that run from the brain to all the internal organs, etc.

But in reality, it is all about physical structures in the body and how to manipulate them.

Author: Malcolm

Date: Tuesday, April 19th, 2011 at 9:49 AM

Title: Re: Naturally occurring

Content:

TMingyur said:

Certainty! The counterpart of doubt and wavering is at stake ... so whoever wants certainty to counter doubt which is a hindrance has to rely on own experience primarily.

Kind regards

Malcolm wrote:

The Eastern Gatehouse sutta provides much needed balance to this sutta targeted directly to non-Buddhists.

N

Author: Malcolm

Date: Tuesday, April 19th, 2011 at 8:16 PM

Title: Re: Tibetan Interest in EA Buddhism

Content:

Astus said:

Why is it that Tibetan Buddhists are hardly ever care about East Asian Buddhism?

Malcolm wrote:

Because it does not come from India to Tibet directly. In the Tibetan point of view, Chinese Buddhism was a second-hand Buddhism. Buddhism, yes, but not as pure as Buddhism Tibetans were receiving directly from Indian Panditas.

N

Author: Malcolm

Date: Tuesday, April 19th, 2011 at 8:22 PM

Title: Re: From a Namdrol post: socialism/capitalism

Content:

Namdrol said:

Our economy has no foundation anymore. That is what "free market" capitalism did for us. We live in perpetual bubbles that are not propped on real assets.

N

Heruka said:

this is what the globalists wanted and did to national economies. now socialists are also expansionists, they may call it imperialism to jab the other side of the equation, but theirs is liberation and repatriation back to the motherland etc, same thing but different word magic. we have to stop and consider that this is an old game of colonization, or even the mercantile model of consolidation of wealth and power...ie the banks are the winners here. namdrol laments that usa has no manufacturing base, this is true to a certain degree, but in the old system of mercantilism, the colonies were only used for raw materials, and were never allowed to make "finished goods" ie usa is a colony of global one worlders system, only to be used for raw materials, and china is used for the finished goods. it is planned that way for sure. it was clinton and gore that removed glass stegal act that allowed wall street gamblers to leverage money and loans, to create derivative fraud that we have today. it was gore taking ENRONs energy supply and demand model fraud to set up the global warming carbon tax exchanges,,again a massive fraud.

socialists can only maintain that failed idealog by control, whether a hardcore year zero, pol pot style, or an iron fist in the velvet glove.

there is no socialist utopia...a myth and mass fraud, there is only freedom and liberty.

Malcolm wrote:

The point that sparked this thread is that conservatives are intellectually moribund in general. The left is for all of its pie in the sky idealism, at least intellectually engaged, etc.

N

Author: Malcolm

Date: Tuesday, April 19th, 2011 at 8:24 PM

Title: Re: From a Namdrol post: socialism/capitalism

Content:

Heruka said:

btw, i once knew an ex-solider from Romania, from under the Ceaușescu regime. I have never met a more scared, bipolar wreck of a person in my life. and this is what the communists did to him from his cradle, and tragically to his grave. the stories he had shared were truly the stuff of nightmares.

Malcolm wrote:

Oh, you can find stories like that all over america too. Indian reservations, in black and latino communities. Repression of brown and black people in this country is still intense.

Author: Malcolm

Date: Tuesday, April 19th, 2011 at 9:00 PM

Title: Re: SkAB KRGYAD

Content:

kalden yungdrung said:

Tashi delek,

Can anybody here from you elucidate the Nyingma text "Kabje" (sKab krgayd) ?

Am interested too about the contents of this text.

Thanks in advance for your attentiom

Kalden Yungdrung

Malcolm wrote:

Are you certain of the spelling?

Author: Malcolm

Date: Tuesday, April 19th, 2011 at 9:04 PM

Title: Re: Tibetan Interest in EA Buddhism

Content:

Astus said:

Why is it that Tibetan Buddhists are hardly ever care about East Asian Buddhism?

Namdrol said:

Because it does not come from India to Tibet directly. In the Tibetan point of view, Chinese Buddhism was a second-hand Buddhism. Buddhism, yes, but not as pure as Buddhism Tibetans were receiving directly from Indian Panditas.

N

Huseng said:

I wonder, though, why is 8th century-onward Indian Buddhism perceived as more legitimate or pure than Chinese Buddhism?

Tian'tai, Huayan and Chan were all legitimate developments of Buddhadharma. They might not have been Indian, but then why would teachers from India be perceived as purer than their neighbours to the east? Why was nationality an issue?

Malcolm wrote:

Because India is the source of Buddhism. Not only that, Tibetan historical consciousness did not allow for an "eighth century Indian Buddhism". Of course they were aware that Mahayana and Vajrayana texts were not present from the beginning, but they still trace everything more or less back to the Buddha.

Author: Malcolm

Date: Tuesday, April 19th, 2011 at 9:09 PM

Title: Re: SkAB KRGYAD

Content:

kalden yungdrung said:

Tashi delek,

Can anybody here from you elucidate the Nyingma text "Kabje" (sKab krgayd) ?

Am interested too about the contents of this text.

Thanks in advance for your attention

Kalden Yungdrung

Namdrol said:

Are you certain of the spelling?

kalden yungdrung said:

Yes i am it is also a wellknown text within the Bon tradition and this would in Bon stem from Drenpa Namkha

KY

Malcolm wrote:

The reason I ask is that there is this is in incorrect spelling krgyad -- k is never used as a prefix letter. Do you mean to spell brgyad i.e. "eight"? IN which case the translation would be "eight delays" or something like that.

I think you must mean bka' brgyad i.e. the eight transmissions i.e. Yamantaka, Hayagriva, Heruka, Amritakundali, Kilaya, Matarah, etc. These are the eight sadhana cycles belonging to anuyoga system (according to Longchenpa) brought by Guru Padmasambhava to Tibet.

Author: Malcolm

Date: Tuesday, April 19th, 2011 at 10:07 PM

Title: Re: Tibetan Interest in EA Buddhism

Content:

Namdrol said:

Because India is the source of Buddhism. Not only that, Tibetan historical consciousness did not allow for an "eighth century Indian Buddhism". Of course they were aware that Mahayana and Vajrayana texts were not present from the beginning, but they still trace everything more or less back to the Buddha.

Huseng said:

Right. However, these sentiments still seem to largely exist in the Tibetan Buddhist community and have been transferred to non-Tibetan practitioners of TB.

Malcolm wrote:

Yup. Even if unwarranted. Then there is the other issue e.g. we are convinced that the highest Buddhist teachings exist in Tibetan Buddhism and nowhere else.

N

Author: Malcolm

Date: Wednesday, April 20th, 2011 at 12:17 AM

Title: Re: Tibetan Interest in EA Buddhism

Content:

Anders Honore said:

Tibetan Buddhism strikes me as more doctrinally fixed/focused than east-Asian Buddhism. And thus, is probably more reluctant to absorb new input to its doctrinal outlook. And probably doubly so considering such input is informed by the lower sutrayana, itself a fixed lens for analysis that in many ways fails to capture the intricacies of east-Asian Mahayana. And in many cases, Indian Mahayana too, for that matter.

Chinese Mahayana is in many ways a more diffuse entity than Tibetan Buddhism and thus probably more receptive to new influences, of which Tibetan Buddhism present a wealth of to draw from.

Malcolm wrote:

Sutra is sutra. It only can carry one so far.

N

Author: Malcolm

Date: Wednesday, April 20th, 2011 at 12:18 AM

Title: Re: Tibetan Interest in EA Buddhism

Content:

Astus said:

Kyosan,

I don't think they should convert to any EA school, that's not really the question I think. But rather the interest in other forms of Buddhism. For instance I've heard about a plan that they translated the Pali Canon to Tibetan. That's great. However, I don't see Tibetan teachers addressing the issue of other Buddhist schools outside of the Tibetan ones. They are good to discuss Hinayana, Mahayana, Kagyu, Sakya, etc. but no mention of Pure Land, Chan, Tiantai or Shingon. Maybe they haven't heard about them? I doubt that, especially as many know English and even Chinese. To give an example, it is not expected at all from a Nyingma master to become a Gelug or Kagyu lama but definitely he should be somewhat familiar with their teachings, especially when they do some comparisons between the teachings.

Malcolm wrote:

Pure Land, Chan, and Tientai are sutrayana.

Shingon is Vajrayana up to yogatantra.

Author: Malcolm

Date: Wednesday, April 20th, 2011 at 1:02 AM

Title: Re: Riwo Sang Chod

Content:

gregkavarnos said:

Which tradition?

heart said:

It is under offerings <http://monlam.org/moreprayers.html> "
onclick="window.open(this.href);return false;

It is Kagyu and Nyingma tradition.

In the sang I do it is quite clear that the reason to do it is to benefit sentient beings and making offerings to the Buddhas and three roots. In general that is the point with all

Vajrayana rituals it seems to me.

/magnus

Malcolm wrote:

Depends on what sang. The real purpose of sang is to purify. That is what the word "bsangs" actually means -- to cleanse. In this case we are cleansing with smoke.

Many sangs are quite specific, restricted to one location, one local guardian and so on. General sangs offerings, like Riwo Sangcho, are purification rites focused on the four guests.

The original sang offering left by Padmsambhava in Tibet i.e. Kama tradition, is the famous Nol sangs i.e. "purifying pollution". Lamas frequently combine this with Riwo Sangcho for a more full effect.

M

Author: Malcolm

Date: Wednesday, April 20th, 2011 at 1:09 AM

Title: Re: From a Namdrol post: socialism/capitalism

Content:

Rael said:

USofA 's AAA rating has been considered strongly lately to be pushed down to AA....within 2 years is the estimate for those who do that sort of thing....it was actually on the news yesterday

Enochian said:

Right but it hasn't been pushed down yet, and probably won't. America is still AAA.

There is a reason why everyone in the world heavily invests in American stock exchanges.

Malcolm wrote:

S&P switched the US's rating yesterday to negative:

"NEW YORK (Standard & Poor's) April 18, 2011--Standard & Poor's Ratings Services said today that it affirmed its 'AAA' long-term and 'A-1+' short-term sovereign credit ratings on the U.S. Standard & Poor's also said that it revised its outlook on the long-term rating of the U.S. sovereign to negative from stable."

<http://www.standardandpoors.com/ratings/articles/en/us/?assetID=1245302886884> "
onclick="window.open(this.href);return false;

Author: Malcolm

Date: Wednesday, April 20th, 2011 at 1:25 AM

Title: Re: From a Namdrol post: socialism/capitalism

Content:

Rael said:

and yes it was Namdrol's comment that got me to thinking....but i ask you
Namdrol....why the waffle....

Malcolm wrote:

Waffle about what? Not sure what you mean.

Socialism was an important movement, but is not relevant anymore.

Why? Because socialism is too human-centric. The distinctions between Marxist,
Reformist and Utopian forms of socialism are academic. They are no longer relevant.

The older I get the more I am moving towards a sort of anarcho-green position or left-
biocentrism. I think this political form is the most consistent with Buddhist principles
and especially with Dzogchen, which has always been anti-hierarchical.

Rocking the green and black, baby!

Author: Malcolm

Date: Wednesday, April 20th, 2011 at 1:27 AM

Title: Re: Tibetan Interest in EA Buddhism

Content:

Will said:

I have yet to find online Namkhai Norbu's "Dzogchen and Zen" booklet. If anyone knows
where it (a PDF?) might be or can summarize his points about the differences or
similarities, that would be helpful.

Malcolm wrote:

It is a summary of Nubchen Sangye Yeshe's position on the gradual path, Chan,
Mahayoga and Dzogchen.

N

Author: Malcolm

Date: Wednesday, April 20th, 2011 at 1:32 AM

Title: Re: Yidam and Dzogchen

Content:

Namdrol said:

Khandro Nyinthig is also very interesting.

Pero said:

I don't doubt that, it's just that almost since the beginning I wanted to receive and read the root tantras in general. Also I think root texts are important, terma is cool and all but it comes from root texts.

[

Malcolm wrote:

First off, the seventeen tantras are termas themselves.

Secondly, termas like Vima Nyinthig, Khandro Nyinthig, and Gongpa Zangthal, etc., are indispensable for understanding the material in the tantras.

However, that has changed a little now that we have five early commentaries on major Dzogchen tantras.

Author: Malcolm

Date: Wednesday, April 20th, 2011 at 2:11 AM

Title: Re: From a Namdrol post: socialism/capitalism

Content:

Rael said:

interesting choice....

worthy of my approval...lol....how are you on arrogance and ego...lol....

it can't be though....

for the life of me i can't vision a world with no hierarchical form.....

even the Mandala of a Buddha has hierarchy... yes no....

it would be interesting to see your comment on that...

it might even change a paradigm or two around here...

as an added thought;

the flag and what it implies is best served as a personal view to be taken so as to not be fooled into the propaganda and it's wrath as displayed by the eunichian poster.....

Malcolm wrote:

There is no hierarchy in a mandala, only a center and a periphery. But all peripheries can move to the center, and all centers can move to the periphery.

Author: Malcolm

Date: Wednesday, April 20th, 2011 at 3:08 AM

Title: Re: Yidam and Dzogchen

Content:

tamdrin said:

I was fortunate to have attending Tulku Nyima Gyaltsen Rinpoche's transmission (lung) of the Nyingthig Yabzhi. It took 15 days. I guess I am authorized to read those texts now...

Malcolm wrote:

Yes, you are.

Author: Malcolm

Date: Wednesday, April 20th, 2011 at 3:09 AM

Title: Re: Yidam and Dzogchen

Content:

tamdrin said:

I was fortunate to have attending Tulku Nyima Gyaltsen Rinpoche's transmission (lung) of the Nyingthig Yabzhi. It took 15 days. I guess I am authorized to read those texts now...

Namdrol said:

Yes, you are.

Malcolm wrote:

but you would also be authorized to read them if you had attended the Yashi empowerments of Kunzang Dechen Lingpa where he gave the pelung wang for the whole cycle at the end of the empowerments.

Author: Malcolm

Date: Wednesday, April 20th, 2011 at 3:16 AM

Title: Re: Yidam and Dzogchen

Content:

heart said:

Which five early commentaries are you referring to Namdrol?

/magnus

Malcolm wrote:

My mistake, there are six we have access to:

One commentary on sgra thal gyur

One on mu tig phreng ba

One on yi ge med pa

One of kun tu bzang po klong drug

One on the sgron ma 'bar ba

One on the sku gdung 'bar ba

They are all attributed to Vimalamitra.

Eleven remain missing.

N

Author: Malcolm

Date: Wednesday, April 20th, 2011 at 3:29 AM

Title: Re: From a Namdrol post: socialism/capitalism

Content:

Rael said:

interesting choice....

worthy of my approval...lol....how are you on arrogance and ego...lol....

it can't be though....

for the life of me i can't vision a world with no hierarchical form.....

even the Mandala of a Buddha has hierarchy... yes no....

it would be interesting to see your comment on that...

it might even change a paradigm or two around here...

as an added thought;

the flag and what it implies is best served as a personal view to be taken so as to not be fooled into the propaganda and it's wrath as displayed by the eunichian poster.....

Namdrol said:

There is no hierarchy in a mandala, only a center and a periphery. But all peripheries can move to the center, and all centers can move to the periphery.

Rael said:

was thinking more in terms of the dakinnis and the lesser and greater gods and different characters involved in...

Malcolm wrote:

All functions of one complex. Nothing is high, nothing is low.

Author: Malcolm

Date: Wednesday, April 20th, 2011 at 3:47 AM

Title: Re: north/east in tibetan

Content:

devilyoudont said:

A moment by moment Chod practice.

I reaffirm my bodhicitta aim.

Malcolm wrote:

Great. The rest is delusion.

Author: Malcolm

Date: Wednesday, April 20th, 2011 at 4:10 AM

Title: Re: Tibetan Interest in EA Buddhism

Content:

Astus said:

So it is possible to restrict one's knowledge to just the essentials. But those who have the time and energy should learn a lot more.

Pero said:

A lot more doesn't necessarily mean learn EA Buddhism. I don't know why you think it should. Tibetan Buddhism is vast. A life time is perhaps not sufficient to learn everything there is in it (nor is it necessary), so why would people bother learning other forms of Buddhism? It's a different matter if you have some intellectual curiosity or some other special reason but in general I think there is no need. Better to study one

thing and study that well.

Huseng said:

Bodhisattvas, at least in East Asia, vow to study all dharma gates.

Malcolm wrote:

gcig shes kun drol, my friend, "knowing one, all are liberated".

And you better get hopping on your studies of Anuttarayoga tantra, and the nyingma inner tantras. Time is passing!

Author: Malcolm

Date: Wednesday, April 20th, 2011 at 4:13 AM

Title: Re: Yidam and Dzogchen

Content:

Namdrol said:

My mistake, there are six we have access to:

One commentary on sgra thal gyur

One on mu tig phreng ba

One on yi ge med pa

One of kun tu bzang po klong drug

One on the sgron ma 'bar ba

One on the sku gdung 'bar ba

They are all attributed to Vimalamitra.

Eleven remain missing.

Pero said:

Oh so no Rigpa Rangshar commentary? Wow I could swear that I once read there is a commentary. Perhaps I read there was a commentary and my memory mixed things up.

Malcolm wrote:

There was such a commentary. It is still missing. Perhaps it will turn up in the library of Drepung.

Author: Malcolm

Date: Wednesday, April 20th, 2011 at 4:14 AM

Title: Re: north/east in tibetan

Content:

Namdrol said:

Great. The rest is delusion.

devilyoudont said:
Thanks.

PS. Can't you give me any hints at all?

PPS. It is completely metaphorical, you know, so "delusion" may not be the word for it. I'm trying to convey my meditative experiences in this language, in which I have no training.

PPS. So yes, the end result may indeed be delusional when other beings read it.

PPPS. But would it be out of the question to read it with a bit of charity (by trying to see it from my non-standard, ignorant point of view) and correcting some of the most glaring misconceptions?

PPPPS. I can see you're still here, so maybe you're working on it. Grind me well and good. Thanks again!

Malcolm wrote:
Well, get some training. At least attend some webcasts with Norbu Rinpoche and receive the transmission for cho practice.

Author: Malcolm
Date: Wednesday, April 20th, 2011 at 4:28 AM
Title: Re: Tibetan Interest in EA Buddhism
Content:
Will said:
I have yet to find online Namkhai Norbu's "Dzogchen and Zen" booklet. If anyone knows where it (a PDF?) might be or can summarize his points about the differences or similarities, that would be helpful.

Namdrol said:
It is a summary of Nubchen Sangye Yeshe's position on the gradual path, Chan, Mahayoga and Dzogchen.

N

Will said:
So Chan is Dzogchen lite? or a needed (or helpful) preliminary to DZ?

Malcolm wrote:
Any meditation one does will be useful as a preliminary to Dzogchen.

Author: Malcolm

Date: Wednesday, April 20th, 2011 at 5:08 AM

Title: Re: New Century Foundation / Lama Norbu

Content:

Jikan said:

My wife noticed a flier for an event featuring this fellow at a local yoga center.

<http://www.ncfinternational.org/norbu.html> " onclick="window.open(this.href);return false;

What's going on here?

At first glance this appears to be a case of an authentically-trained Geshe "going Galt" and taking the spiritual alternative route. Or... ? I don't get it and I don't want to be presumptuous.

Malcolm wrote:

Who knows if this guy is really a geshe.

N

Author: Malcolm

Date: Wednesday, April 20th, 2011 at 5:18 AM

Title: Re: New Century Foundation / Lama Norbu

Content:

Malcolm wrote:

it's obviously bullshit. Shiva garuda.

Author: Malcolm

Date: Wednesday, April 20th, 2011 at 5:39 AM

Title: Re: From a Namdrol post: socialism/capitalism

Content:

gregkavarnos said:

Some Facts (from Wiki):

growth...

Malcolm wrote:

This is just a capitalist trap, as you know.

The capitalist growth fetish is destroying the world.

what we need is a zero growth steady state economy, world-wide.

<http://limitstogrowth.net/> " onclick="window.open(this.href);return false;

Author: Malcolm

Date: Wednesday, April 20th, 2011 at 7:10 AM

Title: Re: From a Namdrol post: socialism/capitalism

Content:

David N. Snyder said:

Korea at night:

North = Communist.

South = Capitalist.

Any questions?

<http://www.peacethroughwealth.com/> " onclick="window.open(this.href);return false;

Malcolm wrote:

Nope. South Korea has a much larger carbon footprint than the north.

Author: Malcolm

Date: Wednesday, April 20th, 2011 at 7:33 AM

Title: Re: From a Namdrol post: socialism/capitalism

Content:

conebeckham said:

...or a later bedtime.

Do you think that lone spot of light in the North is Kim Jong Il's house?

Malcolm wrote:

Probably the security lights.

Author: Malcolm

Date: Wednesday, April 20th, 2011 at 7:57 AM

Title: Re: From a Namdrol post: socialism/capitalism

Content:

Enochian said:

This guy wants to establish a socialist utopia know as sharia throughout the world:

<https://www.youtube.com/watch?v=HD4OeSoi6xs> "
onclick="window.open(this.href);return false;

<https://www.youtube.com/watch?v=-ZCDO5Jp6ic> "
onclick="window.open(this.href);return false;

Apparently everyone will live in peace sharing all resources if you watch all his interviews on youtube.

Malcolm wrote:
Islam is one type of utopian vision. Shambhala is another.

I don't have much patience for either of them.

The problem these days is corporate Capitalism and their incessant need for growth.

The problem is not small scale capitalism of the kind described by Adam Smith. Smith would regard modern corporate Capitalism with horror, as would Jefferson, and so on.

Author: Malcolm
Date: Wednesday, April 20th, 2011 at 7:23 PM
Title: Re: From a Namdrol post: socialism/capitalism
Content:
Namdrol said:

The problem these days is corporate Capitalism and their incessant need for growth.

The problem is not small scale capitalism of the kind described by Adam Smith. Smith would regard modern corporate Capitalism with horror, as would Jefferson, and so on.

Heruka said:
I agree, im much more in favor of decentralization of federal government reach, and much more interested in local co-ops, local trade and barter, local farm produce and states trading with each other, the amish have managed quite well, but unfortunately the federal government is encroaching on that too.

I mean you can go to jail for selling raw unpasteurized milk, or even raw bees honey with all its goodies and benefits to someone who wishes to buy it. Free market has really gotten squashed under the wheels of industry.

remember, a government big enough to give you everything you need, is big enough to take everything you have.

i think we are all interested in social justice to one shade or another, but just not

socialism as presented.

Malcolm wrote:

The problem is that corporations have gotten so large that only a large government can control them. However, when corporations and govt. get in bed in the manner that they have in this country, then everyone loses.

The solution to big gvt. is to severely limit corporate growth.

N

Author: Malcolm

Date: Wednesday, April 20th, 2011 at 7:28 PM

Title: Re: Naturally occurring

Content:

TMingyur said:

Just try and experience for yourself whether it is wholesome or unwholesome to practice accordingly.

gregkavarnos said:

A little difficult when one considers that most of us here are steeped in ignorance, it would be better to report feelings/experiences to a teacher with some level of experience and realisation.

TMingyur said:

Sounds strange that someone would not be in a position to assess their own feelings and well-being.

But there are all kinds of people ... who knows.

Kind regards

Malcolm wrote:

As you know there are four basic mistakes that people make:

mistaking the painful for pleasure;
the impermanent for permanence;
suffering for happiness,
with lacks identity for identity.

So it is no surprise that ordinary people are unable to assess their own feelings and well-being. We have much evidence that they cannot.

N

Author: Malcolm

Date: Wednesday, April 20th, 2011 at 7:46 PM

Title: Re: Tibetan Interest in EA Buddhism

Content:

Namdrol said:

Then there is the other issue e.g. we are convinced that the highest Buddhist teachings exist in Tibetan Buddhism and nowhere else.

Sherab said:

Playing the devil's advocate:

For the most spiritually gifted, the lowest teaching is sufficient to bring them to Buddhahood. For the most spiritually-challenged, even the highest teachings could not budge them.

Lowest teaching has the least explanation of the ultimate truth and least of method to reach there. So only the spiritually gifted could use it as a vehicle to Buddhahood. The highest teaching has the most detailed explanation of the ultimate truth and the most methods to reach there. So it is vehicle for the least spiritually endowed.

Spiritual triumphantalists, beware.

Malcolm wrote:

If buddhahood depended on mind, this might be true. But since buddhahood is not dependent on mind...

Author: Malcolm

Date: Wednesday, April 20th, 2011 at 8:27 PM

Title: Re: Tibetan Interest in EA Buddhism

Content:

Namdrol said:

Pure Land, Chan, and Tientai are sutrayana.

Shingon is Vajrayana up to yogatantra.

Jikan said:

True doctrinally. Although you'll find the same level of esoteric practice in Tendai (the stream from Jikaku Daishi basically) as in Shingon.

Malcolm wrote:

The difference is that Tendai subordinates Mikyo to sutra exegesis. Shingon is a pure Vajrayana school.

Tendai is more like Gelug. Shingon is more like Sakya.

Author: Malcolm

Date: Thursday, April 21st, 2011 at 12:17 AM

Title: Re: From a Namdrol post: socialism/capitalism

Content:

Namdrol said:

The problem is that corporations have gotten so large that only a large government can control them. However, when corporations and govt. get in bed in the manner that they have in this country, then everyone loses.

The solution to big gvt. is to severely limit corporate growth.

N

Rael said:

Corporations prefer smaller governments....less governance so they can rape more....

Now that would appear to be the reason for larger governments but it is not...

Malcolm wrote:

As you can see, the history of large governments has paced the rise of large corporations. There is a corollary if not a direct cause and effect.

N

Author: Malcolm

Date: Thursday, April 21st, 2011 at 12:53 AM

Title: Re: Articles to read, Living out loud, vs a Rigid Spirituality.

Content:

ZenLem said:

Hey guys, just some spiritual issues, basically the first article argues for not adhering to strict spiritual practice, while the second sort of pokes holes in that as missing the point

Cultivating a sloppy spirituality

http://www.huffingtonpost.com/meimei-fox/the-life-out-loud-where-s_b_844670.html "onclick="window.open(this.href);return false;"

The response

<http://www.infinitemile.org/2011/04/cultivating-a-sloppy-spirituality/> "onclick="window.open(this.href);return false;"

Personally, it sounds like a middle way issue. I personally know the difference between enjoyment and addiction, or at least I hope I do. Anyway, something to chew on.

Namdrol said:

They both miss the point completely and neither of them are buddhists.

N

ZenLem said:

Alright, you gotta elaborate on this one.

Malcolm wrote:

One is a spiritual dilettante and the other is into "Spirit" whatever that is.

Author: Malcolm

Date: Thursday, April 21st, 2011 at 1:06 AM

Title: Re: From a Namdrol post: socialism/capitalism

Content:

Rael said:

:

large corporations=large governments

Malcolm wrote:

Actually, the massive wealth accumulations in US when the West was opened in the 19th century also gave rise to a need for a larger bureaucracy hence, the massive expansion of the federal government between 1870-1914.

Rael said:

why are you ignoring me....is this some i know something you don't thing so i will stay quiet and appear clever...

Malcolm wrote:

No, please restate the question.

Thanks,

N

Author: Malcolm

Date: Thursday, April 21st, 2011 at 1:31 AM

Title: Re: From a Namdrol post: socialism/capitalism

Content:

Rael said:

Well when i enter a Buddha's mandala, or the Dalai Lama visits Toronto , i know my place in both....

there is a hierarchy in the pure lands as well....you have teacher and student

relationships....

Malcolm wrote:

That is relative. Students are not lower than masters, masters are not higher than students. The primordial state of a master is no different than that primordial state of a student.

Rael said:

i realize i'm looking at this from a conventionalist view...but we are talking anarchy in the real world we live in and i'm saying there can be no true anarchy as well as real communism...

Malcolm wrote:

I have higher expectations of human potential than to think that we forever are going to be locked into primate hierarchical stations.

Rael said:

i like, no, make that adore your flag and what it stands for....but it can't happen....except in a persons mind set and how they view their place in society....

Malcolm wrote:

All you have to do is speak truth to power while respecting wisdom. If you can do that, then you are beyond hierarchy of every kind.

Rael said:

and yes it suits my Buddhist mind set as well namdrol

Malcolm wrote:

The label anarchist does not interest me. Establishing a world where there is an organic natural interrelated web in which all parts that make the whole are given the room to flourish, human and non-human, that is what I see. This is not anarchism, green or otherwise. It is not utopian -- it is our eventual future if we as a species survive long enough to socially evolve beyond our present primate instinct social order. At our worst, we are just naked chimps with guns.

N

Author: Malcolm

Date: Thursday, April 21st, 2011 at 1:47 AM

Title: Re: From a Namdrol post: socialism/capitalism

Content:

Rael said:

i did mention that it was convention to view the student teacher relationship in the pure land...

Malcolm wrote:

Yes, you did,

but i still insist your wish can't happen in this mundane world of suffering...

the nature of the beast on this plane of existence is not going to evolve to that point...

I don't agree. We are not merely the sum of our biology.

Rael said:

the entire purpose for samsaric schooling would be lost....

Malcolm wrote:

There is no purpose to samsaric schooling.

Rael said:

you can't have an entire world of enlightened beings living on an organic planet....lol.....

Malcolm wrote:

I am not talking about a planet of enlightened beings. I am talking about a planet of balanced beings. Two different things altogether.

Rael said:

i don't even think Karmicly it is possible to have an earth like pure land...the Alchemy is all off....lol

Malcolm wrote:

I have no interest in infantile fantasies like pure lands.

N

Author: Malcolm

Date: Thursday, April 21st, 2011 at 1:59 AM

Title: Re: From a Namdrol post: socialism/capitalism

Content:

Rael said:

samsaric Schooling is a lose term i used when thinking about the entire purpose to samsara..

Malcolm wrote:

I understand. But samsara has no meaning. But if you have Dharma, then maybe samsara is meaningful.

N

Author: Malcolm

Date: Thursday, April 21st, 2011 at 2:03 AM

Title: Re: Mandalas and your place in them/ Namdrol inspired thread

Content:

Rael said:

from another thread....please explain....

Namdrol said:

I have no interest in infantile fantasies like pure lands.

N

Rael said:

yikes a roonie...talk about changing me pardigms....

this has to go to that thread....

and thanks for this N

r

Malcolm wrote:

Just what i said. Pure lands are not interesting to me. All of space is a pure land, for those who know how to see.

Author: Malcolm

Date: Thursday, April 21st, 2011 at 2:17 AM

Title: Re: Mandalas and your place in them/ Namdrol inspired thread

Content:

Rael said:

but in that moment when the teacher is teaching and the student is absorbing ...mind to mind....is there still not a hierarchy...

Malcolm wrote:

Depends on the teacher and depends on the student.

Teachers have only one job -- lead students to liberation. If they cannot do that, they are stealing people's precious human birth.

Most of the hierarchy in Buddhism comes from Asian cultural forms. It can be dispensed with in the modern world.

Of course, we need to respect people and their choices -- so if someone is keen on a super-hierarchical school like Shambhala International, we should respect their choice. Of course if I am going to see some traditional Asian teacher, I will do prostrations out of respect. When you have respect, you can't have pride. Respect is the real prostration. When ever you respect someone, then you are prostrating to them.

N

Author: Malcolm

Date: Thursday, April 21st, 2011 at 6:11 AM

Title: Re: Metaphysical tendency in Mahayanists

Content:

conebeckham said:

Mahayana, and in my opinion, all Buddhism, tend toward metaphysics, as they must.

Malcolm wrote:

I could not disagree more. Buddhism is graveyard of mysticism and of metaphysics.

Author: Malcolm

Date: Thursday, April 21st, 2011 at 10:43 AM

Title: Re: Metaphysical tendency in Mahayanists

Content:

Tom said:

When we talk about the intricacies of svabhava etc. are we not discussing metaphysics? and when we talk about the ignorance that leads to suffering are we not discussing epistemology? If the Buddhist description of the problem of suffering and its cause is so involved with metaphysics and epistemology how is it that its solution avoids it? I am open to answers.

Malcolm wrote:

Buddhism is about knowing your state as a sentient being, doing something about it, and freeing oneself. No svabhāvas need apply.

Author: Malcolm
Date: Thursday, April 21st, 2011 at 10:45 AM
Title: Re: Tibetan Interest in EA Buddhism
Content:

Sherab said:
Ever considered the possibility that the suttas/sutras do indeed point to buddhahood being non-dependent on mind?

Malcolm wrote:
Pointing is one thing, taking one there directly is another.

Author: Malcolm
Date: Thursday, April 21st, 2011 at 7:42 PM
Title: Re: Metaphysical tendency in Mahayanists
Content:

Tom said:
...your state as a sentient being...
A metaphysical topic, no? Are you suggesting a more phenomenological perspective?

When we talk of the base being the two truths are we not doing metaphysics?

Malcolm wrote:
Nope, we are talking about the difference between undeluded and deluded cognitions. That's all.

Author: Malcolm
Date: Thursday, April 21st, 2011 at 8:14 PM
Title: Re: Moving on
Content:

Will said:
TM: I will be loosing all the help
Before you move on to Dhamma Wheel, please try to remember, and this applies to all who read this:

"Loosing" might mean making something more loose, it does not mean "losing" something that was once not lost.

One of Will's pet peeves.

TMingyur said:

Oh thank you for hinting at the typo.

Actually what I meant was "losing".

Tibetan buddhism has helped me very much. But if I ever get involved with tibetan buddhism again I will be losing all the help I have received.

Kind regards

Malcolm wrote:

You should probably drop to the Tibetan nym.

Go with something more Prakrit.

Author: Malcolm

Date: Thursday, April 21st, 2011 at 9:06 PM

Title: Re: Mandalas and your place in them/ Namdrol inspired thread

Content:

Namdrol said:

Just what i said. Pure lands are not interesting to me. All of space is a pure land, for those who know how to see.

mr. gordo said:

Hi Namdrol,

Do you believe that Pure Lands like P's Copper Mountain, or Sukhavati exist? Or do you take these as metaphors for a mind purified of afflictions like the mind only school?

Malcolm wrote:

As physical places one can take rebirth in? Not really.

As wisdom displays of Amitabha, etc. That's different.

Author: Malcolm

Date: Thursday, April 21st, 2011 at 10:54 PM

Title: Re: Mandalas and your place in them/ Namdrol inspired thread

Content:

Namdrol said:

As physical places one can take rebirth in? Not really.

As wisdom displays of Amitabha, etc. That's different.

mr. gordo said:

Hmmm....I'm not sure I understand. Is there a difference between the two? I always figured they were places created by Guru P or Amitabha, and that they were wisdom displays. I think I'm not understanding how you're using the term "wisdom display"

Malcolm wrote:

Copper colored mountain and Sukhavati are basically bardo experiences.

Author: Malcolm

Date: Thursday, April 21st, 2011 at 11:57 PM

Title: Re: Metabolic rate

Content:

Huseng said:

Namdrol, in Tibetan Medicine how is metabolic rate viewed? Is it better to have a low or high metabolic rate?

My resting metabolic rate is around 2011 calories per day, but even then I still think I require far less than that. I can put on weight very quickly. I don't really need much food to get by.

Malcolm wrote:

If you put on weight quickly, this means, from our point of view, your metabolism is low.

N

Author: Malcolm

Date: Friday, April 22nd, 2011 at 12:30 AM

Title: Re: Vajrayana practice and psychological disorders

Content:

Inge said:

The ngondro I have started is one from Karma Kagyu. I did the refuge and bodhicitta part for a little while, but have not been able to continue due to lack of faith. Thank you for the tip of the chest feeling and dark moon, I haven't encountered such phenomena.

I also do a daily sadhana practice. Do you think that is a problem?

Generally I experience a lot of resistance to practice, except for reading, and going to teachings and retreats.

Malcolm wrote:

You cannot force faith. But you can grow it.

Faith is just a positive mental factor that brings clarity to your mind. Faith here does not mean blind devotion. It means having confidence in the personal transformation that Dharma practice engenders. Reading is part of that Dharma practice.

Author: Malcolm

Date: Friday, April 22nd, 2011 at 12:31 AM

Title: Re: Metabolic rate

Content:

Huseng said:

Namdrol, in Tibetan Medicine how is metabolic rate viewed? Is it better to have a low or high metabolic rate?

My resting metabolic rate is around 2011 calories per day, but even then I still think I require far less than that. I can put on weight very quickly. I don't really need much food to get by.

Namdrol said:

If you put on weight quickly, this means, from our point of view, your metabolism is low.

N

Huseng said:

Is that generally okay for long-term health?

Malcolm wrote:

Better to encourage your metabolism to be higher. Low metabolism leads to chronic cold diseases.

Author: Malcolm

Date: Friday, April 22nd, 2011 at 12:38 AM

Title: Re: Tibetan Buddhist View of Zen

Content:

Malcolm wrote:

There are three basic Tibetan views of Zen:

- A) It is a subtle deviation from the Buddha's teachings (i.e. Hashang's Chan)
- b) It is the most profound sutra teaching, but only that.
- c) it is Chinese version of Yogacara (Thukwan)

Author: Malcolm

Date: Friday, April 22nd, 2011 at 3:53 AM

Title: Re: Metaphysical tendency in Mahayanists

Content:

Namdrol said:

When we talk of the base being the two truths are we not doing metaphysics?

Tom said:

Nope, we are talking about the difference between undeluded and deluded cognitions. That's all.

Malcolm wrote:

Okay.

It does seem though that even a division based on mind might have some significant ontological implications, for example the two truths being ontologically distinct and even hierarchical. Maybe such implications are superfluous to the Buddhist endeavor, though a lot of fuss seems to be made over them!

- Sorry quote names are wrong - am new to this![/quote]

The two truths are not ontologically distinct because emptiness is not a form of being, and appearances are not either.

Author: Malcolm

Date: Friday, April 22nd, 2011 at 4:49 AM

Title: Re: Tibetan Buddhist View of Zen

Content:

Astus said:

It seems to me, as it appears in the Namkhai Norbu and Chögyam Trungpa quotes, that they take Zen to be only about emptiness and based on prajnaparamita. It is actually a strange interpretation to me since one of the most fundamental tenets of Zen is "mind is Buddha" and it is actually based on tathagatagarbha teachings. Why they still think that Zen is only about emptiness is a mystery to me.

Malcolm wrote:

It is an interpretation based on Chan as it was presented to Tibetans by a number of Chinese masters of the Northern school. There are a few Chan texts authored by Tibetans in the Dunhuang corpus. One of them is by Trisong De'utsan.

N

Author: Malcolm

Date: Friday, April 22nd, 2011 at 7:11 PM

Title: Re: Mandalas and your place in them/ Namdrol inspired thread

Content:

Namdrol said:

Copper colored mountain and Sukhavati are basically bardo experiences.

Rael said:

Copper coloured mountain is in Africa and it is not a Bardo experience.

Malcolm wrote:

Madagascar, to be precise. But if you go Madagascar, you will never find Zangdog Palri.

Rael said:

The Bardo is place of confusion and fear for most. It reminds me of heroin withdrawal....except it gets worse instead of better...

Malcolm wrote:

The bardo is the place where medium practitioners attain liberation.

Rael said:

Are you saying that Sukhavati is the ramblings of some mad man....

Malcolm wrote:

No, it is Buddhist heaven for those who want a Buddhist heaven.

N

Author: Malcolm

Date: Friday, April 22nd, 2011 at 10:55 PM

Title: Re: Moving on

Content:

Dechen Norbu said:

There's a joke in my country that goes more or less like this:

There was this bloke who craved for ...

TMingyur said:

Craving actually is no joke ... it is the root of all misery ... clinging aggregates are the root of clinging to views and tenets ... from my "personal experience" perspective the Buddha was right.

Kind regards

Malcolm wrote:

No, the root of clinging to views and tenets is the mistaken imputation of identity.

That mistaken imputation is the cause of addiction to the aggregates.

Author: Malcolm

Date: Saturday, April 23rd, 2011 at 3:01 AM

Title: Re: Mandalas and your place in them/ Namdrol inspired thread

Content:

kirtu said:

Right - which is why Zandog Palri is not meant to really be Madagascar and praying for rebirth in Chamara will not result in rebirth in Madagascar (to extend slightly a debate from a previous forum)

Kirt

Malcolm wrote:

Hi Kirt:

If you pray to be reborn in Shambhala, you will not take rebirth in Afghanistan either, but that is where the original Shambhala was, thereabouts.

But the four continents mythology is definitely an Indocentric cosmology, and India, not the whole planet, is Jambudvīpa.

N

Author: Malcolm

Date: Saturday, April 23rd, 2011 at 9:19 PM

Title: Re: Nonmental Indestructible Element

Content:

Astus said:

In "Ocean of Reasoning" (p. 355) Tsongkhapa says in the commentary to MMK 17:14,

"Although all virtuous and nonvirtuous actions cease immediately upon their completion, they are not without effects, because when the karma arises, a nonmental compound called an indestructible element associated with karma arises in the continuum of the agent like a promissory note."

What is this nonmental element associated with karma? It sounds like an abhidharmic teaching, however, from the text it appears to me that Tsongkhapa actually accepts the existence of such an element. Could anyone explain please?

Malcolm wrote:

This is an Abhidharmic concept, from the Sammitiya school. It is Nāgārjuna's preferred mechanism for explaining karma and results. Preferred, for example, to the Sautrantika cittaparinama theory, which he (Nāgārjuna) rejects as incoherent.

N

Author: Malcolm

Date: Saturday, April 23rd, 2011 at 9:24 PM

Title: Re: Moving on

Content:

TMingyur said:

It is the clinging aggregates (clinging self-referentially to themselves) that manifest as the deluded sub-conceptual identification "I" and "mine" in the context of these process-like phenomena (i.e. the aggregates). Active conceptual imputation thinking "I" and "mine" only is the peak of this sub-conceptual ("intuitive") error.

Malcolm wrote:

You have the cart before the horse.

Author: Malcolm

Date: Saturday, April 23rd, 2011 at 9:56 PM

Title: Re: The place of Buddhism in Indian thought

Content:

Enochian said:

Most upanishads came after Buddha

All orthodox schools of hindu philosophy came way AFTER buddhism

patanjali ripped off buddhism. this is the academic consensus

so that link is 100% BS

Malcolm wrote:

Probably not.

Samkhya predates Buddhism.

Vedanta predates Buddhism since the Brihadaryanaka and the Candoga predate the Buddha by three hundred years.

Nyaya predates Buddhism.

Vedic ritualism (Mimamsa) predates Buddhism

Yoga predates Buddhism.

Only Vaisheshika can be plausibly dated after Buddhism.

Now, Puranic religion obviously comes after Buddhism i.e. Nikāya Buddhism, but the elements that informed Puranic religion were already in play. Puranic Hinduism is just a little older than Mahāyāna.

Advaita is a later development.

The formal arrangement of the six darshanas, granted is quite late. It arose at the same time as the four tenet system in Mahāyāna Buddhism.

Author: Malcolm

Date: Saturday, April 23rd, 2011 at 9:58 PM

Title: Re: A teacher's teachings

Content:

TMingyur said:

As an amendment:

The above illustrates what I have experienced to be a very reliable approach:

The "gold standard" is the Buddha's teachings in the sutta pitaka. Every teaching that does not have "a correlate" there either has to be handled very very cautiously or - maybe better (safer) in many cases - has to be rejected.

So the basis necessarily has to be one's own experience. Therefore it is very problematic to surrender one's own experience to someone who does not teach "the gold standard" in the first place.

Kind regards

Malcolm wrote:

Good luck with that.

Author: Malcolm

Date: Saturday, April 23rd, 2011 at 10:42 PM

Title: Re: prayer flags

Content:

lisehull said:

Hi everyone. My prayer flags are starting to fade dramatically and are looking a bit tired. When does one replace them with newer versions, how does one dispose of the old flags and is there a particular time of the year to do this?

Lise

Malcolm wrote:

You can either leave them up and hang new ones or take down the old and burn them.

Normally, prayers flags are hung on the third day after Tibetan New Year or any other day

that is auspicious and indicated according to Tibetan calendar.

M

Author: Malcolm

Date: Saturday, April 23rd, 2011 at 11:55 PM

Title: Re: The place of Buddhism in Indian thought

Content:

Namdrol said:

Yoga predates Buddhism.

Enochian said:

No, not the formal Hindu school of yoga founded by Patanjali. That came after buddhism with heavy buddhist influence. But of course yoga in general did exist before Buddha.

Namdrol said:

Samkhya predates Buddhism.

Nyaya predates Buddhism.

Enochian said:

Where is the evidence for this?

Malcolm wrote:

Oral tradition. Also there is a species of Samkhya in the Candogya, at least according to Thanissaro Bhikku.

Author: Malcolm

Date: Sunday, April 24th, 2011 at 1:57 AM

Title: Re: Nonmental Indestructible Element

Content:

Astus said:

I might be mistaken here but it wasn't Nagarjuna who mentioned that element but Tsongkhapa. Also, it seems quite unnecessary to explain the efficacy of karma. Third, it is not explained in the text itself nor does it sound really convincing how such an element exists.

Malcolm wrote:

It is indeed Nāgārjuna's position, the name of the dharma in question is avipraṇāśa. MMK 17:13-20 explicates this doctrine. Candrakīrti clarifies. This is not an invention of Tsongkhapa's. Nāgārjuna affirms in verse 17:20 "The avipraṇāśa of karma is the teaching of the Buddha."

This is the sole place in the MMK where Nāgārjuna actually advances a shravaka position he likes. See Mabja, ppg. 353-359.

As I said, this is originally a Sammitya doctrine. See also Karmasiddhiprakarana, ppg. 87-91 for a translation of Candrakīrti's take.

Nevertheless, even though among various shravaka theories that Nāgārjuna examines, this is one he apparently likes, still, from a Madhyamaka perspective he finds the idea of this avipraṇāśa unnecessary even though it is a teaching of the Buddha.

M

Author: Malcolm

Date: Sunday, April 24th, 2011 at 1:58 AM

Title: Re: Question concerning Dzogchen practice of Dream Yoga.

Content:

Madeliaette said:

I began to read a book called 'Dream Yoga and the Practice of Natural Light' by Chogyal Namkhai Norbu yesterday. I have now read the intro & first two chapters. Whilst there is plenty more yet to read, I have already found much material to ponder.

I have been able to enter the 'dream zone' level and participate fully - whilst awake & meditating - for some time, but have had little ability to be aware whilst actually dreaming/sleeping itself – I thought that this book might assist me, as this seemed to be the proper way to practice, rather than whilst awake. I intend to follow the instructions given in chapter two and continue to read onward also - however, I have a question that remains.

Is it suitable/proper practice to use my ability to live and learn in this 'dream zone' whilst awake & meditating until I perfect doing so during sleep?

Before practicing Buddhism, I called it my 'spiritual life zone' and instead of considering myself to be meditating, I assumed I was 'contemplating philosophy' & 'living on a spiritual level' as an escape because real life sucked - since taking up Buddhist practice, I have changed my understandings and activities in this area from 'fun & freedom' to 'learning and understanding' - but I am wondering if I should focus solely on perfecting the 'asleep' dream zone practices, or if it is 'ok' to continue to participate whilst awake?

Malcolm wrote:

Dream yoga is something connected with transmission. So, you need transmission to really practice dream yoga.

Author: Malcolm

Date: Sunday, April 24th, 2011 at 2:45 AM

Title: Re: Question concerning Dzogchen practice of Dream Yoga.

Content:

Madeliaette said:

If this is necessary again in this life, would it need to be from someone of my own lineage, or from anyone suitably qualified in this practice?

(I ask, because there are two people I know (that are both from different lineages to me) that I could approach, but I do not yet know of anyone in my own lineage, as I have only just learned of my former lineage and attempted to make contact with an appropriate center.)

Malcolm wrote:

well, if you receive transmission from ChNN -- then you automatically have transmission for dream yoga.

N

Author: Malcolm

Date: Sunday, April 24th, 2011 at 3:58 AM

Title: Re: Nonmental Indestructible Element

Content:

Anders Honore said:

So Nagarjuna repudiates eternalists in drag, the Sarvastivadins, but is actually an admirer of Pudgavaladin tenets?

It's like ten thousand spoons when all you need is a knife...

Malcolm wrote:

It has been suggested that Nāgārjuna was monk of this school.

N

Author: Malcolm

Date: Sunday, April 24th, 2011 at 8:08 AM

Title: Re: Reasons for Rebirth

Content:

Malcolm wrote:

Not that impressive, IMO.

Also it is a strictly sutrayāna approach.

Somehow, there is this tendency among the Sarma schools to make Sutrayāna the

standard by which every thing is measured, even though, for example, the trenchant mind/body dualism of Sutra is discarded in Anuttarayoga tantra, especially in Dzogchen.

Author: Malcolm

Date: Sunday, April 24th, 2011 at 7:51 PM

Title: Re: Reasons for Rebirth

Content:

Namdrol said:

Not that impressive, IMO.

Also it is a strictly sutrayāna approach.

Somehow, there is this tendency among the Sarma schools to make Sutrayāna the standard by which every thing is measured, even though, for example, the trenchant mind/body dualism of Sutra is discarded in Anuttarayoga tantra, especially in Dzogchen.

Enochian said:

So when Madhyamaka says that the self is imputed upon the aggregates of body and mind, it is unnecessary to speak of mind since the mind is merely a wind in the physical body?

Malcolm wrote:

There is a mind, it is simply a function of vāyu. Nāmarūpa is still a fact. Just not in the Cartesian sense imagined by those who adhere to the sūtrayāna view.

Author: Malcolm

Date: Sunday, April 24th, 2011 at 7:56 PM

Title: Re: Tibetan Interest in EA Buddhism

Content:

Namdrol said:

Sutra is sutra. It only can carry one so far.

gregkavarnos said:

To me it seems that it is this attitude that is the source of the of the Tibetan Buddhists lack of interest in EA Buddhism.

Now why do I choose to use the word attitude instead of the word statement? Because the statement may actually be true. I cannot judge its veracity. But the reality of all I have seen thus far, in terms of the results of practice (not only for myself but for 99% of other TB practitioners) is that the "so far" of sutra based practice is "so far" out of reach for the majority of TB practitioners that it is silly to even begin to judge (and criticise) the practice of other traditions as limited, or merely a step along the path. We are so far from reaching even that step that we have no right to criticise the EA path (or any other path for that matter). I severely doubt whether most practitoners have passed the

second jhana of meditative concentration, yet we are quick off the mark to condemn the spiritual practice and level of the Arhats.

We say our practice will lead us to the state of Bodhisattva, but most times we use our Bodhisattva Vow to merely justify our incapacity to act within the moral/ethical guidelines established by Theravada practice. Then we have the gall to stand on the tip of Mt Meru and condemn the Bodhisattva path when the only Mt Meru most have us have ever seen is the centre of the universe that exists in our underpants!

Oooops... I think I am ranting!

Malcolm wrote:

If you have a sūtrayāna attitude towards the Dharma, all of what you say is perfectly reasonable.

But there are alternatives.

Author: Malcolm

Date: Sunday, April 24th, 2011 at 8:05 PM

Title: Re: A teacher's teachings

Content:

gregkavarnos said:

Wow! Quoting himself to support his view to himself and then commenting positively on his own view! .

Malcolm wrote:

Don't be so hard on TMingyur.

He is on a quest for some "original Buddhism".

So for him, the Agamas/Nikayas are definitive. He finds them to be something he can verify for himself with ease. That makes him feel comfortable. There is nothing wrong with this.

I personally think his "Dharma language" language is labored and clumsy, and he thinks I am hopelessly ensconced in intellectual views (he's wrong on that point). But otherwise, he is perfectly harmless.

N

Author: Malcolm

Date: Sunday, April 24th, 2011 at 8:09 PM

Title: Re: prayer flags

Content:

Keshin said:

Two questions, if people don't mind.

1. How do I hang them up? With like, nails and stuff? I don't want to really use something inappropriate, like nailing them when you aren't supposed to, or bluetacking them or something. I have some just sitting there quietly and I want to use them. I have some mini ones I want to put in the house somewhere, and some huge ones.
2. Where should I hang these average sized ones (there's 30... too many to put in the house short of having them going all the way around a room). Should I hang them outside, even though it rains a lot? (Don't want them damaged)
3. Where can I find this Tibetan calendar?

Thanks

Malcolm wrote:

The function of prayers flags is to harmonize one's local surroundings. Thus, it is necessary to allow them to be hung outside on a strong string or rope between two locations where they will not get caught up in branches.

They are designed to disintegrate. Ideally, one would hang them once a year.

N

Author: Malcolm

Date: Sunday, April 24th, 2011 at 8:29 PM

Title: Re: Articles to read, Living out loud, vs a Rigid Spirituality.

Content:

michaelmcalister said:

With respect, it seems that my counterpoint to Ms. Fox's article is being misrepresented by these responses. If you read my piece, <http://www.infinitemile.org/2011/04/cultivating-a-sloppy-spirituality/>, you'll most likely find that I'm arguing for a middle way between rigidity and a sloppy spirituality. If you don't find this to be the case, I'd welcome your critique.

Bows.

Malcolm wrote:

From a Buddhist POV, this is the epitome of sloppy spirituality:

"While his teaching is Zen-inspired, he works to integrate several of the Nondual teachings from the contemplative traditions of Vedanta Hinduism, Christianity, Kabbalah, and Sufiism."

Non-dual (advaya) in Buddhism has a completely different meaning than non-duality (advaitā) in Vedanta, etc. The ein, ein sof and ohr ein sof of Kabbalah is not related to emptiness in Buddhism, but it is theological attempt by Kabbalists to explain ex nihilo creation, etc.

The above biographical statement of yours informs this statement:

"We begin to see that this whole beautiful dance is only ever Spirit seeing itself through us..."

While among Vedantists, Sufis, Kabbalists and so on there may be much to discuss, Buddhists will have little to share with them apart from a shared interest in compassion.

There is no middle way in theistic traditions.

N

Author: Malcolm

Date: Sunday, April 24th, 2011 at 9:08 PM

Title: Re: Akashagarbha Sutra ?

Content:

kirtu said:

Does the Akashagarbha Sutra still exist in Sanskrit, Tibetan or Chinese?

Kirt

Malcolm wrote:

it's in the Kangyur.

Author: Malcolm

Date: Sunday, April 24th, 2011 at 9:10 PM

Title: Re: Articles to read, Living out loud, vs a Rigid Spirituality.

Content:

gregkavarnos said:

So give me a non-fanatical, non-literal, flacid, non-limiting interpretation of right livelihood (for example).

Nangwa said:

Working with your capacity and conditions.

Working a job or career that does as little harm as possible yet allows you to function in your community and society.

Its not that hard.

An example of a rigid view in my opinion would be to say that a 23 year old dharma practitioner living in America is practicing wrong livelihood if he or she works at a wine

shop or something like that. That would be rigid and would not accept the current condition of the individual in question or his or her capacity to work with that condition.

Malcolm wrote:

I worked in a wine shop a few years ago to pick up some extra cash while in school. It was fun.

N

Author: Malcolm

Date: Sunday, April 24th, 2011 at 10:15 PM

Title: Re: Reasons for Rebirth

Content:

Will said:

This is simple and clear and the nut of it:

In Buddhism, it is not really a question of just believing or not believing in the law of karma or former and later lifetimes. Rather, if we generally accept the process of cause and effect, we must acknowledge that it does not make sense to arbitrarily exclude some causal phenomena—that is, certain or all of our physical, verbal, and mental actions—from this general principle.

In other words, "karma works during this life, but not before nor after" is an arbitrary & silly argument against rebirth.

Malcolm wrote:

Right negate rebirth, you negate karma. Materialists by definition, since the earliest days of Indian religion, negate karma.

M

Author: Malcolm

Date: Sunday, April 24th, 2011 at 11:09 PM

Title: Re: Articles to read, Living out loud, vs a Rigid Spirituality.

Content:

gregkavarnos said:

In my time as a distiller I saw four people, that I knew personally, die slowly and painfully from alcohol related diseases.

Malcolm wrote:

Yup -- and I know a bunch of people who have died and are dying of obesity. That will not stop me from eating food. The principle is to recognize your own capacity.

N

Author: Malcolm

Date: Sunday, April 24th, 2011 at 11:15 PM

Title: Re: Tibetan Interest in EA Buddhism

Content:

Namdrol said:

If you have a sūtrayāna attitude towards the Dharma, all of what you say is perfectly reasonable.

But there are alternatives.

gregkavarnos said:

Of course there are alternatives, I didn't say they were no alternatives and I did not say that the alternatives are invalid. My statement is in regard to mere posing, or lip-service regarding the options. I am not judging the practices, I am judging the practitioners. And since I am one of them (a Vajrayana practitioner), I am also judging myself.

Malcolm wrote:

Perhaps you are not in a position to judge anyone, apart from yourself, that is.

N

Author: Malcolm

Date: Sunday, April 24th, 2011 at 11:24 PM

Title: Re: Akashagarbha Sutra ?

Content:

tamdrin said:

Yes and that does most westerners no good, Namdrol . While there is some hope with the translation work being done over the next 100 years or so, the project 84000- Translating the words of the Buddha.

Malcolm wrote:

They can learn Tibetan if they want to.

These texts are not so easy to understand if one does not know some Tibetan or Sanskrit even if they are in English translation.

Author: Malcolm

Date: Sunday, April 24th, 2011 at 11:50 PM

Title: Re: Akashagarbha Sutra ?

Content:

tamdrin said:

Yes,

Basically one must spend years studying in Asia to become fluent in classical and colloquial.

Malcolm wrote:

Colloquial yes, classical, no.

N

Author: Malcolm

Date: Monday, April 25th, 2011 at 12:01 AM

Title: Re: Tibetan Interest in EA Buddhism

Content:

Namdrol said:

Perhaps you are not in a position to judge anyone, apart from yourself, that is.

gregkavarnos said:

Perhaps judge is too strong a term. I would say though, that anybody that has passed through, or is stuck at a certain obstacle can benefit from the advice of somebody that has passed through or has overcome the same obstacle, especially if they ask for the advice.

Maybe you have had the extremely positive karma to have not run into (or have been) a boastful, hypocrite, sycophantic or judgemental Vajrayana practitioner, I personally have not had such karma. As for not being in the position to judge, well, my job puts me into direct contact with tens of people at a personal level, every week. After a while you get pretty good at spotting BS. Maybe this has made me judgemental, or maybe this has just made me perceptive, time will tell!

Malcolm wrote:

99% is a pretty large number.

We only have three states: deluded, partially deluded, and free of delusion.

Which are you?

Author: Malcolm

Date: Monday, April 25th, 2011 at 12:39 AM

Title: Re: prayer flags

Content:

Karma Yeshe said:

The Lama's from my Monastery have requested that people save images of the Buddha etc until a Fire Pudge where they can be burned. I would assume that this would hold true for Prayer flags as well.

I would avoid simply disposing of them in the Regular trash.

All The Best

Malcolm wrote:

With all the dharma advertising in this day and age, that is impractical.

I recycle such images if they are paper.

Author: Malcolm

Date: Monday, April 25th, 2011 at 2:05 AM

Title: Re: Akashagarbha Sutra ?

Content:

Namdrol said:

These texts are not so easy to understand if one does not know some Tibetan or Sanskrit even if they are in English translation.

Anders Honore said:

I don't get it? Are such sutras difficult to understand for Tibetans too if they can't read sanskrit?

Malcolm wrote:

Yes, without some Sanskrit and a lot of study of general Dharma, these texts are very impenetrable to average Tibetans.

Anders Honore said:

What's the score here? Are practitioners, Western, Tibetan, Chinese and whatever alike, inescapably secluded from these teaching short of learning the liturgical language? If this is the case, is this not really the fault of the translators?

Malcolm wrote:

One should never expect to be able to pick up a sutra in English, for example, and immediately understand what it means. Of course, it somewhat depends on the sutra. Some sutras have a narrative style that is conducive to relatively easy understanding, like the Saddharmapundarika. But this is not the case with most sutras.

N

Author: Malcolm

Date: Monday, April 25th, 2011 at 2:28 AM

Title: Re: Reasons for Rebirth

Content:

Anders Honore said:

this is a bit 'whoosh' for me (no pun intended). How is sutrayana's bodymind view Cartesian? Or should I ask how it is Cartesian in contrast to Vajrayana?

Malcolm wrote:

Nāma is imagined to have no material causes, as we can see from the above reasoning by Brunholz. In Sutrayāna, mind and matter are regarded as different substances.

Vajrayāna begins to move away from mind/body dualism, and finally in Dzogchen, it is completely abandoned.

Author: Malcolm

Date: Monday, April 25th, 2011 at 3:03 AM

Title: Re: Reasons for Rebirth

Content:

Anders Honore said:

Is this really novel though? Hasn't Yogacara already covered this?

Malcolm wrote:

Nope. Yogacara accepts matter and mind conventionally as distinct and separate phenomena.

Author: Malcolm

Date: Monday, April 25th, 2011 at 3:27 AM

Title: Re: Reasons for Rebirth

Content:

Astus said:

Namdrol,

You say that in Vajrayana they add a third - not known before component, vayu, what makes a dualist view monist? I'm not sure if monism is really a better concept than dualism when both are pretty much substantialist. Also, if dharmas are understood not as ultimate realities but provisional categories of multiform functions within the realm of experience there is neither dualism nor monism.

Malcolm wrote:

Vāyu is the material element of air (part of the rūpaskandha). Specifically, the mind and the prana vāyu are merged and inseparable.

The Mind/body problem is one that plagues rebirth explanations because Sutrayāna

Buddhists are unable to give an account of the medium through which a mind passes from one body to the next. Vajrayāna in general solves that problem through vāyu. Such an account simply does not exist in sutra.

In sutrayāna mind and matter are different substances.

N

Author: Malcolm

Date: Monday, April 25th, 2011 at 6:20 AM

Title: Re: Reasons for Rebirth

Content:

Astus said:

Namdrol,

You say that in Vajrayana they add a third - not known before component, vayu, what makes a dualist view monist? I'm not sure if monism is really a better concept than dualism when both are pretty much substantialist. Also, if dharmas are understood not as ultimate realities but provisional categories of multiform functions within the realm of experience there is neither dualism nor monism.

Namdrol said:

Vāyu is the material element of air (part of the rūpaskandha). Specifically, the mind and the prana vāyu are merged and inseparable.

The Mind/body problem is one that plagues rebirth explanations because Sutrayāna Buddhists are unable to give an account of the medium through which a mind passes from one body to the next. Vajrayāna in general solves that problem through vāyu. Such an account simply does not exist in sutra.

In sutrayāna mind and matter are different substances.

N

Anders Honore said:

This doesn't really solve the problem as much as move it to a different sphere. From what you present here, you still have the problem of explaining how something physical, a wind, can produce or translate into something mental. It's the same old issue that gnaws at modern psychology and neuroscience and we still haven't come up with much better than 'it's magic'. Incidentally, immaterialism seems to be the only position that neatly sidesteps this issue. Well, radical physicalism would too if it were even actually imaginable, let alone moderately coherent.

Malcolm wrote:

No, it is not a problem at all.

Matter possesses the capacity for intelligence.

Author: Malcolm

Date: Monday, April 25th, 2011 at 6:23 AM

Title: Re: Reasons for Rebirth

Content:

Anders Honore said:

This doesn't really solve the problem as much as move it to a different sphere. From what you present here, you still have the problem of explaining how something physical, a wind, can produce or translate into something mental. It's the same old issue that gnaws at modern psychology and neuroscience and we still haven't come up with much better than 'it's magic'. Incidentally, immaterialism seems to be the only position that neatly sidesteps this issue. Well, radical physicalism would too if it were even actually imaginable, let alone moderately coherent.

Malcolm wrote:

Consciousness and matter are inseparable.

You are merely restating the lower Buddhist position regarding substance dualism ala Descarte.

From a tantric perspective, for example, thoughts (citta) are movements of vāyu in the channels of the body.

There is only a contradiction of you regard mind and matter as different in some essential way.

They are not.

N

Author: Malcolm

Date: Monday, April 25th, 2011 at 7:48 PM

Title: Re: Reasons for Rebirth

Content:

Namdrol said:

Nope. Conventionally, Yogacara accepts matter and mind as distinct and separate phenomena.

adinatha said:

Samvrti means "hypocrisy, obstructed, occluded" not "conventional."

Malcolm wrote:

Vyavahāraḥ means conventional.

adinatha said:

The Buddha never taught a shared consensus or linguistic reality. He certainly never taught an existent discrete material reality.

Malcolm wrote:

That's quite debatable.

adinatha said:

The Buddha never taught a reality outside of phenomena.

Malcolm wrote:

Agreed, all phenomena are included in the six elements.

adinatha said:

How things appear is how things appear to the mind only. For the yogi, facticity never goes beyond appearance. This is very well stated by the Buddha in the Third Turning Sutras and the Yogacara taught by Bhagavan. So there is no mind/matter dualism in the Sutrayana.

Malcolm wrote:

There is, at the conventional level.

adinatha said:

For a yogi, consciousness is not a mere potential that emerges from matter. That is the classical western materialist and scientific view.

Malcolm wrote:

It is, in the same sense that scent emerges from a flower. For example, Sachen Kunga Nyingpo writes in his seminal Notes on the Ālaya "Mind and matter bear the same relationship as a scent and a flower."

adinatha said:

Yogacara, sutras and tantras share the same view, that matter and consciousness are one thing, mind.

Malcolm wrote:

This may be true of sngags gsar ma, and certainly this is how Khyentse Wangchuck seeks to resolve the issue (unsatisfactorily in my mind) in his commentary on the view of the inseparability of samsara and nirvana.

adinatha said:

The issue of *vayu* is the same. There is no wind apart from movement. There is not fire apart from heat. There is no earth apart from solidity or water from wetness.

Malcolm wrote:

Agreed -- yet these are the basic constituents of the *rūpaskandha*, the aggregate of matter.

adinatha said:

It is how these appear to the senses that makes them elements, not that they are the basic parts of matter.

Malcolm wrote:

Disagree. All material things possess these four qualities in some mix. Take notice, I am not arguing for these as ultimate realities.

adinatha said:

What makes it Yogacara is when in direct yogic perception you see what is most fundamental, pure awareness is at the base, and there are no phenomena there. In post-absorption, phenomena clearly emerge from consciousness and thereby appear in their true form as *maya*.

Malcolm wrote:

Prior to analyzing phenomena as mind-only, mind and matter are conventionally regarded as a dualism even in Yogacara. Why, because the imputed nature is exactly the conventional world.

Also in standard Madhyamaka, on the conventional level mind and matter are regarded as distinct.

While the annutarayoga tantras move in the direction of dissolving the distinction between mind and matter, the substance dualism in Buddhism is only satisfactorily resolved in Dzogchen (but not by regarding all phenomena as mind-- which is a point of view rejected by Longchenpa incoherent).

In Dzogchen, mind and matter are regarded as seamlessly welded, not that mind has primacy over matter. Dzogchen texts even go so far as to reject the formless realm as truly formless.

This is why for example the Khandro Nyinthig states very clearly "Sometimes we say "citta", sometimes "vāyu", but the meaning is the same." *Vāyu* is just the element of air i.e. motility present in matter. This also accounts for rebirth. In the *Guhyasamaja*, for example, the *ālayavijñāna* is wedded to the *mahāprāṇavāyu* -- this union allows rebirth to happen.

Mind and matter are inseparable from a tantric point of view. Your view reduces the tantric view of mind and matter to the level of *sūtra*, in my opinion. I take the unpopular stance (according to standard Tibetan orthodoxy ala Sapan, et al) that the view of tantra

regarding these kinds of issues is superior in every respect to that of sūtra, and Dzogchen even more so than tantra. The view and practice of tantra and Dzogchen has been crippled in Tibetan discourse by a need to justify everything according to sūtra.

N

Author: Malcolm

Date: Monday, April 25th, 2011 at 9:27 PM

Title: Re: Requesting a rundown on Bön

Content:

Keshin said:

Respected Bönpos,

I would like to know more about Bön's beliefs in a nutshell.

For example, belief in afterlife, nature of the "soul" or True Nature or anything of the sort, if there is a relationship between Dzogchen and Adibuddha, how emptiness is seen, etc.

Is anyone willing to provide such information? I seem to encounter a lot about Bön's historical origins and so on, but not much about its beliefs.

Any help would be greatly appreciated.

Malcolm wrote:

Bon is very similar to Tibetan Buddhism, in many respects, identical i.e. they have equivalents to Mahāyāna, Vajrayāna, Vinaya. They have bodhicitta, creation stage, completion stage, three kāyas, etc.

They assert however the origin of their teachings are 18,000 years old, with the personage of one Tonpa Shenrab, as he is known in Tibetan. They look for their cultural origin not to ancient Tibetan culture -- which originated more or less in Kongpo and moved west into the Yarlung valley, but rather than ancient culture around Kailash known as Zhang Zhung Kingdom which dominated central Tibet, Western Tibet and surrounding regions for many centuries until 7th century C.E.

You can read a book called "Nine Ways of Bon" for an account of Bon teachings by Snellgrove. You can also check several of Samten Karmey's articles and so on.

You also might check out Drung, De'u and Bon by Professor Namkhai Norbu which presents an alternate view of Bon history and its relationship to Tibetan culture.

Author: Malcolm

Date: Monday, April 25th, 2011 at 10:20 PM

Title: Re: Reasons for Rebirth

Content:
Namdrol said:
No, it is not a problem at all.

Matter possesses the capacity for intelligence.

Anders Honore said:
Sure, but this can not account for the qualitative experience of consciousness.

Malcolm wrote:
Qualitative experience of consciousness is mediated by sense organs. No sense organs, no cognitions.

Namdrol said:
Consciousness and matter are inseparable.

You are merely restating the lower Buddhist position regarding substance dualism ala Descarte.

From a tantric perspective, for example, thoughts (citta) are movements of vāyu in the channels of the body.

There is only a contradiction if you regard mind and matter as different in some essential way.

They are not.
Again, you have the same problem as the radical physicalists with such an explanation. You may be able to account for the process in a physical sense, but nevertheless can not account for how this physical process gives rise to, or is, the qualitative experience of something mental.

Malcolm wrote:
The problem is yours merely for framing the question in that way. There are six dhātus -- earth, water, fire, air, space and consciousness. They form a continuum from gross to subtle. But even so called consciousness has the properties of the other five, so it stands to reason that the other five have the properties of consciousness as well. Hence, nāma and rūpa are completely inseparable -- not because "everything is mind" as our friend adinatha would have it, but rather because the six dhātus themselves describe six different fields which are completely intermeshed and interrelated. In other words, the physical universe innately possesses the capacity for intelligence. There is no consciousness at any time, anywhere that is free from matter.

Namdrol said:

I'm not actually restating any sutra position here. This is such a basic philosophical issue of continual relevance in the face of modern science that hasn't produced a satisfactory answer so far, and you're basically trying for a freebie pass on this by re-hashing totally standard failed arguments on this topic under the guise of 'it's nondual man'. What you have advanced so far is no different really to the debunked scientific claims of "aside from c-fiber stimulation, there is no such phenomena as pain."

Malcolm wrote:

It's different in that it is based on the most subtle Buddhist principles that discuss these things. This point of view that I am enunciating it not physicalism.

Namdrol said:

It still doesn't account for the connection between the epistemic experience of mentality and the physical process this is supposedly the same as. It remain a 'magic' factor here and this isn't changed by going nondual on it without accounting for how it is supposedly so. It is the basic question the philosophical zombie can not ask: If mind is something physical, how is it that my experience is something mental? Claiming it is nondual simply moves the obvious problem of dualist mind-body causation in a lateral and less obvious direction, but it doesn't resolve the problems of it.

Malcolm wrote:

It completely resolves the problem. Matter is intelligent. If it was not, then we would be inert corpses. Assuming that mind and matter are somehow uniquely different in an absolute substantial sense is Cartesian Dualism. In fact, you can either say matter is the gross manifestation of consciousness or that consciousness is the most subtle manifestation of matter, it does not really matter. The sadadhātu has one cause — avidyā. When that cause, avidyā is removed, all six sadadhātus vanish. In the meantime, consciousness is not separable from the pañcamahābhutani. This nature of consciousness argument engaged in by Chalmers, and the physicalists is pretty boring. There is no split between mind and matter -- thinking there is one is a double delusion.

Author: Malcolm

Date: Monday, April 25th, 2011 at 10:26 PM

Title: Re: Articles to read, Living out loud, vs a Rigid Spirituality.

Content:

Heruka said:

Mezze night with free flowing ouzo.....

oh boy..what a hangover!

thank goodness the med has warm seas to relax into.

gregkavarnos said:

I'm not in the Mediteranean, I am in the Aegean!

PS Namdrol, I think it is misguided and a little dangerous to compare the use of intoxicants to eating food, ie I don't believe your example is valid.

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if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Malcolm wrote:

There are, in the US, 300,000 deaths annually from Obesity and about 100,000 deaths a year from Alcoholism. Draw your own conclusion.

Author: Malcolm

Date: Monday, April 25th, 2011 at 10:31 PM

Title: Re: Reasons for Rebirth

Content:

Huseng said:

Namdrol, would you say your position is one of panpsychism?

Malcolm wrote:

It is a better position than the crypto Saṃkhya that most Buddhists advocate.

But not exactly panpsychism.

Author: Malcolm

Date: Monday, April 25th, 2011 at 10:50 PM

Title: Re: Reasons for Rebirth

Content:

adinatha said:

Vyavahāraḥ means conventional.

I'll need you to show me where the Buddha uses this language. I've never seen this in the Sūtras.

Malcolm wrote:

You have not been looking for it, this is why.

For example, the Saṃdhinirmocana sūtra discusses conventions (vyavahāraḥ) extensively. Consult the Powers translation, Wisdom of the Buddha, and look up "conventions" in the index and you will find several discussions about what a convention is and how it is related to the three natures of yogācāra, etc. This is apropos:

"Guṇākāra, if it is asked what the imputed characteristic of phenomena might be, [it is that] which is defined as a name or a symbol for the nature or feature of phenomena in order subsequently bestow a convention."

(see pg. 81 for Powers' rendering)

N

(no more book dancing for me today).

Author: Malcolm

Date: Monday, April 25th, 2011 at 10:58 PM

Title: Re: Reasons for Rebirth

Content:

Huseng said:

Namdrol, would you say your position is one of panpsychism?

Namdrol said:

It is a better position than the crypto Saṃkhya that most Buddhists advocate.

But not exactly panpsychism.

Jikan said:

might the world be better off with more emphasis on positions such as the Sautrantika view that (as far as I understand it...) suggests that things really do exist at the conventional level, as an antidote to nihilism?

Malcolm wrote:

The Madhyamaka approach is to accept whatever people accept as conventionally real without analysis, and to disabuse them of notions that contradict either dependent origination or emptiness (i.e. first causes and natures).

Of course, once the conventional is analyzed it is a different story.

Author: Malcolm

Date: Monday, April 25th, 2011 at 11:04 PM

Title: Re: Articles to read, Living out loud, vs a Rigid Spirituality.

Content:

gregkavarnos said:

I am not going to deny the problems associated with food (obesity and anorexia) especially in developed nations, but the comparison is invalid because one needs to eat a certain amount of food in order to support bodily function, whereas one does not need intoxicants in order to survive.

Malcolm wrote:

You may be quite wrong about this. For example, it used to be very unhealthy to drink

plain water in most places. Why? because there were no waste water treatment plants, etc. Alcoholic beverages were free from the risk of many types of microbes that can cause serious illness. This is the reason primarily for example that no-one in the American colonies ever drank plain water. They would only drink various types of fermented beverages.

Wine is a food.

But at this point in my practice, I know what is good for me and what is not, and I don't need a rule to tell me what I can eat and drink and what I can't. The rule against alcohol is a rule for fools that cannot moderate their intake of alcohol.

N

Author: Malcolm

Date: Monday, April 25th, 2011 at 11:24 PM

Title: Yogacara, Dzogchen, Experience

Content:

Enochian said:

This is all silly.

Once you distinguish pristine rigpa from sems (mind), the view becomes like a thirsty elephant running to water. There is no need to argue, judge etc.

All right and wrong views are self-liberated

Malcolm wrote:

These are nice slogans, but I am not certain you really know what they mean (since I don't know you, don't know who your teacher is, etc.).

Author: Malcolm

Date: Monday, April 25th, 2011 at 11:59 PM

Title: Re: Reasons for Rebirth

Content:

adinatha said:

This gets to the crux. They exist as magical illusions. Artificial fictional words are blotched onto these deceptions. This is maya. A deception is not a reality at any level. Where is an illusory thing? Nowhere. Only in citta. What makes this more profound than a description of a method is that it relates to the ultimate teaching which is the yogi's direct experience of reality. Even if you want to say they exist at the conventional level, the conventional level the Buddha is talking about here is how things appear in perceptions. Again, citta, maya. What is the final appearance of Toga? Exhaustion of appearances. Of appearances. Maya yoga. The one vehicle.

Malcolm wrote:

I think you must be missing my point -- even in Yogachara, prior to analysis via the three natures, mind and matter are taken as conventionally real. They are also taken as separate and unique. The imputed nature is the triple realm and all external appearances.

adinatha said:

How this relates to rebirth, because pinpointing in the anatomy where rebirth happens is hardly as profound and immediate as the direct experience of rebirth. A yogi doesn't experience a wind.

Malcolm wrote:

Maybe your yogis don't.

Anyway, your argument is a little mismatched to what I am talking about. I am not talking about ultimate truth. I am talking about the mechanisms described in Vajrayāna in general for how rebirth actually takes place. That requires, on a conventional level, that mind and matter must be inseparable. Cartesian dualism will not work in this instance.

You are reducing all of this to a sūtrayāna tenet system e.g. yogachara.

I don't happen to think Yogachara is very useful for understanding Dzogchen. That is my opinion.

N

Author: Malcolm

Date: Tuesday, April 26th, 2011 at 12:13 AM

Title: Re: Reasons for Rebirth

Content:

Enochian said:

Adinatha,

Aren't you just saying something that is in every book by the Dalai Lama?

That there is a discrepancy between every thoughtform and reality.

adinatha said:

Actually I don't read much Dalai Lama. Again this is description. The Ati guru's pointing out direct perception is beyond explanations, and the samadhi is involuntary, without effort or examination.

Malcolm wrote:

If you don't mind my asking, who is your teacher?

Author: Malcolm

Date: Tuesday, April 26th, 2011 at 12:37 AM

Title: Re: Naropa, Marpa, Milarepa Contradiction that Bothers Me

Content:

Enochian said:

Something that bothers me.

Did Naropa, Marpa, Milarepa have physical bodies after Buddhahood?

If so that contradicts Vajrayana itself. After Buddhahood is obtained, one should no longer have a physical body.

Malcolm wrote:

If this was the case, there could be no nirmanakāya.

Author: Malcolm

Date: Tuesday, April 26th, 2011 at 12:43 AM

Title: Re: Reasons for Rebirth

Content:

adinatha said:

Actually takes place? PHAT! I'm saying there are no two truths. Conventional level is not a truth level, but a totally screwed up level. Nothing actually takes place in the totally screwed up fantasy dream, except for mistakes.

Malcolm wrote:

If you suffer from delusion, then you are still beholden to the two truths. It is inescapable.

adinatha said:

You are reducing all of this to a sūtrayāna tenet system e.g. yogachara.

Is that what Longchenpa does in his Ati explanations of the Buddha's maya analogies that appear in all three vehicles? I'm talking about a yogi's cara. I care nothing for a "sūtrayāna tenet system e.g. yogachara."

Malcolm wrote:

There is a very big difference between how Dzogchen deals with illusion and the lower vehicles. Nevertheless, call it illusion or call it "relative truth" that is still the plane upon which rebirth occurs. This is why your elevation of this discussion to such heights misses the mark.

adinatha said:

Atiyoga is nonpractice. It is automatic...Atiyogacara is the cara of spontaneous luminosity.

Malcolm wrote:

As I said to the other guy -- these are nice slogans. But I don't know if you really understand what they mean.

N

Author: Malcolm

Date: Tuesday, April 26th, 2011 at 1:00 AM

Title: Re: Reasons for Rebirth

Content:

adinatha said:

Well if you say so. I say it's the mark.

Malcolm wrote:

There is no rebirth in reality -- this is why your addition misses the mark of the conversation.

The two truths are not for buddhas, incidentally, they are for sentient beings.

N

Author: Malcolm

Date: Tuesday, April 26th, 2011 at 1:01 AM

Title: Re: Reasons for Rebirth

Content:

adinatha said:

Hey guy. Who made you judge? That's between me and my guru. Understanding stands under ununderstanding.

Enochian said:

Namdrol wasn't judging you.

His point was that it is pointless to use EXPERIENTIAL Dzogchen arguments on an internet discussion forum.

adinatha said:

First off

But experience is all that matters. Poor discussion forums.

Malcolm wrote:

You cannot convey experience on a discussion board. It just does not work. Anyway, you can say anything you like, quote it right out of a hundred texts -- that is all just words.

Ok.. back to the discussion.

Author: Malcolm

Date: Tuesday, April 26th, 2011 at 3:46 AM

Title: Re: Naropa, Marpa, Milarepa Contradiction that Bothers Me

Content:

Enochian said:

These guys were not emanations.

They were regular humans like us that worked hard to obtain Sambhogakāya.

There is a contradiction here which is disturbing.

Malcolm wrote:

All Sambhogakāyas have a nirmankāya.

Author: Malcolm

Date: Tuesday, April 26th, 2011 at 3:47 AM

Title: Re: Naropa, Marpa, Milarepa Contradiction that Bothers Me

Content:

Enochian said:

ok i see what you are saying. but is this canonically accurate?

Malcolm wrote:

Yes. It also makes common sense.

Author: Malcolm

Date: Tuesday, April 26th, 2011 at 3:50 AM

Title: Re: Articles to read, Living out loud, vs a Rigid Spirituality.

Content:

gregkavarnos said:

You may be quite wrong about this. For example, it used to be very unhealthy to drink plain water in most places. Why? because there were no waste water treatment plants, etc. Alcoholic beverages were free from the risk of many types of microbes that can cause serious illness. This is the reason primarily for example that no-one in the American colonies ever drank plain water. They would only drink various types of fermented beverages.

Oh, I don't know about that, the American Indians seemed to do pretty well on plain water. Actually, if I remember my history correctly alcohol was used as a weapon against them by the settlers.

Malcolm wrote:

I said colonies, no?

gregkavarnos said:

The rule against alcohol is a rule for fools that cannot moderate their intake of alcohol. I'm sorry but that is just BS.

Malcolm wrote:

You understand how the rule came about, no? It came about because some fool did something stupid as an ordained bhiksu.

N

Author: Malcolm

Date: Tuesday, April 26th, 2011 at 3:55 AM

Title: Re: Naropa, Marpa, Milarepa Contradiction that Bothers Me

Content:

Enochian said:

ok i see what you are saying. but is this canonically accurate?

Nangwa said:

As far as I know.

I'm sure someone will hit this thread and give more details than I can on how the attainments of annutarayoga tantra manifest but I do know that jalu or rainbow body is very specific and only a part of Dzogchen. Its even specific and unique to mengagde.

Malcolm wrote:

One can attain rainbow body through long sde as well.

Author: Malcolm

Date: Tuesday, April 26th, 2011 at 3:55 AM

Title: Re: Naropa, Marpa, Milarepa Contradiction that Bothers Me

Content:

Enochian said:

A jalu is nothing other than Sambhogakāya. Even Rechungpa, Marpa etc. bodies disappeared at death. Wouldn't you call that jalu?

Malcolm wrote:

A body disappearing does not equal rainbow body. Often, when people realize rainbow body, their bodies just shrink.

Author: Malcolm

Date: Tuesday, April 26th, 2011 at 4:31 AM

Title: Re: Articles to read, Living out loud, vs a Rigid Spirituality.

Content:

Namdrol said:

You understand how the rule came about, no? It came about because some fool did something stupid as an ordained bhiksu.

gregkavarnos said:

It may well be the case that this was the reason the rule was formulated, but to then say that all that abide by the rule are fools that cannot moderate their alcohol intake?

Malcolm wrote:

If you like having a rule that tells you not to drink, then follow it. Just understand why and for whom the rule was composed.

N

Author: Malcolm

Date: Tuesday, April 26th, 2011 at 4:34 AM

Title: Re: Articles to read, Living out loud, vs a Rigid Spirituality.

Content:

Namdrol said:

You understand how the rule came about, no? It came about because some fool did something stupid as an ordained bhiksu.

N

Nangwa said:

I would love to hear the story behind this. Is there a reference to a specific drunken bhiksu somewhere?

We usually hear the stories about the great disciples etc. it would be fun to learn more about the foolish ones as well.

Malcolm wrote:

The story runs something like this: there was a monk who was quite handsome and a housewife enamored of him. She trapped him in her house and gave him three choices: kill a chicken, sleep with her, or drink some alcohol.

He thought that perhaps the booze was the best choice-- drank it, lost his shit, slept with the woman, and butchered the chicken too. In some versions, he murdered the woman's husband.

You see, a rule for fools.

Author: Malcolm

Date: Tuesday, April 26th, 2011 at 5:50 AM

Title: Re: Articles to read, Living out loud, vs a Rigid Spirituality.

Content:

conebeckham said:

But vows are only for those who have taken them, eh?

Malcolm wrote:

There was no rule against consuming intoxicants -- this is the episode that caused the Buddha to issue such an edict.

He issued the edict because he observed some of his disciples behaving like fools when they drank.

Author: Malcolm

Date: Tuesday, April 26th, 2011 at 5:52 AM

Title: Re: Naropa, Marpa, Milarepa Contradiction that Bothers Me

Content:

conebeckham said:

Milarepa was able to shrink himself down so he could hunker down in a conch shell during a storm or something, as well...right?

And both he and Padampa Sangye were able to balance of stalks of grass.....

Would these events have occurred to the vision of mundane sentient beings? I don't know. I think we'd need to see citations with regard to those issues you raise, but doctrinally, I've stated what has been asserted.

Malcolm wrote:

You know, that is a silly story. If Milarepa could fit his body in a conch shell, he could certainly keep the rain off by other means.

N

Author: Malcolm

Date: Tuesday, April 26th, 2011 at 6:02 AM

Title: Re: Articles to read, Living out loud, vs a Rigid Spirituality.

Content:

conebeckham said:

Oh, I didn't know that story was supposed to pre-date the rule, and was supposed to be the "reason." Interesting.

I do know that Buddha's "rules" always came from some specific occurrence, though. So, chicken killing and sleeping with women were rules prior to the ban on intoxicants, eh?

Malcolm wrote:

Yes, killing animals is a rule requiring expiation, and sexual intercourse is a parajika. So the monk took the only course he could. But it ended badly for him -- since he obviously could not hold his booze.

N

Author: Malcolm

Date: Tuesday, April 26th, 2011 at 8:01 AM

Title: Re: Naropa, Marpa, Milarepa Contradiction that Bothers Me

Content:

adinatha said:

For what it's worth... Mila said...

Malcolm wrote:

"...stabbed from the front by mahāmudra, stabbed from the back by Dzogchen."

Mila had ten Nyingma masters before he met Marpa.

N

Author: Malcolm

Date: Tuesday, April 26th, 2011 at 8:03 AM

Title: Re: Naropa, Marpa, Milarepa Contradiction that Bothers Me

Content:

Enochian said:

From what I understand 99% of Milarepa material is made up

Malcolm wrote:

Depends on what material. Are all the songs in the Gur 'bum Mila's? Probably not. Are many of them? Yes.

There is an older unexpurgated version of the Gur 'bum. In order to establish which songs are authentic and which are psuedographia or adaptations, a lot of research is needed.

N

Author: Malcolm

Date: Tuesday, April 26th, 2011 at 8:04 AM

Title: Re: Naropa, Marpa, Milarepa Contradiction that Bothers Me

Content:

adinatha said:

For what it's worth... Mila said...

Namdrol said:

"...stabbed from the front by mahāmudra, stabbed from the back by Dzogchen."

Mila had ten Nyingma masters before he met Marpa.

N

Enochian said:

Well by default they had to be Nyingma, since the other schools didn't exist yet.

Malcolm wrote:

No, that is not so -- there was a lot of gsar ma material in Tibet when Mila was a youth. He just happened to have had Nyingma masters.

Author: Malcolm

Date: Tuesday, April 26th, 2011 at 8:12 AM

Title: Re: Naropa, Marpa, Milarepa Contradiction that Bothers Me

Content:

Namdrol said:

No, that is not so -- there was a lot of gsar ma material in Tibet when Mila was a youth. He just happened to have had Nyingma masters.

Enochian said:

Sarma material, of course I agree with that.

But is there anything unique about Sarma material?

Bottomline of Sarma is tummo and karmamudra which is probably present in the Nyingma beforehand, right?

Malcolm wrote:

Actually, we have eleventh century Nyingma masters complaining about all this new-fangled stuff with cakras, and nadis and so on that was a Hindu corruption of Buddhism. They reacted quite negatively to Hevajra, Kalacakra, Cakrasamvara and so on at first.

Author: Malcolm

Date: Tuesday, April 26th, 2011 at 8:19 AM

Title: Re: Naropa, Marpa, Milarepa Contradiction that Bothers Me

Content:

Namdrol said:

Mila had ten Nyingma masters before he met Marpa.

N

adinatha said:

That's interesting and makes plenty of sense. What's the deal with his relationship with Marpa? He did consider Marpa his root guru no? It's funny, because Gampopa asked him, hey what's all the fuss about Dzogchen? Gampopa quotes Mila in one of the Kagyu's more cherished teachings of Gampopa, that Dzogchen is for 8th Bhumis and up. Then, that becomes Kagyu dogma.

Malcolm wrote:

There is another place, in Gampopa's advice to Gomchung, where he pretty much eviscerates mahāmudra, dzogchen, and so on in favor of what he terms "tathatā".

Author: Malcolm

Date: Tuesday, April 26th, 2011 at 8:29 AM

Title: Re: Naropa, Marpa, Milarepa Contradiction that Bothers Me

Content:

adinatha said:

My feeling is this is Saraha's stand-alone mahamudra as clear light lineage.

Malcolm wrote:

Perhaps, but Yangongpa, writing on sahaja-mahāmudra is critical of 'od gsal and rejects the idea that mahāmudra and ābhāsvarāḥ are synonymous because luminosity lacks appearances.

Author: Malcolm

Date: Tuesday, April 26th, 2011 at 8:45 AM

Title: Re: Naropa, Marpa, Milarepa Contradiction that Bothers Me

Content:

Enochian said:

Didn't Nyingmas have tummo before Sarma?

Malcolm wrote:

Tricky question. Tummo appears to have originated in the Hevajra tantra. We have tummo texts ala Krishnacarya in Dunhuang, but these are somewhat late.

The fact is that unless we accept the terma tradition as having probative value for dating practices in Tibet, it is hard to know.

Author: Malcolm

Date: Tuesday, April 26th, 2011 at 8:48 AM

Title: Re: Naropa, Marpa, Milarepa Contradiction that Bothers Me

Content:

adinatha said:

My feeling is this is Saraha's stand-alone mahamudra as clear light lineage.

Namdrol said:

Perhaps, but Yangongpa, writing on sahaja-mahāmudra is critical of 'od gsal and rejects the idea that mahāmudra and ābhāsvarāḥ are synonymous because luminosity lacks appearances.

adinatha said:

I'm not familiar with Yangongpa, but I don't see how anyone gets around inseparability.

Malcolm wrote:

You will have to read Yangong yourself. He is an extremely important Drugpa Kabgyu

master who exclaimed "This begger's realization came from Dzogchen" and write one of the defining treatises on Mahamudra and the four yogas of Mahamudra. He considers the four yogas of Mahamudra to be Gampopa's unique system developed out of Gampopa's own experience on the basis of sahaja mahamudra.

Author: Malcolm

Date: Tuesday, April 26th, 2011 at 8:56 AM

Title: Re: Naropa, Marpa, Milarepa Contradiction that Bothers Me

Content:

Enochian said:

Didn't Nyingmas have tummo before Sarma?

Namdrol said:

Tricky question. Tummo appears to have originated in the Hevajra tantra. We have tummo texts ala Krishnacarya in Dunhuang, but these are somewhat late.

The fact is that unless we accept the terma tradition as having probative value for dating practices in Tibet, it is hard to know.

adinatha said:

Then the termas which transmit tummo, being post-Hevajra means Guru Padma felt it better these should be revealed after Hevajra? Or it also implies the termas with tummo are Hevajra knock-offs.

Malcolm wrote:

That all depends on whether you are text critical scholar or not, or even care. I think the western scholarly consensus is that channel and nadi theory was borrowed by Nyingmapas from sngags gsar ma tantras, especially Vajramala.

But the dating of Tantric material in India is very problematical, as you know.

Author: Malcolm

Date: Tuesday, April 26th, 2011 at 8:59 AM

Title: Re: Naropa, Marpa, Milarepa Contradiction that Bothers Me

Content:

Namdrol said:

He considers the four yogas of Mahamudra to be Gampopa's unique system developed out of Gampopa's own experience on the basis of sahaja mahamudra.

adinatha said:

That's what Jigten Sumgon says too re Gampopa's own experience. However, that doesn't hold up re Four Yogas because, while Gampopa stated the four yogas in a

variety of ways, Mila had a song of four yogas and Saraha has a four yoga-like presentation too. Clearly to me four yogas comes from Saraha and is based on the Hevajra Tantra four moments, four blisses, and all those fours. Basically, based on Gampopa's own experience, he did what Mila told him not to do and that was teach sahaja mahamudra independent of tummo.

Malcolm wrote:

Have you considered the possibility that the Mila song is a later composition?

It is far more likely that the four yogas were adapted from Ratnakarashanti's Madhyamaka-alamkara and its upadesha where four yogas are explicitly taught. Alternately, they were adapted from the four samadhis of Semsde. Adzom Drugpa, when presenting Semsde, actually uses the scheme of the four yogas.

N

Author: Malcolm

Date: Tuesday, April 26th, 2011 at 8:24 PM

Title: Re: Yogacara, Dzogchen, Experience

Content:

Sherab said:

Thought I throw this into the discussion:

Nagarjuna seemed to be saying that mind and matter are inseparable even conventionally, no? Or was he speaking from an ultimate point of view?

gzung dang 'dzin pa'i ngo bo yis
rnam shes snang ba gang yin pa
rnam shes las ni tha dad par
phyi rol don ni 'ga' yang med

As to the appearance of consciousness under the form of subject and object, [one must realize] that there exists no external object apart from consciousness.

de phyir dngos po'i ngo bor ni
phyi don rnam pa kun tu med
rnam shes so sor snang ba 'di
gzugs kyi rnam par snang bar 'gyur

In no way at all is there an external thing in the mode of an entity. This particular appearance of consciousness appears under the aspect of form.

ji ltar skye bo sems rmongs pas
sgyu ma smig rgyu dri za yi
grong khyer la sogs mthong ba ltar
de bzhin gzugs sogs snang ba yin

The deluded see illusions, mirages, cities of gandharvas, and so forth. Form manifests in the same way.

bdag tu 'dzin pa bzlog pa'i phyir
phung po khams sogs bstan pa yin
sems tsam po la gnas nas ni
skal chen rnams kyis de yang spangs

The purpose of the [Buddha's] teachings about the skandhas, elements, and so forth is [merely] to dispel the belief in a self. By establishing [themselves] in pure consciousness the greatly blessed [Bodhisattvas] abandon that as well.

Nagarjuna's Bodhicittavarana, verses 22-25
"Master of Wisdom", Lindtner

Malcolm wrote:

One, this Nāgārjuna is not the Nāgārjuna that wrote the collection of reasonings. According to tradition, the Bodhicittavivarana is a commentary on the Guhyasamaja. This text is quite late. Likely by the same Nāgārjuna that wrote the Pañcakrama.

The view here is Yogachara Madhyamaka, similar to Shantarakshita.

"Pure consciousness" is not a good rendering for sems tsam po (cittamatra) -- i.e. mere mind.

The normative Madhyamaka view re: consciousness would be that a consciousness arises conventionally only if there is an object and an organ meeting. Hence, conventionally speaking, normative Madhyamaka allows for the existence of external phenomena.

So does Dzogchen.

Citta-matra is a method, not a view, in this respect. The view is still madhyamaka.

N

Author: Malcolm

Date: Tuesday, April 26th, 2011 at 8:27 PM

Title: Re: Naropa, Marpa, Milarepa Contradiction that Bothers Me

Content:

Namdrol said:

Actually, we have eleventh century Nyingma masters complaining about all this new-fangled stuff with cakras, and nadis and so on that was a Hindu corruption of Buddhism. They reacted quite negatively to Hevajra, Kalacakra, Cakrasamvara and so on at first.

mr. gordo said:

Does the Khon Vajrakila not have completion stage with cakras, nadis..etc.?

Malcolm wrote:

No, there is no real completion stage with characteristics for the Khon Kilaya, AFAIK, apart from Dzogchen. Even if there were one, it would be hard to tell when it entered the practice. Of course there are kilaya tantras that have these things, but from a text critical point of view, their date of composition is difficult to ascertain.

Author: Malcolm

Date: Tuesday, April 26th, 2011 at 8:52 PM

Title: Re: Naropa, Marpa, Milarepa Contradiction that Bothers Me

Content:

conebeckham said:

Well, what about the completion stage of Yangdak?

Malcolm wrote:

What about it?

Author: Malcolm

Date: Tuesday, April 26th, 2011 at 8:58 PM

Title: Re: Naropa, Marpa, Milarepa Contradiction that Bothers Me

Content:

mr. gordo said:

Interesting, thanks.

Due to this lack of the use of nadis, cakras, etc., can we still classify practices that don't possess these characteristics as tantra? Is it because they require initiation allow us to still classify practices lacking completion stage as tantra?

Malcolm wrote:

Sure.

Author: Malcolm

Date: Tuesday, April 26th, 2011 at 9:26 PM

Title: Re: Articles to read, Living out loud, vs a Rigid Spirituality.

Content:

Namdrol said:

As for the rules, I had already reduced my drinking to zero for some time BEFORE taking

the precept. It seemed logical to me to take the precept "formally" (coz, it seems,

Malcolm wrote:

Taking hinayana refuge has three commitments and five vows that are automatically taken. Then one has a choice to follow no vows, and just commitments, two vows, three vows or all vows.

Taking bodhisattva vows converts those vows into the Mahayana vows.

Taking tantric vows converts those in the tantric vows.

Where the lower contradicts the higher, one follows the higher vow.

There there is the principle of refuge according to Dzogchen. In this case, there are no vows in particular, but the person judges for himself what is necessary for his path, what helps it and what hinders it. I.e. taking the essence of refuge as committing to a given path (in this case Dzogchen) and doing what is necessary for achieving the goals of that path and avoiding what is harmful to it. That is something each person must discover for themselves. If it involves giving up wine and rich food because it is fattening and leads to ill-health, than that is what you do. If it involves drinking a glass of wine and eating rich food because one has a tendency towards vata disturbances, than that is what one does. If it involves taking psych meds to maintain a stable mind, than that is what one does. And of course, because harming others leads to states of bad rebirth, etc., than one avoids actions with true negative consequences. But none of this is based on a vow. It is based on recognition of one's state and the wish to help others recognize their own state.

Now, of course, this does not mean that one does not have vows. Of course one has vows. But vows are not the main point. It is not good to go to one extreme and proclaim "vows are all bullshit" and pretend one is an atiyoga practitioner. It is also not good to take a rigid approach to vows and turn them into a kind of pretty golden cage inside of which you lock yourself.

Not only that, not all buddhas teach vinaya and have a sangha. For example, Sikhin. Sikhin's pratimoksha was simply:

Avoid evil,
do good,
observe your mind
this is the teaching of the buddhas.

So we have to understand the Vinaya, vows and so on, these are something relative. They are not absolutely essential, at least, not in my opinion.

N

Author: Malcolm

Date: Tuesday, April 26th, 2011 at 10:09 PM

Title: Re: Reasons for Rebirth

Content:

Namdrol said:

In Dzogchen, mind and matter are regarded as seamlessly welded, not that mind has primacy over matter. Dzogchen texts even go so far as to reject the formless realm as truly formless.

This is why for example the Khandro Nyinthig states very clearly "Sometimes we say "citta", sometimes "vāyu", but the meaning is the same." Vāyu is just the element of air i.e. motility present in matter. This also accounts for rebirth. In the Guhyasamaja, for example, the ālayavijñāna is wedded to the mahāprāṇavāyu -- this union allows rebirth to happen.

Mind and matter are inseparable from a tantric point of view. Your view reduces the tantric view of mind and matter to the level of sūtra, in my opinion. I take the unpopular stance (according to standard Tibetan orthodoxy ala Sapan, et al) that the view of tantra regarding these kinds of issues is superior in every respect to that of sūtra, and Dzogchen even more so than tantra. The view and practice of tantra and Dzogchen has been crippled in Tibetan discourse by a need to justify everything according to sūtra.

N

adinatha said:

This is a method wisdom thing. Sometimes we say "citta" and sometimes we say "vayu" is saying that wind and mind is wind-mind. So the motility of air is the motility of consciousness. Inseparability and unity is a distinction without a difference. For example in rigpa the empty quality, the clarity quality and the energy qualities can be looked at separately, like looking separately at the facets of a gem, but their inseparability means unity, one rigpa. It is often said rigpa has many faces, but all those faces are on one head. So this is a method wisdom thing, because a view like this doesn't mean anything useful unless it is to get a yogi to see something important in samadhi. Your worry about Dzogchen being crippled by sutra must be coming from a standpoint that a method involving channels and winds is depreciated when yogis have an ecumenical view. I'm curious why you think this when the method of Togal depends on direct introduction (and devotion), postures and gazes, and knowledge of channels and winds is really just for the sake of background information to explain why Togal works better than a volitional sadhana involving channels and winds, like tummo. What Togal does par excellence is highlight tsal aspect of rigpa, but that's a highlight, the overall light is rigpa complete. There is also realization that is rigpa everywhere including as mountains, rocks, trees and houses. Maya. One can either be non-abiding and take a form body or dissolve into dharmata. Finally, everything exhausts into dharmata which is not non-existence. If it is not non-existence, well?...

Malcolm wrote:

In Dzogchen, mind and matter exist because of avidya. When there is no more avidyā, for you there is neither mind nor matter.

But to get back to the main point -- for example we talk about "subtle minds". What are subtle minds, what makes them subtle? The reduced frequency of spanda, pulsation, movement of the vāyu in the body. When the vāyu moves, concepts arise -- no movement, no concepts. No concepts, nothing really we can all mind at all. When the vāyu moves very little, then we call that "a subtle mind". Sutra for example, has no methods to reduce the movement of vāyu to such an extent that such "subtle minds" are accessed. In sutra methods, the movements of mind are always coarse -- apart from that fact that as a bodhisattva moves through the paths and stages the physical body they appropriate becomes ever more refined and thus the movement of vāyu becomes ever more subtle and unobstructed, especially after the eighth bhumi. But this is a very external approach, taking a long time.

N

Author: Malcolm

Date: Tuesday, April 26th, 2011 at 10:10 PM

Title: Re: Reasons for Rebirth

Content:

Namdrol said:

If you don't mind my asking, who is your teacher?

adinatha said:

I went to answer this yesterday, but then the thread was frozen. I took it as a sign. I do have teachers and retreat, but I'm thinking it's better to keep it mum for now. I didn't want you to think I was avoiding this question.

Malcolm wrote:

That's nonsense.

It is good to know who one is talking to.

Internet anonymity is bullshit in Buddhist forums.

Author: Malcolm

Date: Tuesday, April 26th, 2011 at 10:13 PM

Title: Re: Reasons for Rebirth

Content:

Namdrol said:

Yogacara, sutras and tantras share the same view, that matter and consciousness are one thing, mind.

This may be true of sngags gsar ma, and certainly this is how Khyentse Wangchuck

seeks to resolve the issue (unsatisfactorily in my mind) in his commentary on the view of the inseparability of samsara and nirvana.

adinatha said:

The one vehicle approach is very prevalent in Jigten Sumgon's Gongchig. Kagyu people herald this work as representative of all Kagyu lineages.

Malcolm wrote:

The one vehicle view does not imply that all yanas have the same intention.

The one vehicle approach is just a kind of Mahāyāna triumphalism that asserts the ultimate goal of all buddhist paths is true perfect full awakening as conceived in Mahāyāna.

Also Sakya heralds the ekayāna, but this does not mean, for example, that hinayāna vows have the same intention as Mahāyāna vows and so on and so forth. I understand that Drikungpa may feel differently about this.

N

Author: Malcolm

Date: Tuesday, April 26th, 2011 at 10:19 PM

Title: Re: Naropa, Marpa, Milarepa Contradiction that Bothers Me

Content:

adinatha said:

So which masters exactly manifested full and complete buddhahood not at death but in life? As far as I can tell it was Tilopa, Naropa and Milarepa. I'm not sure about Marpa. I'm not sure about Gampopa or Phagmo Drupa, but Drikung people say Jigten Sumgon manifested the topknot, the swirly eyebrow, the penis in the sheath and was a fully realized buddha after he overcame leprosy with his bodhichitta meditation. What they don't say is that they have methods for doing the same thing. Anyone who manifests buddhahood in life, according to them, is because of past life karma, being a bodhisattva in a previous life, and all that.

On the Dzogchen side, Garab Dorje and Padmasambhava were born nirmanakayas. The rest manifested buddhahood at death. If anyone can correct me here that would be delightful.

Malcolm wrote:

Countless Dzogchen masters realized full awakening in this body.

Rongzom states that the atiyoga path is so swift, that these relative signs manifested by Sapan, etc., don't appear on the body, but when the shell of the body breaks at death, these fully developed qualities are evident at that time.

Author: Malcolm

Date: Tuesday, April 26th, 2011 at 10:21 PM

Title: Re: Naropa, Marpa, Milarepa Contradiction that Bothers Me

Content:

adinatha said:

So which masters exactly manifested full and complete buddhahood not at death but in life? As far as I can tell it was Tilopa, Naropa and Milarepa.

Malcolm wrote:

Chestun Senge Wangchug, Khyentse Wangpo, Longchenpa, many others.

Author: Malcolm

Date: Tuesday, April 26th, 2011 at 11:00 PM

Title: Re: Yogacara, Dzogchen, Experience

Content:

Namdrol said:

...This text is quite late. Likely by the same Nāgārjuna that wrote the Pañcakrama.

adinatha said:

And this is not mere speculation, because...?

Malcolm wrote:

Because Guhyasamaja and Vajrasattva were not extant in 200 CE.

Not only this but the Bodhicittavivarana mention the ālayavijñana and the three natures. AFAIK, it is unlikely that Sandhinirmocana was fully composed until the 3rd Century CE, the Lanka is definitely post-Nāgārjuna, and the Maitreya Chapter in the PP sutras was a later Yogacara interpolation.

The author of the Bodhicitta Vivarana was the disciple of Saraha. In the Sakya version of sahaja-mahāmudra, this text and one of the dohas of Saraha (which one I forget) are critical commentaries. So from a Sakya POV, the Sahaja-Mahāmudra lineage of Saraha and NāgaArjuna is very connected with Guhyasamaja.

N

Author: Malcolm

Date: Wednesday, April 27th, 2011 at 5:49 AM

Title: Re: Naropa, Marpa, Milarepa Contradiction that Bothers Me

Content:

tamdrin said:

I thought it was just that the Buddha's penis isn't circumcised.. nothing more than that.

Malcolm wrote:

Nobody's penis was circumcised in ancient India.

Author: Malcolm

Date: Wednesday, April 27th, 2011 at 6:39 AM

Title: Re: Naropa, Marpa, Milarepa Contradiction that Bothers Me

Content:

conebeckham said:

I assume the Heruka Gyalpo Tantra is included in the Nyingma Gyubum, and is part of the Kama Transmission....anyone????

Malcolm wrote:

The root tantra is a terma, there are many terma tantras in the Nyingma Gyudbum.

Author: Malcolm

Date: Wednesday, April 27th, 2011 at 6:40 AM

Title: Re: What are the contents of this?

Content:

Enochian said:

http://www.npm.gov.tw/exh100/dragon_sutra/html/page_en_01.html

namely the Rgyud (esoteric teachings) part

Malcolm wrote:

It is just a bkengyur is fancy calligraphy.

Author: Malcolm

Date: Wednesday, April 27th, 2011 at 6:49 AM

Title: Re: Articles to read, Living out loud, vs a Rigid Spirituality.

Content:

Dechen Norbu said:

I tried many times to get in the habit of drinking a little red wine during meals. It's excellent for one's health. The problem is that when I drink the good stuff, I get lazy as hell and don't feel like working. Portugal has an excellent wine, by the way. Usually I end up drinking a glass or two when I have dinner with my parents. And I really like it, accompanying food. But at my place, and since my wife doesn't drink (because of the flavor), I end up drinking zilch. And this is not the best thing for my health. I remember doctors saying when my grandfather died, (stroke due to arteriosclerosis) that if he drank a little his life could have been longer. Spirits only produce the dilation of blood

vessels, but red wine has twice the effect and is filled with anti oxidants. If one doesn't have the precept, a glass of red wine a meal is a favor one does to his health. This is why I would like to gain such habit, but I'm not seeing it happening. Not that I don't like it, but I don't like the numbness I feel mixed with having to work or whatever. Nice at a dinner at the weekends, but not everyday...

Of course there are people who drink too much. It's a real problem, mostly when they decide to drive afterwards.

I think people should take a vow if they fear not being able to hold the drink. So they take a vow: I'll never drink, and stick to it. But if people can perfectly moderate their intake, why the need of a vow? Is it something symbolic? I mean, they can always take the vow, but is there such need? Why would one impose such a thing to oneself? There may come a time at a wedding or something and one will have to refuse a harmless cup of champagne, risking offending others, because of a vow that could be unnecessary right from the start. I think we should only take vows if we feel there's the absolute need. Otherwise we just act wisely, no vows needed.

Malcolm wrote:

There is a bias in the Buddhist tradition that the merit of an act is reinforced if connected with a vow.

But vows are just something we decide to follow or not. There is no magical force in a vow. It is an intention, that is all.

N

Author: Malcolm

Date: Wednesday, April 27th, 2011 at 7:00 AM

Title: Re: Reasons for Rebirth

Content:

Namdrol said:

In Dzogchen, mind and matter exist because of avidya. When there is no more avidyā, for you there is neither mind nor matter.

But to get back to the main point -- for example we talk about "subtle minds". What are subtle minds, what makes them subtle? The reduced frequency of spanda, pulsation, movement of the vāyu in the body. When the vāyu moves, concepts arise -- no movement, no concepts. No concepts, nothing really we can all mind at all. When the vāyu moves very little, then we call that "a subtle mind". Sutra for example, has no methods to reduce the movement of vāyu to such an extent that such "subtle minds" are accessed. In sutra methods, the movements of mind are always coarse -- apart from that fact that as a bodhisattva moves through the paths and stages the physical body they appropriate becomes ever more refined and thus the movement of vāyu becomes ever more subtle and unobstructed, especially after the eighth bhumi. But this is a very external approach, taking a long time.

N

adinatha said:

This is mind/subtle mind in the impure sense or in the mind/nature of mind dichotomy.

Malcolm wrote:

Mind is always impure, from a Dzogchen point of view, in fact. This is why there are Dzogchen criticisms of the nine yantras.

adinatha said:

But the view is all namthog are dharmakaya

Malcolm wrote:

If you think concepts are dharmakāya, your practice is screwed before it has even begun.

In Ati these days, conceited elephants [claim]
the mass of discursive concepts is bodhicitta.

chos dbying mdzod

N

Author: Malcolm

Date: Wednesday, April 27th, 2011 at 7:16 AM

Title: Re: Naropa, Marpa, Milarepa Contradiction that Bothers Me

Content:

conebeckham said:

I assume the Heruka Gyalpo Tantra is included in the Nyingma Gyubum, and is part of the Kama Transmission....anyone????

Namdrol said:

The root tantra is a terma, there are many terma tantras in the Nyingma Gyudbum.

conebeckham said:

Ok! Interesting.

So.....I'm assuming that within the Kama there is some Tantra or material relating to Vishuddha/Yangdak, as one of the Kagye deities. Does any of that material relate to so-called "Completion Stage with Characteristics?"

Namdrol, in the Sakyas the Khon family are known as holders of the Yangdak as well as the Kilaya. I understand the Khon Kilaya is Kama.....I assume the transmission of Yangdak comes from Kama as well? I know it's not really practiced, as it's similar to

Hevajra from what I've heard.....but this would also lead me to believe that Yangdak does, indeed, contain a Completion Stage with some of the features of Hevajra, Samvara, Mahamaya, Etc.....

??

Malcolm wrote:

yes, Kilaya and Yangdag are both Kama. Neither really has a completion stage to speak of. If there was one, it was buried.

N

Author: Malcolm

Date: Wednesday, April 27th, 2011 at 7:16 AM

Title: Re: Naropa, Marpa, Milarepa Contradiction that Bothers Me

Content:

tamdrin said:

based on the discussions happening here I'm starting to feel Sarma Tantras have things to offer that Nyingma tantras do not...

Malcolm wrote:

Well, there was a reason that Tibetan went back to India to gather more teachings. The Vima Snyin thig was probably the last stage in the development of Dzogchen that was not influenced by gsar ma developments, if one is going according to present text critical understanding. But keep in mind, that could easily change with the discovery of some cache of texts, etc. Western textual scholarship is good a useful, but like science, it has stark limitations.

gsar ma has many interesting things, definitely.

Author: Malcolm

Date: Wednesday, April 27th, 2011 at 9:07 AM

Title: Re: Reasons for Rebirth

Content:

Namdrol said:

Mind is always impure, from a Dzogchen point of view, in fact. This is why there are Dzogchen criticisms of the nine yanas.

adinatha said:

That's part of a nyingthig methodological jargon that makes a mind/rigpa distinction. What's rigpa, space? Not.

If you think concepts are dharmakāya, your practice is screwed before it has even begun.

In Ati these days, conceited elephants [claim]

the mass of discursive concepts is bodhicitta.

chos dbying mdzod

N

This is what happens when you take a provisional understanding to be final.

Malcolm wrote:

None of the citations you have provided contradict the basic point Longchenpa is making above

But if you want to consider your discursive thoughts to be dharmakāya, go ahead and be my guest. It's your practice and not mine.

N

Author: Malcolm

Date: Wednesday, April 27th, 2011 at 9:12 AM

Title: Re: Reasons for Rebirth

Content:

Namdrol said:

Mind is always impure, from a Dzogchen point of view, in fact. This is why there are Dzogchen criticisms of the nine yanas.

adinatha said:

That's part of a nyingthig methodological jargon that makes a mind/rigpa distinction. What's rigpa, space? Not.

Malcolm wrote:

Rigpa (vidyā) simply means knowledge, as opposed to avidyā, ignorance.

But I am not going to argue you with about these things. It appears that you are an expert in Dzogchen. Fantastic. We shall be looking for your rainbow body soon.

N

Author: Malcolm

Date: Wednesday, April 27th, 2011 at 9:18 AM

Title: Re: Reasons for Rebirth

Content:

adinatha said:

Atiyoga masters say in many places that when the view is actualized, all appearances shine forth as the liveliness of dharmata or as the ornamentation of dharmata or as dharmakaya itself. All namthog means all appearances must be recognized as maya as self-appearance. The appearance of a thought or vedana here is not conceptualized...

Malcolm wrote:

You seem to think appearances are mental factors, such as vedana, etc., based on your comments. Please correct me if I am wrong.

Longchenpa rejects this idea, and rejects the mentalism you seem to be advocating.

N

Author: Malcolm

Date: Wednesday, April 27th, 2011 at 9:29 AM

Title: Re: Naropa, Marpa, Milarepa Contradiction that Bothers Me

Content:

adinatha said:

It will be supplemented by teachings from Lord Jigten Sumgon's collection of profound secret methods (like chulen of god realm and naga realm), which will never be published, but have been printed in gold and will be held under lock and key.

Malcolm wrote:

They have been published. But not easy to procure.

N

Author: Malcolm

Date: Wednesday, April 27th, 2011 at 9:36 AM

Title: Re: Reasons for Rebirth

Content:

Namdrol said:

None of the citations you have provided contradict the basic point Longchenpa is making above

But if you want to consider your discursive thoughts to be dharmakāya, go ahead and be my guest. It's your practice and not mine.

N

adinatha said:

What that means is if the master's direct introduction and blessings haven't entered your mindstream, then one is an elephant if he thinks thoughts are dharmakaya. But in the vastness of the view, everything is.

Malcolm wrote:
Whatever you like to think.

Author: Malcolm
Date: Wednesday, April 27th, 2011 at 8:19 PM
Title: Re: Vajrayana practice and psychological disorders
Content:

spanda said:

Now I see that Namdrol is a Doctor in Tibetan Medicine. Could you clarify for us please this "lung disorder"?

In your opinion, it is possible that in this case, to be something like this involved? What would be the best approach in this case, from the point of view of Tibetan Medicine?

Thanks

Malcolm wrote:
A vata disorder occurs when one of the five vāyus in the body becomes deranged.

Simply put frequent massages, rich food, dark, quite, pleasant companions, no stress.

Author: Malcolm
Date: Wednesday, April 27th, 2011 at 11:53 PM
Title: Re: Yogacara, Dzogchen, Experience
Content:
Dechen Norbu said:
Maybe Namdrol could clarify this.

Malcolm wrote:
It appears to me that our friend, adinatha, is a primarily a Kagyu practitioner.

I don't find his statements especially compatible with Dzogchen as I understand it and practice it.

But I also think that engaging in proofs and refutations using Dzogchen tantras is an abuse of the teachings.

Author: Malcolm
Date: Thursday, April 28th, 2011 at 12:35 AM
Title: Re: Dzogchen teaching of Tsongkhapa
Content:

cloudburst said:
It is interesting in the context of this discussion to not that Jigme Lingpa himself

understood and presented the view from the point of view of Je Tsongkhapa's presentation, so we must accept that the view of Lama Tsongkhapa and the view of Dzogchen are harmonious at very least.

Malcolm wrote:

You need to qualify this -- Jigme Lingpa presented Prasangika Madhyamaka in terms derived from Tsongkhapa since he was in fact educated with a Gelug yigcha.

While he opined that from an analytical point of view that Dzogchen and Prasangika could be regarded as equivalent in terms of how they presented freedom from proliferation, he clarified that Dzogchen is experiential, whilst prasangika is wholly analytical.

Author: Malcolm

Date: Thursday, April 28th, 2011 at 1:27 AM

Title: Re: Yogacara, Dzogchen, Experience

Content:

adinatha said:

Atiyoga tantras are well published, public and stand on their own. I'm just bringing them up.

Malcolm wrote:

They are published in Tibetan, not in English.

There is a paltry few that are available in translation.

adinatha said:

My premise is that there is a profound inner meaning of effortlessness without paths or progression that underlies all three series of Dzogchen.

Malcolm wrote:

Slogans are easy.

Author: Malcolm

Date: Thursday, April 28th, 2011 at 1:35 AM

Title: Re: Yogacara, Dzogchen, Experience

Content:

adinatha said:

You don't know what I am primarily.

Malcolm wrote:

I have only your verbal opinions to go on.

You have bandied about a bunch of slogans, combined them with frequent references to Gampopa, etc.

As I said, based on what you have shared, your view seems very Kagyu influenced.

This is not a bad thing, but Kagyu is a sngags gsar ma school, and they tend to subordinate Dzogchen as just another "means".

Based on what you have said, I don't think we share a similar understanding of Dzogchen.

Oh certainly, I can agree with superficial slogans, but that is not the essence of the teachings.

Dzogchen language is very simple -- for this reason it is difficult to understand correctly for it is very profound.

N

Author: Malcolm

Date: Thursday, April 28th, 2011 at 1:39 AM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

cloudburst said:

It's an interesting opinion. Often these things just come down to the way you slice the pie. Prasangika is indeed an analytical method, but one could also say that the prasangika methodology produces an experiential understanding. So prasangika was both created from and is productive of experience of the Ultimate.

Malcolm wrote:

It is not the same as Dzogchen.

cloudburst said:

Jigme Lingpa's presentation of emptiness in Treasury of Precious Qualities is wholly concordant with the presentation of Je Tsongkhapa. Your useage may seem a little unclear, as "derived from" could be taken to mean he came up with terms that were derived as part of a process that began with Gelug yigcha, whereas, and I am sure this is what you mean, the terms he used were taken directly from these yigcha and pressed into service without adulteration.

Malcolm wrote:

As far as I am concerned, saying that view of Dzogchen and the prasanga view of

Tsongkhapa are the same goes too far, is overly simplistic at best. Jigme Lingpa does not go this far at all.

Author: Malcolm

Date: Thursday, April 28th, 2011 at 1:40 AM

Title: Re: Yogacara, Dzogchen, Experience

Content:

adinatha said:

The main point is well represented in English.

Malcolm wrote:

We will have to disagree.

Author: Malcolm

Date: Thursday, April 28th, 2011 at 1:43 AM

Title: Re: Naropa, Marpa, Milarepa Contradiction that Bothers Me

Content:

Enochian said:

We know that Sarma material affected the Old School Dzogchen.

What about the other way?

Dzogchen influence on Sarma?

Malcolm wrote:

yes, it exists. Dzogchen masters present gsar ma material very differently than those without training in Dzogchen.

Author: Malcolm

Date: Thursday, April 28th, 2011 at 1:47 AM

Title: Re: Yogacara, Dzogchen, Experience

Content:

adinatha said:

This shouldn't take long then, I'm waiting...

Malcolm wrote:

My point is that Dzogchen language is very misleading unless grounded in personal experience.

One either has that personal experience or one does not. It is not the kind of thing one

can brag about on an internet forum and expect it to be convincing to others. Mostly, they will just think you are full of sh!t.

N

Author: Malcolm

Date: Thursday, April 28th, 2011 at 1:51 AM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

cloudburst said:

I wonder if you feel that very subtle mind of clear light and view of Dzogchen are same? If not, what is difference?

Malcolm wrote:

If by "subtle mind of clear light" you mean an "uncontrived momentary awareness" (ma bcos pa shes pa skad cig ma), then the view is similar.

But prasanga can never lead to that so called "subtle mind of clear light" -- it lacks the method.

Author: Malcolm

Date: Thursday, April 28th, 2011 at 1:57 AM

Title: Re: Yogacara, Dzogchen, Experience

Content:

adinatha said:

Let me be really specific now. Longchenpa says it is possible to be liberated just from reading his words.

Malcolm wrote:

This does not mean that one will manifest buddhahood immediately.

There are many texts in Dzogchen which stated "merely by reading these words one will be liberated". There is also "merely by hearing this one will be liberated", "merely by tasting this one will be liberated", "merely by seeing this one will be liberated", "merely by smelling this one will be liberated", "merely by touching this one will be liberated", etc.

This is all part of the six liberations traditions in Dzogchen. It means you have created a good cause for liberation in your continuum.

Author: Malcolm

Date: Thursday, April 28th, 2011 at 2:14 AM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

cloudburst said:

I suppose I do not know if this is what I mean, as this terminology falls outside my experience. How is this uncontrived momentary awareness different from my moment to moment uncontrived awareness?

Malcolm wrote:

The difference is summed up nicely by "Parting From The Four Attachments" "If grasping arises, it is no the view."

N

Author: Malcolm

Date: Thursday, April 28th, 2011 at 2:37 AM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

cloudburst said:

I suppose I do not know if this is what I mean, as this terminology falls outside my experience. How is this uncontrived momentary awareness different from my moment to moment uncontrived awareness?

Namdrol said:

The difference is summed up nicely by "Parting From The Four Attachments" "If grasping arises, it is no the view."

N

cloudburst said:

The Glorious Sakya. Unstoppable.

However, from my pov, we cannot equate a view free from grasping with the very subtle mind of clear light. It is possible to have view free from grasping as a result of following the sutra path, whereas clear light depends upon empowerment.

Do you say this parting from the four attachments expresses the Dzogchen view? "Free from grasping" is the dzogchen view? Is that adequate, or do you add something?

Malcolm wrote:

Yes, the final line in Parting expresses Dzogchen view. But this is not an intellectual "freedom from grasping". The freedom from grasping of sutra is a coarse freedom from grasping. Freedom from grasping becomes progressively more subtle.

Author: Malcolm

Date: Thursday, April 28th, 2011 at 2:42 AM

Title: Re: Yogacara, Dzogchen, Experience

Content:

adinatha said:

There is Atiyoga language synonymous with experience.

Malcolm wrote:

Only if you have this experience.

Otherwise, Dzogchen texts are confusing bullshit.

Re: ad hominem -- I didn't attack you, I expressed an opinion about what you wrote here, qualified with "seems".

N

Author: Malcolm

Date: Thursday, April 28th, 2011 at 2:52 AM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

cloudburst said:

lovely.

So the coarse freedom from grasping of sutra becomes progressively more subtle.

It seems to me that the freedom from grasping explained in sutra becomes more subtle as the energy winds supporting the view gather and are pacified, so perhaps clear light and Dzogchen view differ in presentation only.

Malcolm wrote:

What I meant was that freedom from grasping is progressively more and more subtle as one moves through the practices of the nine yānas.

No need to add "energy" to winds. The composition of vāyus is vāyu, the element of air. We term them "winds" in English because they move through the channels of body. Wind is moving air -- no movement, no wind.

N

Author: Malcolm

Date: Thursday, April 28th, 2011 at 3:10 AM

Title: Re: Yogacara, Dzogchen, Experience

Content:

Enochian said:

Adinatha talks a LOT about guru yoga, but is he aware than in Dzogchen that guru yoga is nothing other than abiding in the natural state?

Maybe Namdrol can verify.

A lot of people misunderstand the symbolism of the A in the thigle at the heart (Dzogchen guru yoga).

Malcolm wrote:

I am sure he has some idea since he has attended webcasts. He probably also knows that in the community, Norbu Rinpoche never stresses devotion as the key point of guru yoga, rather he stresses knowledge as the key point of guru yoga.

N

Author: Malcolm

Date: Thursday, April 28th, 2011 at 3:19 AM

Title: Re: Yogacara, Dzogchen, Experience

Content:

adinatha said:

If you hear ChNN talk you can easily get this idea too. He talks about how he reads the Bible and understands the Trinity to be Dzogchen, and the one God to be Unity.

Malcolm wrote:

From the point of view of someone who understands the real meaning of Dzogchen, everything looks like Dzogchen, even nursery rhymes.

But this does not mean that the Bible contains some profound insight in Dzogchen.

In this case it is a question of what kind of glasses you have on. If you are wearing Dzogchen glasses everything can seem like Dzogchen.

But it is funny, ChNN occasionally says things like this, and IMO, immediately people completely misunderstand the meaning he is trying to convey.

He certainly does not mean that there are secret Dzogchen practitioners in the Catholic or Lutheran Church from time immemorial.

He is not a "John Reynolds" style "Jesus got Rainbow Body" type.

Author: Malcolm

Date: Thursday, April 28th, 2011 at 3:29 AM

Title: Re: Yogacara, Dzogchen, Experience
Content:

adinatha said:
What you are saying here seems obvious.

Malcolm wrote:
Obvious to some, but you would be amazed.

Author: Malcolm
Date: Thursday, April 28th, 2011 at 3:33 AM
Title: Re: Yogacara, Dzogchen, Experience
Content:
adinatha said:
Besides, what do you think ChNNR places all those mantras and visualizations in the Tun book?

Malcolm wrote:
Because sometimes, when people have more time and leisure, they can do a more elaborate secondary practice.

Author: Malcolm
Date: Thursday, April 28th, 2011 at 3:34 AM
Title: Re: Yogacara, Dzogchen, Experience
Content:
Namdrol said:
He is not a "John Reynolds" style "Jesus got Rainbow Body" type.

gregkavarnos said:
There are rainbow body practices in the Eastern Orthodox church and a number of accounts of ascetics achieving the rainbow body, so...

Malcolm wrote:
I don't think so. Rainbow body in Dzogchen is something very precise, connected with the teachings. No teachings, no rainbow body from a Dzogchen POV.

Author: Malcolm
Date: Thursday, April 28th, 2011 at 3:37 AM
Title: Re: Yogacara, Dzogchen, Experience
Content:

adinatha said:

No doubt about it. Live teacher is indispensable. Sometimes a no teacher faulty practice blooms into a master in your face before you can blink your eyes.

Malcolm wrote:

No teacher, no practice of Dzogchen. Period.

adinatha said:

Really because hearing, studying and contemplating are the three mutually self-reinforcing ways to practice dharma. In Ati especially, I feel this is key. And here we are sangha. This ain't Showtime.

Malcolm wrote:

Generally speaking, AFAIC, people should not discuss Dzogchen too much in places like this.

N

Author: Malcolm

Date: Thursday, April 28th, 2011 at 3:40 AM

Title: Re: Yogacara, Dzogchen, Experience

Content:

adinatha said:

Besides, what do you think ChNNR places all those mantras and visualizations in the Tun book?

Namdrol said:

Because sometimes, when people have more time and leisure, they can do a more elaborate secondary practice.

adinatha said:

What for? If you have knowledge and are in guru state, why bother?

Malcolm wrote:

Depends on the practitioner. Depends on what they feel they need to do. The only thing that is absolutely essential is guru yoga followed by song of the vajra.

N

Author: Malcolm

Date: Thursday, April 28th, 2011 at 3:42 AM

Title: Re: Yogacara, Dzogchen, Experience

Content:
Namdrol said:
No teacher, no practice of Dzogchen. Period.

adinatha said:
What you don't believe in divine revelation?

Malcolm wrote:
No.

Author: Malcolm
Date: Thursday, April 28th, 2011 at 3:42 AM
Title: Re: Yogacara, Dzogchen, Experience
Content:
gregkavarnos said:
I'm sure the Christians will give you the same answer but merely substitute the word Christian Orthodox(y) for the word Dzogchen.

Malcolm wrote:
If you would like to believe that whatever it is in Greek Orthodoxy you are calling "rainbow body" is absolutely equivalent with achieving complete Buddhahood, that's up to you. I don't buy it.

Author: Malcolm
Date: Thursday, April 28th, 2011 at 3:46 AM
Title: Is there a Soul in Buddhism?
Content:

caveman said:
Stripping everything from Buddhism and Hinduism you have the transmigration of the soul, PERIOD.

Malcolm wrote:
There is no soul, person, atman, sattva, jiva, you name it -- it does not exist.

Author: Malcolm
Date: Thursday, April 28th, 2011 at 3:49 AM
Title: Re: Yogacara, Dzogchen, Experience
Content:
Namdrol said:
Depends on the practitioner. Depends on what they feel they need to do. The only thing that is absolutely essential is guru yoga followed by song of the vajra.

N

adinatha said:

That is ChNN talking. Jim Valby told me the Song of Vajra is his terma tradition. I took this to mean Song of Vajra is not indispensable, because there are so many guru yoga methods. Whether you sing a song, visualize a picture or hum a mantra, you are doing something to get into not doing something. What that doing something is, is blessings.

Malcolm wrote:

What I meant was guru yoga is indispensable. After that, Song of the vajra is indispensable. But one cannot just sing song of the vajra out loud anywhere. it would be strange. Of course, you can mentally sing it everywhere.

Song of the vajra is not just ChNN's terma tradition. It is very important. Key in Dzogchen teachings. I cannot emphasize how much how important it is.

Author: Malcolm

Date: Thursday, April 28th, 2011 at 3:50 AM

Title: Re: Yogacara, Dzogchen, Experience

Content:

Namdrol said:

If you would like to believe that whatever it is in Greek Orthodoxy you are calling "rainbow body" is absolutely equivalent with achieving complete Buddhahood, that's up to you. I don't buy it.

gregkavarnos said:

You don't believe that a serious [insert religious label of choice] ascetic practitioner can achieve the state of a pratyekabuddha (for example)? Or maybe that some teachings may have leaked (snuck) into other religious traditions? Or maybe [insert religious label of choice] practitioners do not possess the tathagatagarbha?

Malcolm wrote:

Pratyekabuddhas do not achieve rainbow body.

And no, I don't believe that Dzogchen leaked into any tradition other than Bon.

N

Author: Malcolm

Date: Thursday, April 28th, 2011 at 3:54 AM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

cloudburst said:
lovely.

So the coarse freedom from grasping of sutra becomes progressively more subtle.

It seems to me that the freedom from grasping explained in sutra becomes more subtle as the energy winds supporting the view gather and are pacified, so perhaps clear light and Dzogchen view differ in presentation only.

Namdrol said:
What I meant was that freedom from grasping is progressively more and more subtle as one moves through the practices of the nine yānas.

No need to add "energy" to winds. The composition of vāyus is vāyu, the element of air. We term them "winds" in English because they move through the channels of body. Wind is moving air -- no movement, no wind.

N

cloudburst said:
so dzogchen view is sutra view of freedom from grasping made more and more subtle as one moves through the yanas. This is description also aptly describes the mind of clear light.

the purpose in adding "energy" to winds is to differentiate "moving air" from moving energy. If you already understand this, there is as you say no need for this term. There is however no fault in adding it for purposes of clarity.

Malcolm wrote:
I guess I am not explaining this clearly: dzogchen view is the ultimate freedom from grasping, quite beyond sūtra.

The only difference between wind in your body and wind outside your body is that it is in your body. There is no "energy" apart from vāyu. There are ten vāyus. The less those vāyus move in the body, the more subtle the mind becomes.

I don't think adding the term "energy" makes the concept about what is happening in the human body any clearer, and rather more muddled.

Author: Malcolm
Date: Thursday, April 28th, 2011 at 3:59 AM
Title: Re: Yogacara, Dzogchen, Experience
Content:
Namdrol said:

What I meant was guru yoga is indispensable. After that, Song of the vajra is indispensable. But one cannot just sing song of the vajra out loud anywhere. it would be strange. Of course, you can mentally sing it everywhere.

adinatha said:

Well I didn't mean sing it anywhere. In one's sadhana.

Song of the vajra is not just ChNN's terma tradition. It is very important. Key in Dzogchen teachings. I cannot emphasize how much how important it is.

The one in the Tun book differs from the one in the Tantra of Union of Sun and Moon. I asked Jim Valby about this. He told me the version in the Tun Book came from ChNN's dream.

Malcolm wrote:

That is correct, there are many different versions of the Song of the Vajra, in many different termas. They all share basic characteristics, however.

The one ChNN uses is more or less identical to the version Longchenpa presents in the Theg mchog mdzod apart from one or two syllables, differences that can be accounted for through scribal transcription errors from umed to uchen when the original blocs were prepared.

Author: Malcolm

Date: Thursday, April 28th, 2011 at 4:03 AM

Title: Re: Yogacara, Dzogchen, Experience

Content:

adinatha said:

In one's sadhana.

Malcolm wrote:

One can sing the Dzogchen song of the vajra, any version one has transmission for, whenever one likes to identical effect.

N

Author: Malcolm

Date: Thursday, April 28th, 2011 at 4:05 AM

Title: Re: Yogacara, Dzogchen, Experience

Content:

adinatha said:

Also Kunzang Dechen Lingpa said he couldn't find a teacher so he sat outside some monastery and prayed like mad to Guru Rinpoche, then he appeared to him. How is this not teacher?

Malcolm wrote:

I am a very close disciple of KDL, one of his main US students. So, I will explain. He told

me that he had received the Nyingthig Yazhi the first time when he was five.

He had transmission already.

Author: Malcolm

Date: Thursday, April 28th, 2011 at 4:11 AM

Title: Re: Yogacara, Dzogchen, Experience

Content:

adinatha said:

That's good to know. So why is 10 minutes of a Song of Vajra better than 10 minutes of some other Atiyoga guru yoga mantra and visualization? And then how is that better than just resting in rigpa?

Malcolm wrote:

Because the song of the vajra has another name "The primordial state of Samantabhadra".

When relying on a non-conceptual continuum,
at this time one should sing...

If concentration is not occurring for someone,
with this it occurs naturally...

When a yogin has lethargy,
when revived with this, samadhi is excellent...

Therefore, sing the song of the vajra.

-- Tantra of the Union of the Sun and Moon.

Song of the Vajra is ChNN's main practice.

N

Author: Malcolm

Date: Thursday, April 28th, 2011 at 4:17 AM

Title: Re: Yogacara, Dzogchen, Experience

Content:

adinatha said:

Also Kunzang Dechen Lingpa said he couldn't find a teacher so he sat outside some monastery and prayed like mad to Guru Rinpoche, then he appeared to him. How is this not teacher?

Namdrol said:

I am a very close disciple of KDL, one of his main US students. So, I will explain. He told me that he had received the Nyingthig Yazhi the first time when he was five.

He had transmission already.

adinatha said:

I see so because of this he was later able to pray to Guru Rinpoche and have him appear?

Malcolm wrote:

KDL was a tertön, so of course it is not unusual for tertöns to have many experiences of visions of Guru Rinpoche even at quite a young age.

Nevertheless, it was not until he met his own root Guru, Dudjom Rinpoche, that his capacity to reveal termas was opened in this lifetime. Had he met the right consort, he would have had many earth termas, but there was an obstacle and so it did not happen. Nevertheless, he had many dgongs gter.

Having visions of Guru Rinpoche, as KDL did throughout his life, does not necessarily mean one is receiving teachings. However, KDL told me that he could communicate directly with Guru R. Of course, KDL was someone who had reached the complete end of the Dzogchen path. So this should not come as a surprise.

Author: Malcolm

Date: Thursday, April 28th, 2011 at 4:25 AM

Title: Elements

Content:

cloudburst said:

So you are saying that which flows through the channels is Nitrogen, Oxygen, Argon and Carbon Dioxide?

Malcolm wrote:

Vāyu is part of the rūpa skandha. It is one of the four mahābhutani, great elements. When we breath in, the air we breath is vāyu. In the body, that vāyu that we breath in becomes the ten vāyus depending on how vāyu is functioning in a given part of the body.

This is nothing mysterious. Unfortunately, Buddhists have been unwittingly influenced by new age concepts about channels, cakras and so on.

N

Author: Malcolm

Date: Thursday, April 28th, 2011 at 6:01 AM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

cloudburst said:

So you ARE saying that which flows through the channels is Nitrogen, Oxygen etc?

Malcolm wrote:

Well, we don't breath anything else, do we?

What flows through the channels in our body is vāyu (air) that has been refined in our lungs.

Otherwise, practices like caṇḍali yoga would make no sense, would they?

prāṇa is a vāyu i.e. prāṇa vāyu (srog dzin rlung) aka "the life sustaining wind". This comes from our breath and no where else.

N

Author: Malcolm

Date: Thursday, April 28th, 2011 at 6:12 AM

Title: Re: Yogacara, Dzogchen, Experience

Content:

Namdrol said:

KDL was a tertön, so of course it is not unusual for tertöns to have many experiences of visions of Guru Rinpoche even at quite a young age.

Nevertheless, it was not until he met his own root Guru, Dudjom Rinpoche, that his capacity to reveal termas was opened in this lifetime. Had he met the right consort, he would have had many earth termas, but there was an obstacle and so it did not happen. Nevertheless, he had many dgongs gter.

Having visions of Guru Rinpoche, as KDL did throughout his life, does not necessarily mean one is receiving teachings. However, KDL told me that he could communicate directly with Guru R. Of course, KDL was someone who had reached the complete end of the Dzogchen path. So this should not come as a surprise.

adinatha said:

I've had five clear visions beginning with my first memory. I have always had a nonstop fascination with crazy yogi sadhus and an aspiration to be one. Before I met any Dzogchen teachers I found the Seven Line Prayer and instantly started reciting it and felt intense natural rigpa blaze. Friends like Tony Duff helped me out with texts and deepened my experience. Yogini Changchub Palmo, student of Chatral Rinpoche, gave me a lot of affirmation. Over the years I've spent thousands of hours on listening and re-listening to ChNN. I've wondered if that Ati master is coming or what? Then, I'm also the "heart-son" to a Drikung lama, and that makes the situation weirder. Then I practice Dzogchen dedicatedly. I can't help it. I had a clear dream recently after practicing Togal similar to one KDL describes with a message from Ekajati. I received Tigle Gyachen without a reading transmission and definitely powerful blessings and I started to see signs in my dreams too. I'm puzzled by this. I feel Ekajati is throwing me blessings. The only connection I can make is that my family lineage ancestral homeland is the area

that would now be considered Swat and all that surrounds it. My family heritage is that we were the kings of the land. The Puru. The Puru are the oldest living family lineage on the planet. It goes back 5000 years so I don't know. There's actually a Wikipedia article about it. I have no idea who wrote it. I know from family we have an intensely spiritual history, that includes Hindus, Buddhists and Sikhs. There must be a past life connection somewhere. I want you to know that for me Ekajati is a teacher; at least I feel it if I'm doing something wrong by Ati. I physically will feel sick. It's like a barometer. What I'm saying here is from my heart of hearts. No bullshit. That's where I'm at. I'm gauging.

Malcolm wrote:

You have a lot of karmic connection with Dzogchen. But you can screw it up in three ways: not protecting your samaya, not practicing in a careful and precise way, and giving too much weight to conceptual experiences.

N

Author: Malcolm

Date: Thursday, April 28th, 2011 at 6:22 AM

Title: Re: Yogacara, Dzogchen, Experience

Content:

Namdrol said:

You have a lot of karmic connection with Dzogchen. But you can screw it up in three ways: not protecting your samaya, not practicing in a careful and precise way, and giving too much weight to conceptual experiences.

N

adinatha said:

I'm aware of all this.

Malcolm wrote:

Excellent.

Author: Malcolm

Date: Thursday, April 28th, 2011 at 7:02 AM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

cloudburst said:

So you ARE saying that which flows through the channels is Nitrogen, Oxygen etc?

Namdrol said:

Well, we don't breath anything else, do we?

What flows through the channels in our body is vāyu (air) that has been refined in our lungs.

Otherwise, practices like caṇḍali yoga would make no sense, would they?

prāṇa is a vāyu i.e. prāṇa vāyu (srog dzin rlung) aka "the life sustaining wind". This comes from our breath and no where else.

N

cloudburst said:

That all seems rather unlikely to me. For example, the very subtle wind that becomes the

illuory body is part water vapor?

Nitrogen is the substantial cause of the rupakaya?

The very subtle wind that goes from life to life is part Argon?

I'm sure I am misunderstanding your point here, I must be.

Malcolm wrote:

There are five elements: earth, water, fire, air and space -- they are material, whether coarse or subtle.

When transmigration happens at the time of death, the mind/wind leaves specific orifices of the body, or channel openings. This would bot be necessary if the wind upon which the mind is mounted was not itself physical and material.

For example, when you have flatulence, this comes from the apana vāyu, the downward-voiding wind. That flatus is apana-vāyu.

Vāyu in the body is coarse or subtle depending upon how much it is moving. But it is still something physical, part of the rūpa skandha.

If you cannot accept this explanation, then you have to invent terms that do not exist in the original Tibetan and Sanskrit texts, such as the Vajramālā tantra that explain things like vāyus and so on.

I prefer to not to interpolate new age ideas onto Vajrayāna. So, I accept that vāyu in the body comes from the breath. If you think about it long enough, you will understand that I am correct. You need to study tantric embryology. When you do, this will make more sense to you.

N

Author: Malcolm

Date: Thursday, April 28th, 2011 at 7:15 AM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

adinatha said:

I have always found that wind, fire, water and earth are confusing terms. I prefer motility, temperature, liquidity and solidity. These are retained by basic physics and tend to make the yogic practices jibe with modern understandings. Furthermore, going beyond these gross elements are the subtle "elements" of the sub-atomic world, those would be attraction, repulsion and neutrality (space). I have found these to be extremely apropos, because the three poisons of samsara are attachment, aversion and ignorance. I feel these are a perfect correspondence. Thus, in the realization of Atiyoga or Mahamudra, when grasping has ceased by recognition of the nature of basic space dharmadhatu, attachment and aversion have ceased; thus, the basic cause of matter, that is, attraction, repulsion and deluded space are unbound. Because dharmadhatu has qualities deluded ordinary space does not, there are the three kayas and the body, speech and mind of buddha.

Malcolm wrote:

Earth, air fire and water in one sense refer to the three states of matter with the presence or absence of heat being responsible for phase transition between states.

This replicates down no matter how far you go in physical reality.

But for our purposes, for example, discussing pranayāma and other such issues -- it obvious that vāyu is a name for the air that we are breathing in.

Basic space, incidentally, is a very bad rendering of dharmadhātu, and is not supported by commentaries.

Author: Malcolm

Date: Thursday, April 28th, 2011 at 10:09 AM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

cloudburst said:

so it is your claim that you actually fart out your downward-voiding wind? Interesting proposition. What happens when you ejaculate, also caused by the downward-voiding wind?

Malcolm wrote:

Not my claim -- clearly explained in Kalacakra, etc. And yes, ejaculation, urination, menstruation, happen because of the apana vāyu (thur sel lung)

cloudburst said:

It seems you are overly literal when claiming that there is no difference between inner and outer wind.

Malcolm wrote:

No, I am just well trained in both Vajrayāna (Lamdre, Dzogchen) and Tibetan medicine.

N

Author: Malcolm

Date: Thursday, April 28th, 2011 at 10:11 AM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

Will said:

Namdrol: prāṇa is a vāyu i.e. prāṇa vāyu (srog dzin rlung) aka "the life sustaining wind".

This comes from our breath and no where else.

Not sure about the prana source being only breath. That would mean a deep samadhi state where breath stops, could not last that long - but it does - many hours, days & beyond. Since prana pervades the atmosphere around us, that prana is somehow absorbed during samadhi, without the lungs functioning.

Malcolm wrote:

There is also respiration through the skin.

There is no prāṇa as a separate entity. This is a huge misconception. There is a prāṇa vāyu i.e. the breath we inhale.

As far not breathing during certain states of samadhi -- during these state the respiration is so slight it is not noticed. It is still happening however.

Author: Malcolm

Date: Thursday, April 28th, 2011 at 10:13 AM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

adinatha said:

It doesn't hold up in subatomic land.

Malcolm wrote:

Of course it does.

Author: Malcolm

Date: Thursday, April 28th, 2011 at 7:34 PM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

adinatha said:

It doesn't hold up in subatomic land.

Namdrol said:

Of course it does.

adinatha said:

How? ...

Malcolm wrote:

Because there is motility, solidity, heat, and moisture (cohesion) even at these levels of observation.

Author: Malcolm

Date: Thursday, April 28th, 2011 at 9:40 PM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

Will said:

But prana could be with or within water or deep in the earth or on Mars; it need not be confined only to the air on the surface of this planet? As for slight respiration through the skin; what about yogis buried for 2 or 3 months, surely they would have used up all the air-prana by then.

Malcolm wrote:

Hi Will,

There is no "prāṇa" out there in genera separate from the vāyu element. Prāṇa is just a name for the vāyu that supports life in the body of a sentient being.

The idea that prāṇa is some universal life force is exactly the new age idea that I am criticizing.

N

Author: Malcolm

Date: Thursday, April 28th, 2011 at 10:16 PM

Title: Re: Brain Surgery in Ancient Tibet

Content:

Astus said:

<http://www.buddhistchannel.tv/index.php?id=7,10079,0,0,1,0>

"Brain surgery was practiced by doctors at least 2,900 years ago, a specialist on Tibetan culture and literature said Wednesday after four decades of research on the Tibetan Tripitaka, an ancient encyclopedia."

Does anyone have some background information about the reliability of this claim?

Malcolm wrote:

This is quite a misleading heading -- the brain surgery in question would have been in Ancient India.

There is a tradition of surgery in Ayurveda.

N

Author: Malcolm

Date: Thursday, April 28th, 2011 at 11:45 PM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

cloudburst said:

so it is your claim that you actually fart out your downward-voiding wind? Interesting proposition. What happens when you ejaculate, also caused by the downward-voiding wind?

Namdrol said:

Not my claim -- clearly explained in Kalacakra, etc. And yes, ejaculation, urination, menstruation, happen because of the apana vāyu (thur sel lung)

It seems you are overly literal when claiming that there is no difference between inner and outer wind.

No, I am just well trained in both Vajrayāna (Lamdre, Dzogchen) and Tibetan medicine.

N

cloudburst said:

So the Kalachakra Tantra explains that when you fart, you expel your downward-voiding wind? Would you care to cite a few lines?

Also, I can see how you may have misunderstood my question above. I was asking... since ejaculation (and of course urination etc) are caused by the dwv, what are you proposing in these cases? In the case of flatulence, you explain that the dwv moves

downward and leaves the body. What is your proposition with respect to any of the other eliminations through lower doors, as they are not composed of air?

Of course they "happen because of the" dvw, but your claim that the dvw is actually the air that moves when we are flatulent is a misleading example as it does not map on to any other function of the dvw. My question is: how to explain in the case of movement that is not physical air, but rather liquid, etc.

Malcolm wrote:

We are not communicating well.

That flatus is the downward voiding wind is a fact. The apana-vāyu is also responsible for moving liquids out of the body such as sperm, urine and so forth, as well as solids such as feces. Its location in the body is the pelvic region.

There is a passage in the Kalacakra that describes the anus as being the lower end of the central channel. The famous Doctor Zurkar Lodo Gyalpo explains the following in his "Oral Advice of the Grandfathers", his commentary on the formation of the body chapter in the Explanatory Medicine Tantra

This verse (from the Explanatory Tantra) "The channels of formation divide into three from the navel" demonstrates the lalanā, rasanā and the lower end of the avadhūti. The channel that creates kapha, etc., is the lalanā through which the element of water moves. The channel that creates blood and so on is the rasanā through which the element of fire moves. The channel that creates vāyu and so on is the lower part of the avadhūti. The lower ends of the rasanā and lalanā are demonstrated through implication. These three tips both below and above the navel are applied according to the intention of the Shri Kalacakra i.e. the Adibuddha states:

Those have three tips below,
likewise, three tips above.
The tip of Rahu is present in the center,
the tip of Surya is on the right,
the tip of Candra is on the left.
The vāyus of water, fire and space
move feces, urine, and sukra
through the bottom of the right, left, and central [channels].
The channels interlaced like a chain
are the three pathways of the prāṇa and the apaṇa.

The great commentary states "In terms of the the so called 'channel interlaced into a chain which runs to the location of amrita', the amritaṇḍī is in forehead. "Moving there" is moving into the location of amrita i.e. the lalanā, the rasanā, and the avadhūti. Since those are interlaced like a chain, having made three pathways between the navel and the heart, once again they intersect in the center of the heart in the center of the avadhūti. The lalanā and the rasanā move to the right and left sides. After that, between the heart and the throat, they make three paths. In the same way they are three paths

between the throat and the forehead, and likewise between the forehead and crown. Having made three paths four times, the lalanā ends in twelve different locations other from the left nostril. The rasanā from the right (nostril). The avadhūti leaves simultaneously from both nostrils. Likewise, having made three paths below the navel and again below the secret cakra, between feces and urine moving from the right and the left, and in the center of the secret lotus there is the conch nāḍī. Below the conch nāḍī, the mahāmalā (great waste i.e. rectum) channel moves from the center. From penis or the vagina, the urine channel moves from the left, and the seminal channel from right."

Incidentally, in the Blue Beryl, Desri Sangye Gyatso reproduces the above passage more or less in its entirety without comment.

I should think the meaning of all of this is rather clear.

There are three vāyus that are subsets of the apana vāyu. The apāna vāyu in general governs the lower ends of the three channels. The three lower channels are the rectum i.e. the lower end of the central channel; the urinary tract i.e. the lower end of the lalanā, and the channel which emits semen or ovum i.e. the lower end of the rasanā channel.

When someone has an excess of apana vāyu, they fart, or have diarrhea, etc. There are many disorders they have have connected with the three lower passages. We take wind in, some of it is expelled from the lower end of the body as flatus.

However, I will allow that my understanding of many tantric topics has been altered considerably through my studies of Tibetan medicine.

N

Author: Malcolm

Date: Thursday, April 28th, 2011 at 11:48 PM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

cloudburst said:

If you read the discussion carefully, you will see that you are precisely making my point here, please direct this comment to Namdrol.

Malcolm wrote:

This is a given. Non-controversial. Within the body there are five elemental vāyus. All material phenomena contain all four elements in some proportion. I was under the impression I was not talking to Buddhist Kindegardeners where every detail has to spelled out in order to prevent someone from having an objection.

N

Author: Malcolm

Date: Friday, April 29th, 2011 at 12:05 AM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

Will said:

N: The idea that prāṇa is some universal life force is exactly the new age idea that I am criticizing.

I get it - the non-universal notion - not sure I agree yet. Will have to look again at the Chi of China & Prana of Indian thought for support for non-universal notion. Prana is in the Sun for example, where there is no air or breath.

Malcolm wrote:

Do you have a citation for this?

The meaning of prāṇa is "life". If there life in the sun?

The Vajramālā states very plainly:

The characteristic of the the element of air (vāyu) is the vāyu (air) pervading the six cakras, always present in the dharmacakra, called prāṇa since it pervades migrating beings"

And:

The wheel of vāyu is explained to be prāṇa.

And apropos of the Kalacakra citation in the last post it states:

Depending on upper or lower, the major vāyus, prāṇa and apana are located.

Prāṇa vāyu is further defined in this text:

From the traces of the all-basis consciousness arises the stream of consciousness; the affliction [consciousness] is the prāṇa vāyu.

So at least in Buddhist texts these things are very precisely defined.

N

Author: Malcolm

Date: Friday, April 29th, 2011 at 12:07 AM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

Namdrol said:

This is nothing mysterious. Unfortunately, Buddhists have been unwittingly influenced by new age concepts about channels, cakras and so on.

gregkavarnos said:

Bloody long haired hippy new agers!

Malcolm wrote:

Greg -- I am not saying that there there are no cakra and channels and so on -- of course there are.

What I am saying is that the way Western Buddhists relate to these things has been very much filtered through a new age lens. Part of the reason for this is that in Tibet, there is an understanding of physical anatomy which supports how so called "tantric anatomy" is understood. These kinds of issues are discussed in great detail in Tibetan medicine.

But we lack this background, culturally speaking. So we come up with many strange ideas.

N

Author: Malcolm

Date: Friday, April 29th, 2011 at 1:50 AM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

cloudburst said:

Your claim that the inner winds are the same as the outer winds has not been borne out, despite various lines of argument. That is my contention.

Malcolm wrote:

My claim is that the winds in the body are based on the process of respiration. I never asserted that they do not undergo change and refinement in the body, of course they do. The function of the lungs is to bring air into body and pass it into the channels, refining it along the way. This vāyu, like any other of the four elements that are taken up by the body, undergoes a process of digestion. Breath is a kind of food. This is why we have rasāyanas of air, which involve prāṇayāma practices to extract the rasa of the vāyu directly and so on.

Anyway, this understanding comes from Tibetan Medicine. For example, one of my teachers, Tamdrin Gyal from Amdo, when explaining topics from Rangjung Dorje's

famed Zabmo Nangdon to us asserted that while the vāyu/vatta of the body comes from external element of air conducted into the body through breathing, the air element outside the of body does not possess all seven characteristics of vāyu present in the body i.e, rough, light, cold, motile, subtle and hard.

When we talk about the five elements in the body, we always refer to them as the five refined elements. But, for example, Padmsambhava is very clear that the five refined elements in the body come from the five gross elements upon which we depend for life.

N

Author: Malcolm

Date: Friday, April 29th, 2011 at 2:26 AM

Title: Re: Brain Surgery in Ancient Tibet

Content:

kirtu said:

But none exists in traditional Chinese medicine or it was lost. So the Maya, Aztecs, maybe Incas and Indians had surgery?

Kirt

Malcolm wrote:

Never existed.

Author: Malcolm

Date: Friday, April 29th, 2011 at 2:26 AM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

Will said:

N: The idea that prāṇa is some universal life force is exactly the new age idea that I am criticizing.

I get it - the non-universal notion - not sure I agree yet. Will have to look again at the Chi of China & Prana of Indian thought for support for non-universal notion. Prana is in the Sun for example, where there is no air or breath.

New Age is full of hooey - but in the case of cosmic or universal prana notion - they are innocent. The Upanishads taught it - not saying they are right, just a universal prana teaching goes way, way back.

Malcolm wrote:

It depends on whether you take the Brihadaryanka as allegorical (it is) or literally.

N

Author: Malcolm

Date: Friday, April 29th, 2011 at 2:47 AM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

Will said:

Will: New Age is full of hooey - but in the case of cosmic or universal prana notion - they are innocent. The Upanishads taught it - not saying they are right, just a universal prana teaching goes way, way back.

Namdrol: It depends on whether you take the Brihadaryanka as allegorical (it is) or literally.

So the Prasna <http://www.celextel.org/108upanishads/prasna.html> "

onclick="window.open(this.href);return false; and the Chandogya are also allegorical?

Fiddlesticks - Swamis teach cosmic, universal prana all the time.

Malcolm wrote:

Yes, I know the Prasna. One it is a late Upanishad. Second, it is still metaphorical. It is not prāṇa in the sense you take it to mean.

You have to understand, that for Ancient Indians who wrote the upanishads, the world was alive. The sun was a living being, but not the moon. It is very complicated.

But the ancient Indian idea of prāṇa was nothing like the new age idea people have now.

Author: Malcolm

Date: Friday, April 29th, 2011 at 2:51 AM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

adinatha said:

I will answer myself and refute you. Solidity in matter is an illusion caused by the spinning an electron, which creates an energetic cloud, and thus the mere appearance of solidity. There is no solidity in fact. It is just a charge. A charge is just a positive or negative. An electron is not technically a particle. So there is no atomic solidity.

At the level of subatomic particles, there are spins and lower than that waves. Not a wave in the motion sense. But a wave in the geometric sense. One can never detect motion and position simultaneously at this level. Again, no solidity. There is also no mass. Quantum people have no idea what accounts for mass. All they have are mathematical models.

Without motion, solidity or mass, the whole phenomenal world collapses. So there is

certainly no possibility of observing liquidity, gaseousness or heat. At this level even space is not space. It all converges with information: constants and probabilities.

What does remain are charges: Positive (attracting), negative (repelling) and neither (neutral). These do have a correspondence with the three poisons. To my satisfaction, this here provides perfect explanatory and experiential understanding of why consciousness arises as an interdependence of these three things, why there is no such thing as a universal consciousness, and why there is liberation.

Malcolm wrote:

The five elements are inherent in consciousness; consciousness is inherent in the five elements. There are no levels of subatomic anything which exist outside the sadadhātu, consciousness, space, air, fire, water and earth.

If you want to go further, we could discuss how these gross expressions of the sadadhātu have their corollaries in terms of wisdom and the five lights.

Now you can see that even the subatomic level must have the five elements in order to be material, physical (rūpena).

Author: Malcolm

Date: Friday, April 29th, 2011 at 3:27 AM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

adinatha said:

I get it. You are reasoning from the tantras. I understand how the dzogchen tantras explain wisdoms correspond to lights and lights to elements. The last statement you made is a conclusion drawn from these premises. I'm saying that science will laugh.

Malcolm wrote:

I don't care if scientists laugh -- their knowledge is as the coarsest, grossest level.

adinatha said:

I've devised an explanatory and experiential model that can deal with today's facts. I see why one would reason as you do, because there is evidence of physical bodies dissolving, and the five lights very clearly do arise to Atiyoga practitioner. The lights are a primordial existence and have no causal basis. The elements arise due to deluded mind of grasping at truth. That's just a why, not a how. How is what I said, and it closes the circle between yesterday and today.

Malcolm wrote:

You cannot separate the pure sadhadhatu (wisdom and five lights) from the impure sadadhātu (consciousness and five elements). The difference is only vidyā or avidyā.

The sadadhātu are a model that is capable of encompassing any state of matter or mind, no matter how subtle or gross, macro, micro, nano, subatomic, etc.

It is inconsistent to say that the five elements function at the macro level of matter and are irrelevant at the subatomic level. The five elements are properties of all matter, period. The medicine tantra states:

"No formation without earth, no cohesion without water, no maturation without fire, no development without air, and no room for development without space."

Author: Malcolm

Date: Friday, April 29th, 2011 at 4:03 AM

Title: Re: Yogacara, Dzogchen, Experience

Content:

adinatha said:

Okay. There are the three series of Ati right? Then, in the third, there are also three.

Malcolm wrote:

No, the upadeshas series is divided into four cycles: outer, inner, secret and unsurpassed utterly secret.

adinatha said:

Longchen Nyingthig is the highest.

Malcolm wrote:

Parts of klong chen snyin thig are connected with the unsurpassed utterly secret cycle. Most of klong chen snying thig is mahāyoga sadhanas.

adinatha said:

This is how it is explained at Ontrul Tenpa'i Wangchuk's monastery in Tibet.

Malcolm wrote:

Jamyang Khyentse Wangpo explains that among snying thig teachings, the dgongs pa zang thal is the most profound.

Khyentse's Chetsun Nyingthig cycle declares "'E ma, e ma. In the future, in later times, yogins practicing the heart of the heart essence wishing liberation at this time should only meditate on me, Chetsun Simhesvara."

Yeshe Lama is basically a commentary on the Lama Yangthig. Wonderful, to be sure.

N

Author: Malcolm

Date: Friday, April 29th, 2011 at 6:12 AM

Title: Re: Yogacara, Dzogchen, Experience

Content:

adinatha said:

Sure. My point was to leave aside all levels except "unsurpassed utterly secret" level.

Longchen Nyingthig is the Nyingthig of the Nyingthigs, because Longchenpa gathered all the Nyingthig transmissions and took the essence.

Malcolm wrote:

Many other masters have done this as well. Jigme Lingpa simply is one of the most famous due mostly to his recent appearance and the fame of some of his disciples and recognized incarnations.

Other transmissions, for example, Dudjom Lingpa's Gnas lugs rang byung are every bit as profound as anything in Klong chen snying thig.

N

Author: Malcolm

Date: Friday, April 29th, 2011 at 6:35 AM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

adinatha said:

That's fine. Again, I take the unique position that models are useless.

Malcolm wrote:

Sadadhātu is the teaching of the Buddha.

N

Author: Malcolm

Date: Friday, April 29th, 2011 at 6:36 AM

Title: Re: Five-Long Life Sisters and Tseringma

Content:

adinatha said:

Was wondering if anyone knows the history of how the Five Long Life Sisters joined with Nyingmapa. I'm only familiar with how they became disciples of Milarepa.

Malcolm wrote:

Mmmmmm, they were tamed by Padmsambhava?

N

Author: Malcolm

Date: Friday, April 29th, 2011 at 6:54 AM

Title: Re: Five-Long Life Sisters and Tseringma

Content:

adinatha said:

Oh now I remember. The Mila story says they were almost tamed by Padmasambhava but he didn't give them deep dharma teachings so they went back to being bad. Then, they badgered Mila and he gave them teachings that finally turned them into dharma beings. Is that about right?

Malcolm wrote:

The twelve Tenma are protectors of the Dzogchen teachings.

So that detail is not correct.

Author: Malcolm

Date: Friday, April 29th, 2011 at 7:58 AM

Title: Re: Five-Long Life Sisters and Tseringma

Content:

adinatha said:

Oh now I remember. The Mila story says they were almost tamed by Padmasambhava but he didn't give them deep dharma teachings so they went back to being bad. Then, they badgered Mila and he gave them teachings that finally turned them into dharma beings. Is that about right?

Namdrol said:

The twelve Tenma are protectors of the Dzogchen teachings.

So that detail is not correct.

adinatha said:

This based on your scholarship that the Mila songs are what a lie? Oh I forget everything written in a Dzogchen text is true, everything else is a lie.

Malcolm wrote:

The twelve tenma have been protectors of Dzogchen teachings since Padmasambhava tamed them and entrusted them with various cycles of Dzogchen teachings that are under their care.

Whether you choose to accept this or not is of little concern to me.

N

Author: Malcolm
Date: Friday, April 29th, 2011 at 8:18 AM
Title: Re: Five-Long Life Sisters and Tseringma
Content:
adinatha said:
Milarepa tamed them...

oh what's the use.

Malcolm wrote:
You are basing this on a biography that was written five hundred years after the fact.

Author: Malcolm
Date: Friday, April 29th, 2011 at 9:26 AM
Title: Re: Five-Long Life Sisters and Tseringma
Content:
adinatha said:
Milarepa tamed them...

oh what's the use.

Namdrol said:
You are basing this on a biography that was written five hundred years after the fact.

adinatha said:
So let me get this straight. The Nyingmpa texts are reliable and the Kagyu texts are not.

Malcolm wrote:
Tsang Nyong Heruka's bio of Mila is an inspired piece of historical fiction based on the many oral traditions he collected travelling all over the Himalayan regions where Milarepa wandered. While I have no doubt that Mila adopted the Tsheringma sisters as guardians since the presence of the five Tseringma sisters as guardians in the Kagyu school is well attested, I don't see any reason to accept Tsang Nyon's narratives at face value.

Further, the permission ritual of Tseringma in the Kagyu sNgags mDzod clearly explains how Padmasambhava bound Tseringma under the secret name "Vajrasamantabhadri", and later how in particular Tseringma was made a specific guardian of Kagyu school by Milarepa.

As I read the account given in this permission ritual, Tseringma was testing Milarepa's yogic ability.

Finally, there is no contradiction between stating, for example, "...among non-human

disciples, Tseringma was Milarepa's chief student" and understanding that the twelve tenma were Dzogchen guardians from the beginning.

Generally, however, for Dzogchen, among the twelve Tenma, Dorje Yudronma is regarded as more important. For the Kagyus, Tseringma is more important.

Author: Malcolm

Date: Friday, April 29th, 2011 at 10:18 AM

Title: Re: Elements

Content:

Sherab said:

Because of that, he is not able to see that words, such as solidity, motility etc, that are used to represent the Buddhist elements cannot possibly carry the same meaning when they are used in the context of modern science.

Malcolm wrote:

I don't presume that they would.

You are missing the basic point of what I am saying. What I am saying is that if it is mental or material in any sense it is subsumed under the categories outlined by the Buddha. The description of the four elements describe all material states.

N

Author: Malcolm

Date: Friday, April 29th, 2011 at 10:33 AM

Title: Re: Elements

Content:

Namdrol said:

You are missing the basic point of what I am saying.

Sherab said:

And you have missed mine. Let's just leave it as it is.

Malcolm wrote:

No, I understood your point very clearly. You don't feel that the five elements taught by the Buddha can be applied below the atomic level, or even at the atomic level. You feel my assertion that they can points to a lack of understanding physics on my part.

I understood your point. I simply don't agree with you.

Author: Malcolm

Date: Friday, April 29th, 2011 at 11:04 AM

Title: Re: Elements

Content:

Namdrol said:

You don't feel that the five elements taught by the Buddha can be applied below the atomic level, or even at the atomic level.

Sherab said:

Despite my posts here and elsewhere, you have not got what I thought. Therefore it is better for us to leave it as it is.

Malcolm wrote:

After a certain point, one must assume if one is not getting one's point across, either the other person is hopelessly stupid (which I am not), or that one is not explaining one's point clearly (which seems to be the case).

Incidentally, I understand that people trained in hard sciences would find it very difficult to take my point of view seriously re: the above.

N

Author: Malcolm

Date: Friday, April 29th, 2011 at 8:40 PM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

adinatha said:

Something doesn't make sense to me. What is a channel exactly? Air goes into the lungs, the oxygen is taken into blood stream. The yogic method of channels and winds uses channels that are not lungs or blood vessels. How the three channels meet at the base of the body is not connected to a cavity or passage where gas could travel.

Malcolm wrote:

A channel is a channel: veins, arteries and nerves. You can add to this the lymphatic system, though they are considered to act as a support for bring moisture to the nervous system among their other functions.

A cakra in this view is any place in the body where there are clusters of arteries, veins and nerves. You can readily see five such clusters in the body. There are many more.

The channels we visualize are just a method -- why? because when we are visualizing ourselves as a deity, we visualize our bodies as completely hollow, made of light, with no internal organs.

The explicitly stated point of view of Tibetan Medicine is that the avadhūtī is all channels

of air i.e. arteries; the rasanā is all channels of fire i.e. the blood vessels, and the lalanā all channels of water i.e. the nerves in the body. This is detailed at length by Zurkhar Lodo Gyalpo, is based primarily on the understanding of the anatomy of the body indicated by the Third Karmapa in his Zabmo Nangdon and reinforced by Desrid Sangye Gyatso. The latter two were both great Dzogchen masters as well though, Zurkharwa was not.

For example, the Kagyu Historian, Thubten Phunstog, has written an interesting commentaries on Tibetan Medicine, Six Yogas of Naropa, and well as Zabmo Nangdon. He makes the case that if channels are not physical structures in the body, then practices like gtum mo would have no effect. Then there is the very interesting doctor in Golok, Menpa Tenzin, who wrote a book based on doing many years of dissection of cadavers which contain very detailed drawings of his research. One may think this unnecessary given Netter's Anatomy and so on, but it is interesting -- and his dissections were guided from a Tibetan Medical perspective. He really explained this principle to us very well when we are interning in Xining. He is a disciple of Khenpo Munsel and In Tibet, he is a well respected Dzogchen master.

In reality, the three channels meet in each of these five (or six) locations in the body, according to the presentation I gave above from Kalackara. This simply means you will find clusters of arteries, veins and nerves at these locations in the body. Again, to restate, when we are doing deity yoga, our bodies are conceived to be hollow -- thus we visualize the channels in various ways depending on what system we are practicing. Hence, according Menpa Tenzin, et al, our visualization does not correspond with the manner in which the three channels actually exist in the body, and more importantly, it does not need to.

The reasons behind this again become very clear when one studies embryology according to Tibetan Medicine, Kalacakra, or Dzogchen Nyinthig. A very good book on this subject has been published by Francis Garret.

However, again, in the West, our idea of ṇāḍis has been very influenced by the acupuncture idea of "meridians" as well as Hindu ideas of cakras and ṇāḍis. The Upanishadic idea of cakras and ṇāḍis is related to the concept of pañcakośa originating in the Taittiriya Upanisha (which makes this idea a bit older than the Buddha's teaching), where they are explicitly connected with the prāṇamayakośa. On the other hand, the Upanishads are very important to understand, because they contain many ideas and concepts which reappear in altered form (i.e. revised in accordance with Buddha ideas) in Vajrayāna, Ayurveda/Tibetan Medicine, and even in Dzogchen.

N

Author: Malcolm

Date: Friday, April 29th, 2011 at 8:45 PM

Title: Re: EU to Ban Herbal Medicines

Content:

gregkavarnos said:

In 3 days, the EU will ban much of herbal medicine, pressing more of us to take pharmaceutical drugs that drive the profits of big Pharma.

The EU Directive erects high barriers to any herbal remedy that hasn't been on the market for 30 years -- including virtually all Chinese, Ayurvedic, and African traditional medicine. It's a draconian move that helps drug companies and ignores thousands of years of medical knowledge.

We need a massive outcry against this. Together, our voices can press the EU Commission to fix the directive, push our national governments to refuse to implement it, and give legitimacy to a legal case before the courts. Sign on the right, then forward this campaign to everyone, and let's get to 1 million voices to save herbal medicine:

To sign the petition follow this link

https://www.avaaz.org/en/eu_herbal_medicine_ban/?cl=1042047785&v=8982 "
onclick="window.open(this.href);return false;

Malcolm wrote:

Educate yourself -- grow your own, learn how to diagnose diseases, especially chronic diseases. I have been thinking about a conversation we had sometime ago. There is no hope at all in States. So, we must resist Leviathan. Becoming self-sufficient in terms of medicine and food is the first step.

N

Author: Malcolm

Date: Friday, April 29th, 2011 at 9:16 PM

Title: Re: EU to Ban Herbal Medicines

Content:

Namdrol said:

Educate yourself -- grow your own, learn how to diagnose diseases, especially chronic diseases. I have been thinking about a conversation we had sometime ago. There is no hope at all in States. So, we must resist Leviathan. Becoming self-sufficient in terms of medicine and food is the first step.

gregkavarnos said:

I already grow and gather most of my herbs. In the market area of the town there are assorted old guys selling bunches of freshly cut medicinal herbs. I have spent some time researching traditional local usage of many plants and have used them medicinally. I wish I had more time to spend with people my parents age, they have an amazing knowledge of local medicinal and edible plants. A twenty minute walk with my mother through my olive groves was an educational experience, she could pick out various edible plants that all looked merely like green leafy grassy plants to me. The problem is not for rural dwellers like myself that can take a short walk in the surrounding hills and mountains and gather whatever they need, the problem is for all the city dwellers,

especially as go further into northern Europe where the climate is not conducive to the growth of many herbs. And then of course there are medicinal plants that have to be imported.

Now I am not sure if the bans are only on pre-prepared herbal pills and medicines, many of which are prepared by large pharmaceutical companies anyway, or on the herbs themselves. The good thing about a disorganised and corrupt place like Greece is that it is easy to flout and bypass European laws AND many times the Greek state refuses to or is incapable of enforcing those laws anyway.

Malcolm wrote:

Well, it is easier to get seeds and grow things than import whole plants.

You should make a project, document their knowledge.

N

Author: Malcolm

Date: Friday, April 29th, 2011 at 9:53 PM

Title: Re: Elements

Content:

adinatha said:

1. All prior scriptures are not first person buddha perspective; they are deluded perspective. 2. I can't violate any samaya, because I have no samaya to keep, other than the nature of mind which is impossible to break. I'm talking about the Apex, not some method or routine from the standpoint of a someone with distorted vision. I'm sorry if I sound gruff: I don't want the inner secret to be lost or diluted. Total freedom is a right, but still a right one has to earn by letting everything go, even dharma.

Malcolm wrote:

Longcheba also writes in the Ocean of Liberation from the Lama Yangthig:

"Now then, although there is nothing to damage or transgress, the natural great perfection being beyond a boundary to protect, since it is necessary for yogins on the path of practice to abide in commitments, in order to purify one's continuum there are the three root commitments. There are twenty five branch commitments as well i.e. what to understand, what not to avoid, what to adopt, how to act, what to accomplish which are taught in the great tantras. The branch commitments are taught as mere assistants for protecting the root commitments since they possess accepting and rejecting, effort and practice."

This itself is a commentary on the more elaborate commentary concerning Dzogchen samaya in the Vima sNying thig, the Analysis of Samaya. It says:

"If one dwells in the samayas of the body, it will not be difficult to obtain the unchanging body vajra of all the buddas. If one dwells in the samayas of the voice, it will not be difficult to obtain the unchanging speech vajra of all the buddas. If one dwells in the samayas of the mind, it will not be difficult to obtain the unchanging mind vajra of all the buddas."

As for Greg's point, Longchenpa here states that among the 27 root commitments (9*3):

"The outer of the inner [is not to ridicule] speaking the words of the teachings..."

This certainly means that while one may not find a given passage relevant to one's own condition, one should not hubristically dismiss the teachings of the Buddha as if they are as you put it "...from a deluded perspective." All Buddhist teachings are for deluded people, yes, even all Dzogchen texts. From that perspective, even Dzogchen tantras are from a deluded perspective. This is not to say of course there are not teachings for people of greater and lesser delusion. This is not to say that we need to follow Nikaya teachings as if they are of the same value as Dzogchen teachings, etc. But that depends on the practitioner. If someone does not have transmission, then all Dzogchen texts are meaningless aside from being used as bhakti objects.

Undeluded people do not need teachings of any kind. They also are in great or total samaya, always. total samaya is just another word for "dzogchen", mahāsaṃdhi or santimāha in the language of Oḍḍiyāna.

N

Author: Malcolm

Date: Friday, April 29th, 2011 at 9:57 PM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

Namdrol said:

Again, to restate, when we are doing deity yoga, our bodies are conceived to be hollow -- thus we visualize the channels in various ways depending on what system we are practicing. Hence, according to Menpa Tenzin, et al, our visualization does not correspond with the manner in which the three channels actually exist in the body, and more importantly, it does not need to.

mr. gordo said:

Hi Namdrol,

If one is visualizing the channels incorrectly, then is this not a problem? Would this be an issue that would affect one's practice?

Malcolm wrote:

In Sakya, for example, they place great emphasis on visualizing the channels very

precisely. In Dzogchen, according to the Khandro Nyinthig, it is enough to have an idea of the channels. The same is true for deity yoga and the same difference applies.

However, you must apply the method of the system you are practicing. So for example, if you are practicing Naro Khachö it is considered very important to have a very precise visualization, very clear, very vivid. You apply the method of the school which you are following at any given time for any given practice.

N

Author: Malcolm

Date: Friday, April 29th, 2011 at 10:00 PM

Title: Re: EU to Ban Herbal Medicines

Content:

gregkavarnos said:

PS And remember to keep a smile on your lips and a song in your heart as you smash the state!

Malcolm wrote:

I don't think smashing is going to do much good. Collective disengagement is more effective, I am thinking. And more conducive to singing and dancing.

Author: Malcolm

Date: Friday, April 29th, 2011 at 10:14 PM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

Namdrol said:

In reality, the three channels meet in each of these five (or six) locations in the body, according to the presentation I gave above from Kalackara. This simply means you will find clusters of arteries, veins and nerves at these locations in the body. Again, to restate, when we are doing deity yoga, our bodies are conceived to be hollow -- thus we visualize the channels in various ways depending on what system we are practicing. Hence, according to Menpa Tenzin, et al, our visualization does not correspond with the manner in which the three channels actually exist in the body, and more importantly, it does not need to.

The reasons behind this again become very clear when one studies embryology according to Tibetan Medicine, Kalacakra, or Dzogchen Nyinthig. A very good book on this subject has been published by Francis Garret.

adinatha said:

That was very clear and descriptive. Thank you. I'm very interested in the highlighted portion. Can you please explain that just a bit more. Why do our visualizations not need to correspond to the way these actual exist in the body?

Malcolm wrote:

Well, it is because our visualization of our bodies as deities also does not correspond to our bodies in a real sense either. For example, when we visualize ourselves as Vajrasattva, in Vajrasattvas body there is no heart, no lungs, no liver, spleen/pancreas or kidney, no stomach, intestines, gall bladder, urinary bladder, ovaries or seminal vesicle, etc.

We primarily use the three channels as a visualization guide for the prāṇa vāyu in our bodies that we breath in. For example, we use the visualization of the lower ends of the three channels to focus our attention below the belly, for example -- through muscular contraction of the mulabandha and the uddiyāna bandhas we collect and force vāyu into arterial system and cause it to supersaturate our cells, capillaries, etc. with vāyu and ojas (the real bodhicitta element within our body) that it pumps. Simultaneously, our heart rate slows, and this means for a time not only is our consciousness "slowing down" i.e. because the karma vāyus are now suspended, but the venous blood is returning less impurities into the blood stream temporarily while the ojas is flushing and restoring the cells. This is why Khumbaka, for example, is the hidden secret to longevity in both Hatha Yoga of the Nathas, and in Vajrayāna. Through the two lower locks, we slow blood flow into the vena cava, saturate blood with prāṇa vāyu and send it into the arteries, etc. Ojas itself has two stores within the body -- the heart and also the brain. This is why we do the visualization of blazing and dripping, etc.

This is just a rough approximation.

Author: Malcolm

Date: Friday, April 29th, 2011 at 10:18 PM

Title: Re: EU to Ban Herbal Medicines

Content:

adinatha said:

This is part of a global plan. But I have serious doubts it will really be enforced. The market for herbals and supplements is HUGE. Even cops use the stuff. No one leaves money on the table. Big Herbal will come back swinging, you can count on it.

Malcolm wrote:

Big Herbal, in my opinion as a doctor of Tibetan Medicine, is just another phace of Big Pharma.

Resist, my brothers and sisters.

N

Author: Malcolm

Date: Friday, April 29th, 2011 at 11:01 PM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:
Malcolm wrote:

Author: Malcolm
Date: Friday, April 29th, 2011 at 11:07 PM
Title: Re: Ojas
Content:
rai said:

I read on some Ayurveda forum that the best way to restore ojas is to restrain from sex for some time or have a longer breaks between. Is that correct according to Tibetan Medicine? I believe there is substitute to ojas in TM?

Thank you

Malcolm wrote:
Yes, that is correct. Actually, there is more to it than that. Ojas is the final product of digesting food. So, for this reason one needs to periodically do cleanses, and engage in the practice of rasāyana. This is more effective than mere celibacy because you are cleansing the digestive channels and tract, increasing your ability to absorb rasa, the broken down food, and then having a fairly pure diet where one is mainly relying on essence foods such as ghee and honey, with a sattvic diet.

The whole point of Ayurveda and Tibetan Medicine is to refine and purify ojas in the body for longevity etc. In Tibetan the term ojas is translated as "mdangs".

Author: Malcolm
Date: Friday, April 29th, 2011 at 11:09 PM
Title: Re: EU to Ban Herbal Medicines
Content:
adinatha said:

Averting your mind to polemical risk assessments generates the cause of their fruition.

Malcolm wrote:
Not worried about myself. It is others who I care about. We cannot use Dzogchen teachings to be indifferent, I think you will agree.

N

Author: Malcolm
Date: Friday, April 29th, 2011 at 11:53 PM
Title: Re: Dzogchen teaching of Tsongkhapa
Content:

Namdrol said:

So, bliss in Guru yoga is just a vehicle. In my own practice it is just not an important feature. Bliss is just an experience. But the total bliss described as part of the result, is merely another what of describing a state which is free from all impure conditions -- sort of like saying "healthy" because one is not sick.

Any, as you know there are four stages of bliss i.e. the three relative bliss — bliss, supreme bliss, the bliss of being free of bliss; and beyond all, innate bliss. And these four get divided up in sixteen etc., since there is a relationship with the sixteen moments of the path of seeing.

The trio of bliss, clarity and non-conceptuality are experiences that need to be recognized so that they do not serve as a basis for deviation.

N

adinatha said:

Okay so the bliss of ojas, a physical bliss, is a facsimile of the blisses that are inherent within rigpa. So the tantric process is like familiarizing yourself with mother of pearl so that when you see a real pearl you can understand "pearl." Is that about right?

Malcolm wrote:

Yes, that is an adequate analogy. But as I indicated elsewhere, ojas is something important, also is important to understand in terms achieving rainbow body, etc.

Author: Malcolm

Date: Saturday, April 30th, 2011 at 12:09 AM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

Namdrol said:

Okay so the bliss of ojas, a physical bliss, is a facsimile of the blisses that are inherent within rigpa. So the tantric process is like familiarizing yourself with mother of pearl so that when you see a real pearl you can understand "pearl." Is that about right?

Yes, that is an adequate analogy. But as I indicated elsewhere, ojas is something important, also is important to understand in terms achieving rainbow body, etc.

adinatha said:

I don't understand this. Is it that it is important to cultivate ojas to achieve rainbow body? Or is it that during the process of effortless nyingthig, ojas naturally percolates. For example, the practice of Tregcho/Togal, profound bliss arises, but not because of volitional sadhana.

Malcolm wrote:

it is important because in order to achieve rainbow body one must purify the body through rasāyana. For example, prior to attaining rainbow body, Ngala Pema Dudul was living merely off of essence of vāyu in addition to drinking a little water for the last three

or four years of his life.

The practice of chulen is most important in Dzogchen.

Author: Malcolm

Date: Saturday, April 30th, 2011 at 12:18 AM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

Namdrol said:

it is important because in order to achieve rainbow body one must purify the body through rasāyana. For example, prior to attaining rainbow body, Ngala Pema Dudul was living merely off of essence of vāyu in addition to drinking a little water for the last three or four years of his life.

The practice of chulen is most important in Dzogchen.

adinatha said:

That is nirmanakaya or sambhogakaya chulen, right? There is chulen of god and naga realms, and chulen of space, as well. Then there is dharmakaya chulen. Ati is dharmakaya chulen, isn't it?

Malcolm wrote:

No, living off the essence of vāyu is dharmakāya chulen. I.e. you are taking the pure five elements directly from breath.

Chulen of space is what we are taking about since space is the basis of the other four elements. It means the same thing. But in order to do this in a pure way one must build up through nirmanakāya and sambhogakāya chulen, respectively eating a sattvic diet combined with pills, in the second eating only pills, and perhaps flowers -- there are variations.

This chulen of space is the an important supporting condition of body of light realization.

Author: Malcolm

Date: Saturday, April 30th, 2011 at 12:33 AM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

adinatha said:

Here we must disagree.

Malcolm wrote:

You are entitled to disagree with Garab Dorje, Longchenpa, Kunzang Dechen Lingpa and Chogyal Namkhai Norbu if you like.

Longchenpa terms it chulen of cittavāyu (rlung sems). This is taught in the sgra thal gyur.

As I said, it seems your view of these things is very influenced by your experience in Drikung. I have many Drikung teachers, but primarily for Yangzab.

Author: Malcolm

Date: Saturday, April 30th, 2011 at 12:39 AM

Title: Re: EU to Ban Herbal Medicines

Content:

gregkavarnos said:

In 3 days, the EU will ban much of herbal medicine, pressing more of us to take pharmaceutical drugs that drive the profits of big Pharma.

The EU Directive erects high barriers to any herbal remedy that hasn't been on the market for 30 years -- including virtually all Chinese, Ayurvedic, and African traditional medicine. It's a draconian move that helps drug companies and ignores thousands of years of medical knowledge.

We need a massive outcry against this. Together, our voices can press the EU Commission to fix the directive, push our national governments to refuse to implement it, and give legitimacy to a legal case before the courts. Sign on the right, then forward this campaign to everyone, and let's get to 1 million voices to save herbal medicine:

To sign the petition follow this link

https://www.avaaz.org/en/eu_herbal_medicine_ban/?cl=1042047785&v=8982 "
onclick="window.open(this.href);return false;"

Enochian said:

Hi Greg,

Now do you see why socialism sucks?

Malcolm wrote:

Ah....this is being rolled through the EU by major corporations. Capitalism is the problem here, not socialism. What you have not figured out, yet, Enochian, is that Capitalists use Socialism in order to keep their pet skilled labor pool content and docile while they rape the rest of the world.

Author: Malcolm

Date: Saturday, April 30th, 2011 at 12:59 AM

Title: Re: EU to Ban Herbal Medicines

Content:

Namdrol said:

Ah....this is being rolled through the EU by major corporations. Capitalism is the problem here, not socialism. What you have not figured out, yet, Enochian, is that Capitalists use Socialism in order to keep their pet skilled labor pool content and docile while they rape the rest of the world.

Enochian said:

Then how come America doesn't have all this nonsense the Europeans have to put up with?

America is also capitalist

Malcolm wrote:

America also uses Socialist policies to keep people in line. And they give free handouts to corporations to the tune of trillions of dollars.

Enochian said:

EU has MUCH tougher standards for everything. Its like a nanny state. They even make Microsoft bundle alternative web browsers with Windows in the EU. Its stupid.

Malcolm wrote:

That has much more to do with the European character and much less to do with Socialism than you might imagine.

Enochian said:

P.S. I am again shocked you rail against capitalism. Would you as a tibetan buddhist like to move to China?

Malcolm wrote:

I have been in China for extended periods of time. People in China actually have a lot more freedom than you might think. Yes, they cannot speak out against Govt. But in many ways, people in China have a lot more freedom than we do in US, as surprising as that sounds. I was surprised. Unfortunately for the Chinese, they are moving in the direction of creating a federal style government modeled on ours. Why? because it makes it easier to collaborate with large corporations.

Anyway, your simplistic cold war rhetoric betrays a lack of study of sources in leftwing literature. As for myself, I have read Hayek, Nozak, etc., a great deal of conservative writing. They are romantics, as are you --thinking that an unthinking beast like Capitalism won't eat their children. It will. And it will eat yours.

N

Author: Malcolm

Date: Saturday, April 30th, 2011 at 1:00 AM

Title: Re: EU to Ban Herbal Medicines

Content:

Enochian said:

Then how come America doesn't have all this nonsense the Europeans have to put up with?

gregkavarnos said:

The US doesn't have the FDA?

Enochian said:

They don't regulate supplements.

And if you know anything about the FDA, they are EXTREMELY lax.

Malcolm wrote:

They are lax when it comes to Big Pharm -- they are quite uptight when it comes to supplements. If you even hint that some herb actually does something, they are on your ass in a new york minute.

Author: Malcolm

Date: Saturday, April 30th, 2011 at 1:09 AM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

adinatha said:

Here we must disagree.

Namdrol said:

You are entitled to disagree with Garab Dorje, Longchenpa, Kunzang Dechen Lingpa and Chogyal Namkhai Norbu if you like.

Longchenpa terms it chulen of cittavāyu (rlung sems). This is taught in the sgra thal gyur.

As I said, it seems your view of these things is very influenced by your experience in Drikung. I have many Drikung teachers, but primarily for Yangzab.

adinatha said:

It's not me. It's Lord Jigten Sumgon. He disagrees.

Malcolm wrote:

He can disagree if he wants -- if he wants to call samadhi "chulen" it is fine by me. What is more likely the case is that there is just a different emphasis, different terminology. I don't think that Jigten Sumgon was a recipient of many Dzogchen teachings. But I am not completely sure.

Things like qualities of food are explained very well in Ayurveda and so on. He was unlikely to have had much exposure to the Four Tantras tradition of Tibetan Medicine, because at that point it was still a family lineage in the Yuthok clan. He was a little younger than Yuthok. Tibetan Medicine originally was very secret, and is connected with Dzogchen as well. But like any educated Lama of his day, he certainly had access to various medical traditions and chulen traditions coming from India like the Amrita siddhi tradition.

Author: Malcolm

Date: Saturday, April 30th, 2011 at 1:11 AM

Title: Re: EU to Ban Herbal Medicines

Content:

Namdrol said:

They are lax when it comes to Big Pharm -- they are quite uptight when it comes to supplements. If you even hint that some herb actually does something, they are on your ass in a new york minute.

Enochian said:

I'm sorry Namdrol

But you don't know what you are talking about.

I have an avid weight trainer for YEARS and know all about supplements.

FDA does NOT regulate herbal supplements. Only for anabolic steroids and ephedra. But in fact the BETTER ephedrine is completely available at any CVS and Walgreens.

Thats why we have huge GNC and Vitamin Shoppe stores.

Malcolm wrote:

Sorry, I do know what I am talking about because I have to be careful about telling people what a given herb does. If I tell them that for example that X herb will reduce their cholesterol, this is, in their mind, a medical prescription. They forbid this.

I have studied very closely the FDA regs on herbs.

N

Author: Malcolm

Date: Saturday, April 30th, 2011 at 1:31 AM

Title: Re: EU to Ban Herbal Medicines

Content:

Namdrol said:

Sorry, I do know what I am talking about because I have to be careful about telling people what a given herb does. If I tell them that for example that X herb will reduce their cholesterol, this is, in their mind, a medical prescription. They forbid this.

I have studied very closely the FDA regs on herbs.

N

Enochian said:

You are steering into different territory i.e. "prescribing drugs" and so forth. You need to have a license to prescribe drugs.

I almost graduated dental school, before getting my ass thrown out.

Malcolm wrote:

Well, you see, if you are an herbalist, you have to give herbs to be people to remedy illnesses. As long as all the diseases I describe are in Tibetan medical terms, there is no problem (yet, it's coming). But if for example, I say oh, you have high blood pressure, but taking this rhododendron based medicine will lower it -- then bam, busted for practicing medicine without a license.

So, we must disengage the State. The State, whether Capitalist or Socialist (two sides of same coin) is the source of all social ills. Revolutionary socialism of the 19th and 20th century was a movement of people without power speaking truth to power. When socialists took power, they immediately became corrupted by the very power they previously had been struggling with. Capital, in the deformed "socialist" states, was position and status. But in the end, States are engines of commerce and so it is that the great Socialist experiments begun in the late nineteenth centuries and early twentieth centuries ended in disaster, famine, and general slaughter, of tens of millions of innocents. The fault lies not with the basic ideals of Socialism, the fault lies within the apparatus of industrial society and the State that supports it. The blind spot of socialism is this idea that they could use the tools of the oppression of common people i.e. factories, et al, to free themselves, when in fact, the whole industrial mode of production simply enslaves human beings.

N

Author: Malcolm

Date: Saturday, April 30th, 2011 at 1:34 AM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

adinatha said:

Well. The wisdom of omniscience certainly can't hurt. According to him, the teachings in his "Profound Inner Teachings" came after he was enlightened, he saw precisely the interdependence of all things. Then, he saw the Seven Taras and all these teachings came out.

Malcolm wrote:

That is very interesting. Well, in gsar ma, pure vision, in snying ma, gter ma.

N

Author: Malcolm

Date: Saturday, April 30th, 2011 at 1:35 AM

Title: Re: Elements

Content:

tamdrin said:

I pay homage to Lord Jigten Sumgon, Ratna Shri, the Peerless One, who is the incarnation of Arya Nagarjuna, and who is the embodiment of the Buddhas of the three times: Lurigdrön and Marmé-ze in the past, Maitreya in the future, and Shakyamuni in the present era..

At least that is how Drikungpa's see him,
and he was born into a Nyingma family His dad was an accomplished Yamantaka practitioners.

Malcolm wrote:

That does not mean he received for example, snyin thig teachings -- which at this point were still family lineages.

Author: Malcolm

Date: Saturday, April 30th, 2011 at 1:37 AM

Title: Re: EU to Ban Herbal Medicines

Content:

Enochian said:

Hi Namdrol

I agree with you. But the herbs themselves are available at any GNC or Vitamin Shoppe.

Malcolm wrote:

Some, but mostly dead, processed to death in lifeless factories.

I wouldn't give those kinds of herbs to anyone. Herbs need life, ritual and myth to be

effective. Each herb has a story, each herb is living medicine.

Author: Malcolm

Date: Saturday, April 30th, 2011 at 1:44 AM

Title: Re: Elements

Content:

tamdrin said:

yeah , so what! receiving the teachings is not that difficult, but accomplishing one of the paths is difficult.

Malcolm wrote:

Sean, my point is that it is quite possible that meaning of the teachings adinatha is talking about are just different terms for essentially the same principle.

Anyway, what I mentioned above is the statement of KDL. KDL was a Buddha, someone who finished all four visions and realized rainbow body.

This is a Buddha that we both knew personally.

N

Author: Malcolm

Date: Saturday, April 30th, 2011 at 1:50 AM

Title: Re: EU to Ban Herbal Medicines

Content:

Enochian said:

Hi Namdrol

I agree with you. But the herbs themselves are available at any GNC or Vitamin Shoppe.

Namdrol said:

Some, but mostly dead, processed to death in lifeless factories.

I wouldn't give those kinds of herbs to anyone. Herbs need life, ritual and myth to be effective. Each herb has a story, each herb is living medicine.

Enochian said:

And again this is a different issue.

You can grow your own herbs legally.

Malcolm wrote:

Yes, but I am not allowed to prescribe them for "Western" illnesses. In China and India,

this is not a problem. The reason that I can't is because a bunch of Capitalists have locked up what can be used in the treatment of a disease and what cannot i.e. the AMA and Big Pharma, as well as Big Insurance. And, there is legislation pending to make everything subject of FDA testing. The previous standard which we now have is that if one is going to market some herbal "supplement" based on a traditional formula all one had to do is a tox test (which itself is stupid because pharmaceuticals are often quite toxic). The new laws will require FDA testing for everything. Herbalists will have no choice but to go underground again. And this is because of Big Pharma wants to control everything, and they already control the FDA.

N

Author: Malcolm

Date: Saturday, April 30th, 2011 at 1:51 AM

Title: Re: EU to Ban Herbal Medicines

Content:

Enochian said:

the dietary supplement manufacturer is responsible for ensuring that a dietary supplement is safe before it is marketed.

-FDA

manufacturers do not need to register their products with FDA nor get FDA approval before producing or selling dietary supplements

-FDA

Malcolm wrote:

They will soon.

Author: Malcolm

Date: Saturday, April 30th, 2011 at 1:53 AM

Title: Re: Elements

Content:

tamdrin said:

KDL was cool for sure, and he had a very powerful blessings.. He probably got to the 3rd vision or so.. I dunno I don't think he manifested RB from what I heard although it was his wish.. Anyway I have recieved more teachings from the Drikung Kagyu this life.. and I view there approach as being equal with Nyingthig, despite what Longchempa might have to say about that.

Malcolm wrote:

KDL went though all four visions to the end. He told me this personally. Not only me, but others. He did realize rainbow body. Rainbow body, in Dzogchen, does not mean that

your body disappears. This is a huge misconception.

Author: Malcolm

Date: Saturday, April 30th, 2011 at 1:56 AM

Title: Re: Elements

Content:

adinatha said:

Here's what I just don't understand at all. How is it that like in Lord Jigten Sumgon's version of the 7 Limb Prayer "Ser Khangma," just by reading, one's achieves a very high samadhi, which is blissful and you don't feel hungry?

Malcolm wrote:

Not feeling hungry can be a symptom of a vata imbalance.

It can be a sign of faith.

It can be a sign of balanced doshas because of samadhi.

There are many reasons why one might not feel hungry.

Author: Malcolm

Date: Saturday, April 30th, 2011 at 2:01 AM

Title: Re: Elements

Content:

Malcolm wrote:

Author: Malcolm

Date: Saturday, April 30th, 2011 at 2:03 AM

Title: Re: EU to Ban Herbal Medicines

Content:

Namdrol said:

Yes, but I am not allowed to prescribe them for "Western" illnesses.

N

Enochian said:

For good reason. And not because "capitalism" is out to get you.

Malcolm wrote:

Well, we don't agree that the reason is good. I am a trained doctor. Allopathic medicine is not all it is cracked up to be.

N

Author: Malcolm

Date: Saturday, April 30th, 2011 at 2:05 AM

Title: Re: EU to Ban Herbal Medicines

Content:

Namdrol said:

Yes, but I am not allowed to prescribe them for "Western" illnesses. In China and India, this is not a problem. The reason that I can't is because a bunch of Capitalists have locked up what can be used in the treatment of a disease and what cannot i.e. the AMA and Big Pharma, as well as Big Insurance. And, there is legislation pending to make everything subject of FDA testing. The previous standard which we now have is that if one is going to market some herbal "supplement" based on a traditional formula all one had to do is a tox test (which itself is stupid because pharmaceuticals are often quite toxic). The new laws will require FDA testing for everything. Herbalists will have no choice but to go underground again. And this is because of Big Pharma wants to control everything, and they already control the FDA.

N

adinatha said:

You should move to Mexico City. Tibetan doctors make a KILLING! out there. I know probably only one out there. His patient is the president of Mexico. Think about it. That's big money...

Malcolm wrote:

Interesting idea -- my girlfriend was born in Mexico and speaks fluent Spanish.

Author: Malcolm

Date: Saturday, April 30th, 2011 at 2:14 AM

Title: Re: EU to Ban Herbal Medicines

Content:

Namdrol said:

Well, we don't agree that the reason is good. I am a trained doctor. Allopathic medicine is not all it is cracked up to be.

N

Enochian said:

I greatly respect TM from the viewpoint of tantric anatomy and relation to Dzogchen etc.

But when you get to treating disease.....

Malcolm wrote:

Dude, what do you think Tibetan Medicine is for?

In Xining, a huge Chinese City, we treat many illnesses allopathic medicine cannot treat at all, in modern hospitals, with the latest equipment and training. Allopathic Medicine is good for trauma, cancers, strong bacterial infections, and surgery. Beyond that, it is not good for much. It has no idea how to treat autoimmune diseases, digestive diseases, chronic diseases, etc. There are many, many illnesses that Allopathic Medicine sucks at treating. Also, Allopathic medicine is expensive, causes lots of other diseases as a consequence of treatment. I am a responsible person -- I never take patients who would be better off seeking allopathic remedies. But I get a lot of patients whose health has been damaged by allopathic remedies and more than that -- I have treated people successfully for conditions they have never found relief from via allopathy.

Open your mind, man.

N

Author: Malcolm

Date: Saturday, April 30th, 2011 at 2:19 AM

Title: Re: Elements

Content:

adinatha said:

Okay but what happened to KDL's body?

Malcolm wrote:

It is encased in a stupa.

adinatha said:

As a side note, it is possible to get to the fourth appearance of Togal, not having been in rigpa...

Malcolm wrote:

No, it isn't.

adinatha said:

I know of two such practitioners who this happened to. When they went to their lama and told them they'd finished, they were laughed at. 12 years of solitary retreat, wasted. That's so scary, I can't stand it.

Malcolm wrote:

They mistook increase of experience for exhaustion of dharmatā. They got impatient, and then published a nice picture book. Now they are running workshops on Dzogchen.

adinatha said:

I don't doubt KDL did it all the right way. He was a master...

Malcolm wrote:

Yes, he taught me everything, soups to nuts.

N

Author: Malcolm

Date: Saturday, April 30th, 2011 at 2:38 AM

Title: Re: Elements

Content:

Namdrol said:

It can be a sign of faith. .

adinatha said:

Here's what I mean. What the HELL is faith? It's not even a thought. What is it? It's nothing... But it connects you to the dharmakaya.

Malcolm wrote:

Faith is part of the samskara skandha. It is also part of the five powers, the five strengths. Faith is connected with the indriyas that lead to nirvana.

N

Author: Malcolm

Date: Saturday, April 30th, 2011 at 3:10 AM

Title: Re: Elements

Content:

adinatha said:

As a side note, it is possible to get to the fourth appearance of Togal, not having been in rigpa...

Namdrol said:

No, it isn't.

adinatha said:

I think explanations differ drastically on this point. I understand your perspective of the systematic approach. I feel that it would be wonderful if things were this well modeled. But I'm afraid I don't agree they are.

Malcolm wrote:

As in so many things, we will have agree to disagree on this point.

Author: Malcolm

Date: Saturday, April 30th, 2011 at 3:24 AM

Title: Re: Elements

Content:

adinatha said:

This is a lower vehicle explanation.

Malcolm wrote:

You are a funny guy.

Anyway, I am quite sure in Drigung the 37 bodhipakṣa dharmas are considered important. Even high and mighty Dzogchen practitioners like you have mental factors.

Anyway, whatever happened to your dgongs gcig attitude? Remember, according to Jigten Sumgon, all yānas have the same intention.

N

Author: Malcolm

Date: Saturday, April 30th, 2011 at 11:15 AM

Title: Re: Five-Long Life Sisters and Tseringma

Content:

Jinzang said:

The story of Tseringma is in the Hundred Thousand Songs, not Tsang Nyong Heruka's biography.

Malcolm wrote:

It's in both places.

Author: Malcolm

Date: Saturday, April 30th, 2011 at 11:17 AM

Title: Re: Elements

Content:

username said:

On getting the fourth vision without rigpa

Malcolm wrote:

It's not possible. There are many technical reasons why this is so.

Author: Malcolm

Date: Saturday, April 30th, 2011 at 11:20 AM

Title: Re: Ojas

Content:

rai said:

Thank you Namdrol. Could you please advise any good literature in english to learn more about this subject?

Malcolm wrote:

There really is not much on this in English, or even in Sanskrit or Tibetan.

Author: Malcolm

Date: Saturday, April 30th, 2011 at 8:32 PM

Title: Re: Elements

Content:

username said:

On getting the fourth vision without rigpa

Namdrol said:

It's not possible. There are many technical reasons why this is so.

adinatha said:

Can the five lights arise without Togal?

Malcolm wrote:

I am not going to answer this question, not because I can't, but because the answer will involve discussing things not appropriate to discuss with strangers.

Many times I have heard teachers say one should not discuss things like togal in bars. That does not mean you cannot mention the name "togal" in a bar -- but to explain it, etc., is inappropriate. In this instance I will follow the instructions of my teachers and disengage from this line of discussion.

N

Author: Malcolm
Date: Sunday, May 1st, 2011 at 12:27 AM
Title: Re: Elements
Content:
Malcolm wrote:

Author: Malcolm
Date: Sunday, May 1st, 2011 at 12:44 AM
Title: Re: Elements
Content:
adinatha said:
ChNN will talk about appearances of tiple and what they mean. Tiple comes even after five lights. So this mum about my question is bullshit.

Malcolm wrote:
ChNN has advised his students not to discuss these issues. He is my root guru.

Author: Malcolm
Date: Sunday, May 1st, 2011 at 12:45 AM
Title: Re: Elements
Content:
Namdrol said:
Ye shes bla ma is only sufficient to begin practice.

adinatha said:
You're a funny guy. This is bullshit. There are oral instructions of Tegal even briefer than this.

Malcolm wrote:
Yes, for example in Yangzab. As I said, insufficient for perfect understanding.

BTW, I meant Khenpo Ngachung's commentaries related to ye shes bl ma, of which there are several.

N

Author: Malcolm
Date: Sunday, May 1st, 2011 at 1:03 AM
Title: Re: Elements
Content:
Malcolm wrote:

Author: Malcolm

Date: Sunday, May 1st, 2011 at 1:14 AM

Title: Re: Elements

Content:

Namdrol said:

Reflection, reading and studying the most ancient Dzogchen texts is reflection. It is paramount.

N

Enochian said:

So if one does not know Tibetan, one CANNOT practice Dzogchen to completion?

Malcolm wrote:

One can, but one will not be able to explain Dzogchen to others very well.

N

Author: Malcolm

Date: Sunday, May 1st, 2011 at 1:28 AM

Title: Re: Elements

Content:

Enochian said:

So if one does not know Tibetan, one CANNOT practice Dzogchen to completion?

gregkavarnos said:

C'mon Enochian, it's high time you got your shit together and found yourself a teacher coz all this questioning of yours means nothing without practice (unless of course you are going to write a thesis about it all). Do yourself a favour: practice practice, practice!

Enochian said:

There are some things that bother me about Vajrayana and Dzogchen.

Malcolm wrote:

Do tell.

Author: Malcolm

Date: Sunday, May 1st, 2011 at 2:03 AM

Title: Re: Elements

Content:

Enochian said:

1. One cannot realize rigpa without transmission. That implies Dzogchen is conditioned.

Malcolm wrote:

False implication. Rig pa is not the same as the basis. Rig pa is one's knowledge of the basis. That basis is perfectly complete.

Enochian said:

2. I was working with chakras for my OBE and astral projection practice, before I even heard of "completion stage". You raise energy through your chakras in a trance state, and then you do a exit technique. No bullshit visualizations either, you just use body awareness and FEEL to manipulate the chakras. The chakras are already there, so why visualize? Where do you think you feel your emotions in your physical body?? The chakras.

Malcolm wrote:

I am very familiar with WET tradition, particularly the Crowleyan tradition. It is not even remotely the same.

N

Author: Malcolm

Date: Sunday, May 1st, 2011 at 2:34 AM

Title: Re: Elements

Content:

adinatha said:

There were so many illiterate enlightened masters. The studying part is small compared to listening and contemplation. It just seems big when you're stuck in your head.

Malcolm wrote:

Suit yourself. Just don't bother me with anymore questions. Thanks.

Author: Malcolm

Date: Sunday, May 1st, 2011 at 2:38 AM

Title: Re: Elements

Content:

Enochian said:

To tell me more conditioned INFERIOR METHODS plus samaya?!

Malcolm wrote:

Remind me not to answer your questions either.

N

Author: Malcolm

Date: Sunday, May 1st, 2011 at 3:08 AM

Title: Re: Elements

Content:

Enochian said:

You are the one who specifically asked bro.

:

Malcolm wrote:

I didn't ask you to be disrespectful about things which, according to your own admission, you know little.

N

Author: Malcolm

Date: Sunday, May 1st, 2011 at 3:16 AM

Title: Re: Elements

Content:

Enochian said:

You are the one who specifically asked bro.

:

Namdrol said:

I didn't ask you to be disrespectful about things which, according to your own admission, you know little.

N

Enochian said:

I apologize. Greg gets on my nerves. Honestly.

Malcolm wrote:

forgiven.

Author: Malcolm

Date: Sunday, May 1st, 2011 at 4:21 AM

Title: Re: Enlightenment according to Hinayana

Content:

Kare said:

Before discussing the Hinayana any further, I suggest that this article may be useful:

<http://www.lienet.no/hinayan1.htm> " onclick="window.open(this.href);return false;

Malcolm wrote:

I would suggest that the usage of "hīna" hīnayāna, while derogatory, is derogatory primarily in one of its specific senses you can easily find in the Pali Dictionary -- i.e. hīnāya āvattati, to turn to the lower, to give up orders, return to secular life.

From a Mahāyāna point of view, rejecting Mahāyāna is exactly "turning to the lower" in exactly the same sense that it was used in Pali canon.

There is no question that in Tibetan Buddhism, all Nikāya tenet systems are regarded as inferior and flawed by substantialism of one kind or another, and the Nikayas/Agamas, incomplete and provisional.

In other words, Mahayanists had very specific ideas about Buddhahood and found those that did not agree with them wanting in their understanding.

N

Author: Malcolm

Date: Sunday, May 1st, 2011 at 5:18 AM

Title: Re: Elements

Content:

Heruka said:

Namdrol, im trying to seperate how the bright flickering of self knowing in the sterile ground of all, pollutes it, simply by this cognition. It seems this simple energy of cognition dulls awareness, and it unfolds and spreads out coemergent, rigpa/marigpa.

is it worth while trying to seperate to understand?

a bit lost in the terminology.

Malcolm wrote:

There are two ways to explain this -- one discusses three ignorance: innate, resembling the cause, and imputing ignorances respectively alternately, one discusses two

ignorances, innate and imputing. I will stick with the latter explanation for ease.

When the basis arises out of the basis, i.e. when the five lights of wisdom are stirred by vāyu after the shell of the youthful vase body is rent there is a neutral awareness [shes pa lung ma bstan] that does not recognize itself. That simple non-recognition is the innate ignorance. That neutral awareness has two options either it recognizes itself [vidyā], becoming Samantabhadra, or it does not, and through imputing self and other onto the appearance of the basis, creating samsara. That imputation of self and other is the imputing ignorance.

Most people do not realize that Samantabhadra initially possessed the first ignorance. He never possessed the second.

Important point: the nature of the two or three ignorances are the same.

N

Author: Malcolm

Date: Sunday, May 1st, 2011 at 6:19 AM

Title: Re: Enlightenment according to Hinayana

Content:

Kare said:

I know. And Nikaya Buddhists have very specific ideas about Mahayanists being tricked and deluded by false teachings and fraudulent texts.

Until some respected leaders in both camps have the wisdom and courage to cut through this sectarian silliness, I suppose it may go on for ever ...

Malcolm wrote:

It is a little hard to ask Tibetans to come up with a different translation for theg dman or theg che chung.

It is equally naive to pretend that Tibetans did not understand that these terms included Theravadins. You might want to argue Tibetans had very little experience with Theravadins. And this is so to an extent -- but Tibetans were not completely unaware of their neighbors, were aware of Burma (part of the region Tibetans call Mon yul which extends from Bhutan to roughly the Irrawady), etc. and were certainly aware of Nikāya/Agamic monks in India and their tenets.

But the thing is, the term nyan thos (śravaka) suffers not so well either in hands of Tibetan commentators being another catch phrase for "those who just don't get it".

I don't think you will ever get any Tibetan master to agree that the realization of an arhat is functionally equivalent to that of a Buddha. Just as you will not find any Sakya or Nyingmapa agreeing that common Mahāyān is capable of producing complete buddhahood either.

Theravadins are considered to be substantialist by Tibetan Buddhists.

In the end, the best we can do is agree on the basic principles of Buddha's teachings and leave it at that and try to collaborate despite our differences, since there are not many Buddhists in the world, and many in other religious and secular ideologies who would happily see Buddhism as a whole destroyed.

Author: Malcolm

Date: Sunday, May 1st, 2011 at 6:23 AM

Title: Re: Elements

Content:

Namdrol said:

Important point: the nature of the two or three ignorances are the same.

Pero said:

What does that mean?

Malcolm wrote:

They lack knowledge.

Author: Malcolm

Date: Sunday, May 1st, 2011 at 7:39 AM

Title: Re: Bon and the karmic problems of Tibet

Content:

adinatha said:

The notion that ancient Tajiks had A path to buddhahood ...

Malcolm wrote:

I see you are keeping up the long Drigung tradition of anti-Bon polemics.

Author: Malcolm

Date: Sunday, May 1st, 2011 at 7:49 AM

Title: Re: Bon and the karmic problems of Tibet

Content:

adinatha said:

The notion that ancient Tajiks had A path to buddhahood ...

Namdrol said:

I see you are keeping up the long Drigung tradition of anti-Bon polemics.

adinatha said:

Honestly I had no idea there was a long Drigung tradition of anti-Bon polemics. I'm just kiddin ya. I'm sure the Tazik people had a 20,000 year old high culture.

Malcolm wrote:

Yes, the first Buddhist polemical mention of Bon occurs in the initial commentarial literature of dgongs gcig by rdor she. The earliest Buddhist account of Bon was penned by Jigten Sumgon. Most other Buddhist presentations of Bon follow his rough outline.

There are other presentations of Bon which are more favorable, notably Guru Chowang's Great History of Treasures where he describes Tonpa Shenrab as a nirmanakāya. Guru Chowang is the original terton who revealed the seven line supplication to Guru Rinpoche.

N

Author: Malcolm

Date: Sunday, May 1st, 2011 at 9:19 AM

Title: Re: Pointing out instructions

Content:

Fa Dao said:

Heres a question...

I have read a little about Dzogchen. Only had one teaching on it from a qualified Lama, definitely not an expert though. What is the difference (if any) between pointing out instructions and what is called the "Mind to Mind transmission" found in Chan? Would be nice to get some answers from those who are knowledgeable in both traditions.

Malcolm wrote:

The basic difference is as follows. With Dzogchen, right in the very beginning your primordial state is pointed out to you with words, symbols and personal experience. You then work with this, integrating into this knowledge.

In Zen, you practice for many years, discover your real nature, awaken, and then your awakening is signed off on by an awakened master, someone who is capable of recognizing the experience you have had and verifying it for you.

So, completely different.

I should clarify that there are lots of different traditions of "pointing out". And the way "pointing out" is done in Dzogchen is very different than the way it is done in Mahāmudrā

-- the latter is far more gradual, in general.

Author: Malcolm

Date: Sunday, May 1st, 2011 at 10:17 AM

Title: Re: Five-Long Life Sisters and Tseringma

Content:

Jinzang said:

I checked the book before posting. I missed two brief passages which, thanks to Google, I could find in the <http://bit.ly/k9sT3A>. The more relevant of the two goes, Then came the Goddess Tseringma to test me by displaying various super-nornal powers.

The other passage is

Coming thence to Chubar, he preached three sermons regarding Tseringma.

So while it's fair to say that the story of Tseringma is mentioned in Milarepa's most famous bography, don't think it's correct to say that it's in Milarepa's biography. But words are slippery and you are entitled to your interpretation.

Malcolm wrote:

The point was two-fold. Tseringma had been tamed by Padmasambhava, not Mila. Second, that Tseringma appeared to test Mila's yogic power.

Thanks for reinforcing my point.

Author: Malcolm

Date: Sunday, May 1st, 2011 at 11:28 AM

Title: Re: Enlightenment according to Hinayana

Content:

dakini_boi said:

Interesting food for thought.

Nomenclature notwithstanding, I have a follow-up question. From a Mahayana perspective, it sounds as if the Hinayana-type "Nirvana" would NOT be a permanent state - but perhaps a long but temporary stay in the formless god realms. Is this correct?

Malcolm wrote:

Nope.

Author: Malcolm

Date: Sunday, May 1st, 2011 at 8:47 PM

Title: Re: Enlightenment according to Hinayana

Content:

Namdrol said:

Just as you will not find any Sakya or Nyingmapa agreeing that common Mahāyān is

capable of producing complete buddhahood either.

mr. gordo said:

Do you mean in one lifetime, or ever? I always thought it just took longer (eons).

Malcolm wrote:

Ever.

Author: Malcolm

Date: Sunday, May 1st, 2011 at 8:49 PM

Title: Re: Elements

Content:

Namdrol said:

When the basis arises out of the basis, i.e. when the five lights of wisdom are stirred by vāyu after the shell of the youthful vase body is rent there is a neutral awareness [shes pa lung ma bstan] that does not recognize itself. That simple non-recognition is the innate ignorance. That neutral awareness has two options either it recognizes itself [vidyā], becoming Samantabhadra, or it does not, and through imputing self and other onto the appearance of the basis, creating samsara. That imputation of self and other is the imputing ignorance.

Hayagriva said:

This sounds very, very similar to the instruction/explanation of a type of ignorance that's mentioned at the beginning of Mipham's "Torch of Certainty". Is it the same?

Malcolm wrote:

Probably.

Author: Malcolm

Date: Sunday, May 1st, 2011 at 8:57 PM

Title: Re: Ojas

Content:

rai said:

what period of celibacy would make a difference in rebuilding the ojas for someone who had a draining lifestyle for some time? (i know nothing about rasayana but will try to improve my diet).

how long breaks between sexual intercours are advisable for maintaining good health?
is it the general rule - the less sex the better?

Thank you!

Malcolm wrote:

Yes -- here is a general guideline for men. Though this has changed a bit with modern diet and availability of foods around the seasons from all over the world, there are still some trends we can observe -- when it is hot, we tend to eat much lighter and lighter, less nutritious food, and when it is cold, we eat heavier, oilier, more nutritious food. When people ate according to the cycle of the year, this was much more pronounced. Therefore, in the winter months, when it is cold and one is eating a lot of heavy food, one can ejaculate as much as five times a day with no health problem. As one moves through spring, this reduces to every two days, and finally in summer only every two weeks. When one starts to increase one's intake of nutritious foods in the fall through harvest and slaughter season (which happens in late fall in Tibet), then one can increase to every other day.

Now, if someone is depleted, they should not have sex because in this case, as in summer, one loses a little ojas with ejaculation. If one is healthy, winter time, eating well, etc., there is no danger of losing ojas because one has excess.

While women do not have the same issue -- menstruation can be a cause of depleting ojas if they are not careful with their diet.

Ojas is mainly depleted by stress. A lot of autoimmune disorders come from depleted ojas because of modern lifestyle.

B

Author: Malcolm

Date: Sunday, May 1st, 2011 at 9:23 PM

Title: Re: Bon and the karmic problems of Tibet

Content:

heart said:

He is saying "The conclusion I'd like to draw is that at least some Buddhists, by the end of the 10th century and perhaps earlier, thought of the funeral rituals practised in earlier times by Tibetan ritual specialists as a religion called Bon." . It is clear enough.

/magnus

Enochian said:

In this sentence, he is saying 10th century buddhists RETROACTIVELY applied the term "Bon"

Why not try reading it?

heart said:

Yes, but of course it is retroactively since the text are from the 10th century, but

according to normal scientific approach that is a confirmation of the theory that there was a religion called Bon before the 10th century.

/magnus

Malcolm wrote:

Troy existed 900 years before the Illiad and for 2600 hundred years all we knew of it was a story -- then someone tracked the story down and found a city buried where the story said it would be three thousand years later.

There certainly was a religion in Tibet we can call "Bon" prior to Buddhism. The first Tibetan king live circa 120 BCE. Prior to that there were many generations of Zhang Zhung kings. Zhang Zhung fell not because of Tibetan aggression -- the kingdom of Zhang Zhung failed because of overgrazing and climate change (for which there is both archaeological evidence and climate evidence).

Bon claims to had a transmission of Dzogchen, etc., independent of Shakyamuni Buddha and Garab Dorje's lineage according to their tradition coming from a teacher Shenrab Miwoche. They place the origin of Tonpa Shenrab in Western Central Asia. This is reasonable since it is a certainty that the Zhang Zhung people migrated to the high plateau of western Tibet from somewhere else, most likely the west and they were not Tibetan, so did not come into Tibet through the low country in Kongpo like the early Tibetan tribes.

After the fall of Zhang Zhung, some Zhang Zhung people continued to migrate east into eastern Tibet and western China, settling in the border lands there. The Naxi people are among the remnants of this migration.

Some Zhang Zhung people stayed behind and moved south into the lower more fertile valleys around Kinnaur. There exists is a small population that continues to speak a descendent of Zhang Zhung language. In my opinion, because Tibetan became the dominant tongue in Western Tibet, the Zhang Zhung people lost their original grammar and thus the small Kinnauri population that speak "Zhang Zhung dialect" of Tibetan now speak a kind of colonial patois of Tibetan with many Zhang Zhung words.

The real facts are lost to history. But we can respect Yungdrung Bon as a fellow tradition that shares the ideals, goals, and essential doctrines of Buddhism. We also should respect Bon because it is important to Tibetan culture.

Did Bon borrow extensively from Buddhism? well, in my opinion, it is very likely. Does this matter? No. Does it matter if it can all be pinned down definitively? No. Do Bonpos attain liberation through Dzogchen teachings? Yes. That, in the end, is all that matters (if you are a Dzogchen practitioner).

Do people sometimes get confused about all this? Often. Is Buddhist behavior towards Bon often despicable? Yes.

N

Author: Malcolm

Date: Sunday, May 1st, 2011 at 9:28 PM

Title: Re: Hypoglycemia

Content:

Pema Rigdzin said:

Namdrol,

Can you offer any advice from the TM POV about stabilizing chronic hypoglycemia. All I currently know to do is eat smaller, more frequent meals, eat plenty of fiber, and avoid refined sugars and foods with a high glycemic index. I also tend toward whole and sprouted grains and breads made from them, etc., and I'm tending toward eating locally-grown, organic veggies. Oh and of course I know to exercise and try to slim down some. Anything else I can do, or anything I've mentioned that I should change?

Malcolm wrote:

If you want to fix your hypoglycemia, do this cleanse:

<http://www.lifespa.com/coloradocleanse.aspx> " onclick="window.open(this.href);return false;

I have done this cleanse. It is based on Ayurvedic principles, is intelligently put together. This is the system I use.

It is highly effective and also very gentle.

Really, I mean it.

You will lose 8-15 pounds while eating three healthy meals a day.

N

Author: Malcolm

Date: Sunday, May 1st, 2011 at 9:31 PM

Title: Re: Purchasing Guggul

Content:

Pema Rigdzin said:

Namdrol,

Is there a reliable store online where I can purchase guggul to burn in my home? To your knowledge is it common for people to sell some knockoff substance as guggul?

Malcolm wrote:
Tsegyalgar has gugul.

And no. Not to my knowledge. It smells like hash, so pretty hard to fake.

N

Author: Malcolm
Date: Sunday, May 1st, 2011 at 9:33 PM
Title: Re: Enlightenment according to Hinayana
Content:
retrofuturist said:
Which is interesting, because I'd suggest the suttas themselves...

Malcolm wrote:
Tibetan Buddhists, obviously, don't consider the Buddha to be a substantialist. And as you know, Nāgārjuna cites this sutta as a criticism of Sarvastivadin substantialism.

Author: Malcolm
Date: Sunday, May 1st, 2011 at 10:04 PM
Title: Re: Enlightenment according to Hinayana
Content:
Namdrol said:
Theravadins are considered to be substantialist by Tibetan Buddhists.

Kare said:
If that really is the case, it is sad, since it seems to indicate that Tibetan Buddhists who hold this view, live in their own separate bubble of misunderstandings. They need to break through this bubble and discover the real world.

Malcolm wrote:
I have read Theravadins who definitely hold what I would consider substantialist views. I have read Theravadins who do not. I find some Abhidhamma to be very substantialist in tone.

Mahāyāna bodhicitta does not exist for most Theravadins, and the narrow criteria for who can generate something resembling Mahāyāna style bodhicitta is so strict as to discourage anyone from trying (one reason, you see, why the Saddharmapundarika predicts everyone for full buddhahood as conceived by the authors of the Pundarika).

Kare said:
There once were schools - like the Sarvastivada and the Pudgalavada schools - that might be called substantialist (although I am not quite sure if that would be a correct

description of them, either).

Malcolm wrote:

Yes, it is. They really do assert things really exist on some level or another -- atoms, moments, persons, etc. Early Buddhists went crazy with a proliferation of dharmas to explain everything, just as Mahayanists went crazy with cosmic narratives ala Puranas.

Kare said:

If those schools were denounced as substantialists by the Mahayana/Vajrayana - and subsequently called "Hinayana" - and if then afterwards a further misunderstanding led to Theravada being identified as "Hinayana", that might perhaps explain how such a bizarre view arose.

Malcolm wrote:

Well, in my opinion the distinction between Mahāyāna and Hināyāna really hinges on how vinaya was interpreted more than anything. Mahāyānists consistently maintain that intent is more important than the vow. That under certain circumstances a monastic could even kill a human being, lie about miraculous powers, etc. without losing his monastic vows. Mahāyānists felt that many monastics used their vows as an excuse to disengage from the world. There is element of "engaged" Buddhism in the formation of early Mahāyāna that has been overlooked. Of course, at the same time, there also trends in Mahāyāna that suggest withdrawing from the world.

Mahāyāna is not a coherent, monolithic entity either. This is perhaps the most important thing to recognize -- apart from distinct features common to all Mahāyāna schools, the development of Mahāyāna was not a rational evolution, the development of any system of thought with many contributing thinkers never is (including Theravada).

So called Modern Mahāyāna is basically a scholastic fabrication every bit as much as Modern Theravada is.

The fact is that circumstances on the ground are not so easy -- there used to be Mahāyāna Theravadins until they were crushed in Shri Lanka. So, in general the main line of division is that all monastic orders belong to a so called "hināyāna" because their goal and intention is inferior and lower. The vows of monk are the essence of "hināyāna" because they are so restrictive. Theravadins, etc., thought it was scandalous that so called Mahāyāna bhiksus would freely handle gold, sometimes go to bars, and generally mix with the population. In some ways the monastic orders were too elite oriented and this created a vacuum where the populist Mahāyānis could easily fill. It is often easier to get your spiritual milk from the guy you drink beer with than a priest. This also explains the popularity of the siddha movement later on.

Mahāyāna was originally sub-altern movement that was bucking the monastic establishment while at the time trying to co-opt it. It also did not develop rationally, but was rationalized by later Mahāyānis once certain Mahāyāna trends were set as "establishment" and gained royal support post Nāgārjuna. Nāgārjuna's secured his place in history no so much because of what he wrote, but because of who his friends

were (kings). This is the way of samsara.

Then Mahāyāna grew stale, abstract, irrelevant to needs of normal people and we have another sub-altern movement, anuttarayoga tantra (I exclude lower tantras because these were never sub-altern movements -- but from the beginning grew out of a need to parallel the replacement of brahmins in the burgeoning context of a growing Puranic culture for ritual needs of the aristocracy and commoners).

Finally, the Huns, then Hindu Kings, and finally Persian Moslems burnt, dismembered and interred Buddhism in its homeland over a period of 700 years.

We need to not forget that -- and we need to make sure our Buddhism, whatever it is, is as relevant to the beer drinker (without of course insisting that he give up his beer) as it is to a scholar.

Kare said:

Well said.

Malcolm wrote:

Thanks.

Buddhism is a vast tree planted in the soil of India, which shot out runners in many different directions. All of our Buddhist teachings are shoots from that tree, at least in this era. There were other Buddhas, other eras. But root, trunk, branch, leaf, and flower all lead to but one result. Awakening. And that is the most important thing to recall when conversing and discussing with our fellow Buddhists.

N

Author: Malcolm

Date: Sunday, May 1st, 2011 at 11:56 PM

Title: Re: Medicine Buddha mantra, sanskrit romanization

Content:

gnegirl said:

Ok....

How does one pronounce 'Bhaishjaye '? (pretty sure 'bekanze' is probably close, but not exact...)

Malcolm wrote:

Bhai as in "buy"

sha is in "sharp"

jye as in "Jye"

I.e. very roughly buy-sha-jye

As it is spelled. Tibetans cannot, in general, pronounce the Sanskrit Ś or Ṣ syllable when it is inside of a word. So they substitute a "kh" syllable i.e. akha for aṣṭa, eight.

Author: Malcolm

Date: Monday, May 2nd, 2011 at 1:59 AM

Title: Re: Pointing out instructions

Content:

adinatha said:

The shazam method in the mahamudra tradition is explained in the Eighth Tai Situpa's commentary on the 3rd Karmapa's Aspiration Prayer of Mahamudra.

Malcolm wrote:

The descent of the wisdom vajra empowerment originally comes from the Mahāmudra chapter of the Jñānasiddhi written by Indrabhuti. Tai Situ's presentation is completely based on this. In fact, the whole Kagyu essence Mahamudra tradition uses this text to justify its approach.

However, the Jñānasiddhi still presents a gradual path. In the very next chapter after the Mahāmudra chapter in this text, Indrabhuti states:

"One whose yoga engages the mind
through the application
of gradual training becomes a buddha,
there is no other way to accomplish Buddhahood."

So, it is pretty clear that Mahāmudra in general is considered a gradual path.

However, in regards to so called Cigcarwas, those whose awakening is sudden, merely through an introduction -- an early Nyingma master of the twelfth century, Zhigpo Dudtse remarked, "Apart from Saraha in India, and Lingje Repa (founder of Drugpa Kagyu), I have never heard of any other cigcarwas. Maybe they exist, but I have never met one."

Author: Malcolm

Date: Monday, May 2nd, 2011 at 2:12 AM

Title: Re: Bothering things about Vajrayana and Dzogchen

Content:

gnegirl said:

Its kinda funny, 'cause even the direct-transmissions schools like Rinzai Zen require a Zen master to facilitate the process.

Enochian said:

I understand this. But Dalai Lama himself gives 50% of it away when he says there is a discrepancy between thoughtforms and reality. And this is in every nonrestricted book in the bookstore by him.

Malcolm wrote:

You might have some idea about emptiness. But you don't understand Dzogchen at all.

N

Author: Malcolm

Date: Monday, May 2nd, 2011 at 2:43 AM

Title: Re: Pointing out instructions

Content:

adinatha said:

Okay you are mixing up apples and oranges, pointing out and path. Pointing out is just recognition. You still have to remain in that until it fully develops. That is true for Dzogchen too. The question is whether Mahamudra like Dzogchen has a shazam of pointing out leading only to recognition and contemplation. No one gets a direct intro in either of these lineages and blink, omniscient.

Malcolm wrote:

There is nothing to develop in Dzogchen.

Author: Malcolm

Date: Monday, May 2nd, 2011 at 3:20 AM

Title: Re: Pointing out instructions

Content:

adinatha said:

=

then there most certainly is development.

Malcolm wrote:

Whatever you want to believe.

Author: Malcolm

Date: Monday, May 2nd, 2011 at 3:28 AM

Title: Re: Bothersome things about Vajrayana and Dzogchen

Content:

Enochian said:

Why would I understand Dzogchen? I never had transmission.

Malcolm wrote:

Then it is pointless for you to make any proclamations about it or imagine it is "limited" and so on.

N

Author: Malcolm

Date: Monday, May 2nd, 2011 at 3:51 AM

Title: Re: lacking the capacity

Content:

rai said:

when one knows that there is time to go back to more gradual path? if few years passed and there is no real recognition, would it be wise to consider oneself as not having high capacity and try to find more gradual teacher? I remember someone was writing on e-sangha that some people stick with DC for too long without any progress. PS it is not so easy to check with the teacher as there are thousand of students.

Thank you!

Malcolm wrote:

Capacity depends on personal interest and diligence -- nothing more.

N

Author: Malcolm

Date: Monday, May 2nd, 2011 at 4:40 AM

Title: Re: Bothersome things about Vajrayana and Dzogchen

Content:

Enochian said:

If you 100% NEED a transmission to understand Dzogchen, that means it is conditioned.

Malcolm wrote:

No, it just means that people are conditioned.

Dzogchen is a personal experience of one's actual state. For that you simply need someone who has that knowledge to show you the same. It is not something you will ever figure out on your own. That is your limitation, not the limitation of the teachings.

It is for example like a begger who uses a rock for a pillow, never dreaming that inside the rock is a precious diamond.

Author: Malcolm

Date: Monday, May 2nd, 2011 at 5:43 AM

Title: Re: Bothersome things about Vajrayana and Dzogchen

Content:

Enochian said:

Is Dzogchen beyond even this?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Monday, May 2nd, 2011 at 5:53 AM

Title: Re: lacking the capacity

Content:

rai said:

when one knows that there is time to go back to more gradual path? if few years passed and there is no real recognition, would it be wise to consider oneself as not having high capacity and try to find more gradual teacher? I remember someone was writing on e-sangha that some people stick with DC for too long without any progress. PS it is not so easy to check with the teacher as there are thousand of students.

Thank you!

Namdrol said:

Capacity depends on personal interest and diligence -- nothing more.

N

mr. gordo said:

Oh, I thought it was based on the intelligence of the practitioner to grasp the teachings. Thanks for the clarification.

Malcolm wrote:

Nope, it is based solely on your karmic connection with the teachings. If you have that, then you have capacity -- whether it is high, low or medium capacity depends solely on your efforts and interests.

N

Author: Malcolm

Date: Monday, May 2nd, 2011 at 7:21 PM

Title: Re: Hypoglycemia

Content:

Pema Rigdzin said:

Thanks very much for this link, Namdrol. This looks like something I would love to try.

However, the next cleanse isn't happening until next Fall and my hypoglycemia has really been flaring up lately. In the meantime, would you recommend the following Sorig tea to tide me over until I can do the cleanse?

http://www.tibetarts.com/product.info.php?cPath=38&products_id=494 "
onclick="window.open(this.href);return false;

Or perhaps this one?

http://www.tibetarts.com/product.info.php?cPath=38&products_id=510&lof_website=bb658f59c7ea145f38c113698b4b974b " onclick="window.open(this.href);return false;

Malcolm wrote:

You don't have to wait until the fall. You can buy the package and do it yourself. Email them for more info.

Author: Malcolm

Date: Monday, May 2nd, 2011 at 7:23 PM

Title: Re: Bothersome things about Vajrayana and Dzogchen

Content:

dingirfecho said:

Enochian, what I don't get is, if you're an academician, why don't you subscribe to one of the many academic forums for buddhism? Vajradhara knows the net is full of them, and this line of inquiry will be better supported by, say, Richard Hayes than Namdrol.

Malcolm wrote:

Sure, if you want to listen to the screeds of a materialist raconteur who has decided to fall in line with Batchelorism.

Author: Malcolm

Date: Monday, May 2nd, 2011 at 7:28 PM

Title: Re: Do not rejoice any killing!

Content:

narraboth said:

We say we will have compassion on EVERY sentient being, especially including those who are in lower realm, we will not give up any of them.

So, even someone is a notorious terrible criminal, we should feel sad about what he's definitely going to suffer. Remember, when we generate compassion to beings in Hell, they probably did lots of bad thing in previous life too (that's why they are in Hell realm now).

Killing is killing. Do not rejoice it just because the one who being killed is a criminal or your enemy.

I hope he would give up his wrong view if he would have chance to gain human body

again, I wish he and people who suffered from him will all go on the right path in the end.

Malcolm wrote:

Agreed. Osama Bin Laden was an evil man. But we should not rejoice in his killing.

Author: Malcolm

Date: Monday, May 2nd, 2011 at 8:25 PM

Title: Re: Pure Lands

Content:

username said:

Shambhala is in a physical location on earth...

Malcolm wrote:

This is not my teacher, Chogyal Namkhai Norbu's, understanding. His understanding is that Shambhala once existed, and and now no longer exists, having been destroyed by Muslims.

As AFAIC the whole thing "Shambhala" war thing is a metaphor. "Barbarians" are the afflictions, etc.

Author: Malcolm

Date: Monday, May 2nd, 2011 at 11:36 PM

Title: Re: Bothersome things about Vajrayana and Dzogchen

Content:

Enochian said:

Ok forgot about the nature of mind stuff. I really don't care about validation. Its not like I am going to set myself up as some sort nonduality guru like Eckhart Tolle or Adyashanti.

If I was going to do something like that, I would have done it years ago.

But back to OBE....

I see absolutely no difference between certian types of phowa and the high level projection technique in Astral Dynamics, first edition. Even the purpose is the same, to access high level planes such as the heavens. And both involve essentially a crown center exit.

And also Dalai Lama mentions in realtion to these things, the ability to become a "perfect spy." If that is not OBE, I don't know what is.

Malcolm wrote:

OBE is a conceptual exercise. Phowa (at death) is deliberately severing the connection of your wind/mind with your body. When you train in this, there is no concept of access to some heaven. The purpose of it is integrate one's mind with the Guru's mind -- it is

just that outer phowa one is doing this very dualistically. But that is not the main point.

Author: Malcolm

Date: Monday, May 2nd, 2011 at 11:38 PM

Title: Re: H.H. Sakya Trizin - Cambridge, MA

Content:

mr. gordo said:

I just got a notification in my email:

His Holiness the Sakya Trizin will confer the empowerment of Guru Rinpoche Padmasambhava for the first time in America.

The Guru Rinpoche empowerment and transmission of Barche Lamsel and Sampa Lhundrub to help overcome obstacles and fulfill one's wishes.

I looked up Barche Lamsel and found the following:

Barché Lamsel (Wyl. bar chad lam sel) — the outer practice of prayer from Lamé Tukdrup Barché Kunsel (The Heart Practice of the Lama: Averting All Obstacles on the Path), which was revealed by Chokgyur Dechen Lingpa together with Jamyang Khyentse Wangpo.

Sampa Lhundrub (Wish Fulfilling Prayer) is a powerful protection prayer written by Guru Rinpoche. This practice is said to be effective in helping one achieve good fortune and protection from calamities. It also effective in helping one attain their wishes quickly and also, overcome all kinds of obstacles on their path to enlightenment

So does this empowerment have two different mantras?

Malcolm wrote:

He will give the lung for these prayers, and an empowerment of Padmasambhava, cycle TBD.

Author: Malcolm

Date: Tuesday, May 3rd, 2011 at 2:27 AM

Title: Re: Purchasing Guggul

Content:

Pema Rigdzin said:

Ok, just ordered some. Two quick questions: 1) is it only used to dispel obstructors, or is it also used as offering to wrathful yidams? 2) also, do you need to burn it on charchol or something or can you just stivk it in an incense burner and light it?

Malcolm wrote:

Need charcoal -- will not burn on its own.

However you can get gugul essential oil, and use in an aromatherapy kit

Author: Malcolm

Date: Tuesday, May 3rd, 2011 at 11:24 AM

Title: Re: Exploring Buddhism

Content:

Keshin said:

I don't find the view of God and Buddhism, or even True Self ("soul") to be against Buddhism.

It may be worth reading the Kunjed Gyalpo (aka Kulayarāja Tantra). That's like, a goldmine. Here's two excerpts:

"... everything is Me, the All-Creating Sovereign, mind of perfect purity ... I am the cause of all things. I am the stem of all things. I am the ground of all things. I am the root of all things ... There is no other Buddha besides Me, the All-Creating One."

"I am the core of all that exists. I am the seed of all that exists. I am the foundation of all that exists. I am the root of existence. I am 'the core', because I contain all phenomena. I am 'the seed', because I give birth to everything. I am 'the cause', because all comes forth from me. I am 'the trunk', because the ramifications of every event sprout from me. I am 'the foundation', because all abides in me. I am called 'the root', because I am everything."

Malcolm wrote:

This is not a sort of Buddhist theism.

Bodhicitta aka Kun byed rgyal po gives rise to everything when it is not recognized for what it actually is i.e. the nature of one's mind. Very similar statements are found in Mahāmudra literature.

Author: Malcolm

Date: Tuesday, May 3rd, 2011 at 11:25 AM

Title: Re: God in Buddhism

Content:

moksha said:

Thanks, everyone. I have to admit to being slightly overwhelmed by the responses to this topic. There seems to be so many different paths and branches to Buddhism, as well as that, a lot of the terminology here has no meaning to me as yet. I suppose I should start by reading the Kunjed Gyalpo. I hope it's easy to get hold of, there's a lot here I don't understand.

As for how I would define God, I would define God as the power and force existent in all things to whom we are ultimately answerable and who has complete control over the universe. So I mean God in a very absolute sense. I have always felt a connection with that God - or what I would define as such. And God has always been good to me when I have needed help [for which I ask very very rarely]. So when one says "what has God ever done for you?" I would answer with, "the things I have asked for".

Malcolm wrote:

There is no God. It doesn't exist. There is no force that has complete control over the universe.

Author: Malcolm

Date: Tuesday, May 3rd, 2011 at 11:38 AM

Title: Re: Is there a Soul in Buddhism?

Content:

conebeckham said:

When you light a new candle from a burning candle stub, by holding the the flame of the burning soon-to-be-burned-out stub next to the wick of the new candle, just as the stub goes out, is the flame of the new candle the same as the flame of the old candle?

We can say there is a "cause and effect" relationship at work here, but we cannot point to anything in the nature of the flame, or in either candle, that is unchanging and uniquely defining. Nonetheless, there is some continuum of energy or heat which was "passed" from the stub to the new candle....though that energy or heat can't be isolated.

Rebirth is the same.

Pero said:

Thanks! How would you make an example for Hindu reincarnation?

Malcolm wrote:

The Hindus have a very strange idea of reincarnation from a Buddhist point of view. They believe that when you die, your atman ascends a kind of vapor which travels to the moon. There, you hang out for a while and eventually, you descend into the clouds, where your soul, mixing with the water vapor in the clouds, is rained down onto earth where your soul become embodied in plants, eventually climbing through the animal kingdom, etc.

N

Author: Malcolm

Date: Tuesday, May 3rd, 2011 at 10:15 PM

Title: Re: Exploring Buddhism

Content:

Keshin said:

That's not a sort of Buddhist theism?

What kind of theism are you thinking of that this is not? Because from my angle, this is definitely panentheism.

Malcolm wrote:

It is talking about what happens when you don't recognize the nature of the mind.

Author: Malcolm

Date: Tuesday, May 3rd, 2011 at 10:17 PM

Title: Re: Exploring Buddhism

Content:

Namdrol said:

Bodhicitta aka Kun byed rgyal po

Keshin said:

Bodhicitta is jang chub sem, isn't it?

For one, the Kulayaraja Tantra (Kunjed Gyalpo) is "All Creating King". Raja = King after all.

Or am I missing what you are trying to say, that Bodhicitta is the All Creating King?

Malcolm wrote:

Yes, bodhicitta (as defined in its rdzog chen sense) is the all-creating king, the kun byed rgyal po or as Norbu Rinpoche translates it, the supreme source.

N

Author: Malcolm

Date: Tuesday, May 3rd, 2011 at 10:44 PM

Title: Re: Elements

Content:

spanda said:

A quote from "The Authority of Empiricism and the Empiricism of Authority: Medicine and Buddhism in Tibet on the Eve of Modernity" by Janet Gyatso

Malcolm wrote:

The only quibble I have with Janet is her referring to the srog rtsa dkar nag as white and black "soul" channels. That is ridiculous. srog means "life" and these two channels provide the basis for life.

Author: Malcolm

Date: Tuesday, May 3rd, 2011 at 11:03 PM

Title: Re: Exploring Buddhism

Content:

Keshin said:

Define soul

Malcolm wrote:

Permanent essence in an individual. This does not exist.

Keshin said:

It may also help people to know I can't not see what I use the "God" for. I take a closer affiliation with the Jonang and Pure Landers than I do other groups, especially ones who focus on absolute non-self-ness.

Malcolm wrote:

Jonangpas are not theists. Their argument is quite different. They are arguing that qualities of buddhas are naturally present in sentient beings, albeit covered up. That emptiness is not just a blank void, but is endowed with qualities.

Author: Malcolm

Date: Tuesday, May 3rd, 2011 at 11:05 PM

Title: Re: Is there a Soul in Buddhism?

Content:

Namdrol said:

The Hindus have a very strange idea of reincarnation from a Buddhist point of view. They believe that when you die, your atman ascends a kind of vapor which travels to the moon. There, you hang out for a while and eventually, you descend into the clouds, where your soul, mixing with the water vapor in the clouds, is rained down onto earth where your soul become embodied in plants, eventually climbing through the animal kingdom, etc.

N

Keshin said:

No offence, but this is completely wrong.

I don't know from what kind of Hindus you have learnt this, but it ain't the same ones as I have.

I have NEVER, EVER heard this view, and I visit mandir regularly and have a lot of Hindu friends. You are taking the Vedas at face value to claim this, which is not the case, especially now.

Maybe they believed this in 2500BCE, but they certainly don't now.

Malcolm wrote:

Actually, this what Shankaracarya writes about rebirth and I have seen it reproduced more or less verbatim by neo-Hindus like David Frawley.

Author: Malcolm

Date: Tuesday, May 3rd, 2011 at 11:46 PM

Title: Re: Is there a Soul in Buddhism?

Content:

Namdrol said:

Actually, this what Shankaracarya writes about rebirth and I have seen it reproduced more or less verbatim by neo-Hindus like David Frawley.

Keshin said:

Sounds like you're missing the metaphors of things and taking them literally if that is the case.

I've heard no Hindus who believe this is what happens. Considering I visit mandir on a regular basis and chat with a lot of Hindus, why is this the first time I've actually heard of it? Can you give some sources for this?

Malcolm wrote:

Dig around, you will find it.

Author: Malcolm

Date: Wednesday, May 4th, 2011 at 12:15 AM

Title: Re: God in Buddhism

Content:

Keshin, first post said:

but I do believe in a transcendent all-pervading unity...

Keshin said:

This is not the message of the Kun byed rgyal po. A transcendent all-pervading unity is Advaita Vedanta or Kashmir Shaivism.

and I don't believe in a "soul" that is separate from this Unity.

Advaita or Kashmir Shaivism again.

I'm also one of those people who seems to be pre-programmed by his mind to believing in something that could be called as "God". I'm a panentheist and see everything as what I consider as God, but that God to transcend everything too, and that our "souls" are a part of that being.

Advaita or Kashmir Shaivism again.

I'm comfortable using the term 'God' when referring to the Adibuddha/Dharmakaya Unmanifest/Amitābha (*from the "Eternal Buddha" perspective), and I'm comfortable using the term 'True Self' or 'Soul', when referring to the Buddha-nature/Mindstream & Base Consciousness together. I use "God", because that's an immediately accessible term for me - but I use it in a panentheistic (God is in all and beyond all) and transpersonal (does not intervene and make prophets and stuff, but is not an unfeeling, personality-less, non-sapient entity).

You are not using these terms as intended.

Regarding Soul: Effectively, it's our "True Selves", free some skandhic-ness: one with the Dharmakāya, our Buddha-nature, and pretty much the Buddha-nature/Mindstream & Base Consciousness together. Possibly even a Self of Nirvāṇic permanency beyond the skandhic mundane world, but I'm not sure at the moment.

There is no basis. Dharmakāya is not something which exists. It is something, according to Dzogchen, that completely lacks any basis or foundation. Dharmakāya is a complete and total emptiness. It is not however a void emptiness, like space i.e. mere absence.

Dharmakāya is original purity.

Soul = Buddha-nature from a Tathāgathagarbha Sūtra and Mahāyāna Mahāparinirvāṇa Sūtra interpretation. Not an "I" or ego-self.

The Lanka-avatara sutra was written to correct the misunderstanding that some gained from the ten tathāgathagarbha sutras that tathāgathagarbha was equivalent to a soul.

N

Author: Malcolm

Date: Wednesday, May 4th, 2011 at 1:17 AM

Title: Re: God in Buddhism

Content:

Keshin said:

Honestly, it doesn't feel that way here, at all. It's come across like I've committed a thoughtcrime.

Malcolm wrote:

No, you just are laboring under misapprehension about what Buddhism in general teaches.

Namdrol said:

There is no basis. Dharmakāya is not something which exists. It is something, according to Dzogchen, that completely lacks any basis or foundation. Dharmakāya is a complete and total emptiness. It is not however a void emptiness, like space i.e. mere absence.

Dharmakāya is original purity.

That doesn't make sense to me.

Malcolm wrote:

Dzogchen, of which kun byed rgyal po is a key text, does not make sense to a lot of people. This is why you need transmission to understand it.

Author: Malcolm

Date: Wednesday, May 4th, 2011 at 2:02 AM

Title: Re: God in Buddhism

Content:

Keshin said:

The way you guys have presented it is not the Dharma I was learned, I know that much. The way I am told Buddhism is here, like other forms of nihilism and embracing nothingness, are certainly not the beautiful Dharma I learned.

Malcolm wrote:

You are free to believe whatever you wish, of course.

But when you cite a Dzogchen text to support views that do not accord with Dzogchen, don't be surprised if someone points that out to you.

N

Author: Malcolm

Date: Wednesday, May 4th, 2011 at 3:37 AM

Title: Re: God in Buddhism

Content:

adinatha said:

The tathagatagarba is eternal.

Malcolm wrote:

Maitreyanatha clarifies that the buddhadhātu is called "permanent" because it is beyond all extremes of permanence and impermanence.

He makes the same observation about "self": it is called a self because it is beyond extreme of identity and absence of identity.

Author: Malcolm

Date: Wednesday, May 4th, 2011 at 3:40 AM

Title: Re: God in Buddhism

Content:

adinatha said:

No. It's eternal, not impermanent, permanent.

Malcolm wrote:

Buddhadhātu, tathāgatagarbha, is not a substantial thing. It is, for example, described as the dharmakāya encased in obscurations in the Śrīmālādevi sūtra.

It is styled "permanent" for the reasons I gave above which you can easily find in the Uttaratantra.

Author: Malcolm

Date: Wednesday, May 4th, 2011 at 3:41 AM

Title: Re: CNN teaching Changchub Dorje's Medicine Terma

Content:

Malcolm wrote:

UPDATED SCHEDULE OF KUNSANGAR RETREAT

Moscow Time GMT+4

May 3

10:00 - 12:00 – Dzogchen Teaching

12:30 – 13:00 – Short Ganapuja

May 4

10:00 - 12:00 – Dzogchen Teaching

May 5

10:00 - 12:00 – Dzogchen Teaching

17.00 Ganapuja

May 6

10:00 - 12:00 – Dzogchen Teaching

Author: Malcolm

Date: Wednesday, May 4th, 2011 at 3:53 AM

Title: Re: God in Buddhism

Content:

adinatha said:

The tathagatagarbha is eternal.

Namdrol said:

Maitreyanatha clarifies that the buddhadhātu is called "permanent" because it is beyond all extremes of permanence and impermanence.

He makes the same observation about "self": it is called a self because it is beyond extreme of identity and absence of identity.

adinatha said:
Second turning's meaning. Third turning's is definitive.

Malcolm wrote:
Ahem -- this is what he says in Uttaratantra, the only commentary on the tathāgatagarbha sutras we have. This is the third turning POV. Read Uttaratantra. For example, he says that kāyas of the buddhas are permanent because their causes are endless based on the two accumulations.

He explains that the dharmakāya is permanent since the non-duality of samsara and nirvana has been realized.

None of these statements of purity, bliss, self and permanence can be taken literally. Otherwise, one will be no different than a tīrthika.

N

Author: Malcolm
Date: Wednesday, May 4th, 2011 at 3:58 AM
Title: Re: God in Buddhism
Content:
adinatha said:
No. It's eternal, not impermanent, permanent.

Namdrol said:
Buddhadhātu, tathāgatagarbha, is not a substantial thing. It is, for example, described as the dharmakāya encased in obscurations in the Śrīmālādevī sūtra.

It is styled "permanent" for the reasons I gave above which you can easily find in the Uttaratantra.

adinatha said:
Buddhadhatu is endowed with qualities.

Malcolm wrote:
Yes.

The dharmakāya possesses the qualities of liberation; the rūpakaya possess the qualities of maturation such as the major and minor marks.

All of this is clearly explained in Uttaratantra.

Author: Malcolm
Date: Wednesday, May 4th, 2011 at 4:20 AM
Title: Re: Is there a Soul in Buddhism?

Content:

adinatha said:

746. The ego (atma) characterised with purity is the state of self-realisation; this is the Tathagata's womb (garbha) which does not belong to the realm of the theorists.

Lankavatara Sutra

Malcolm wrote:

Lankavatara:

27. An ego-soul is a truth belonging to thought-construction, in which there is no real reality; the self-nature of the Skandhas is also a thought-construction, as there is no reality in it.

121. [According to the Buddha,] there is nothing in the world but the Mind itself, and all that is of duality has its rise from the Mind and is seen as perceived and perceiving; an ego-soul and what belongs to it—they exist not.

(211)...Mahamati, at the eighth stage the Bodhisattva-Mahasattvas, Sravakas, and Pratyekabuddhas cease cherishing discriminative ideas that arise from the Citta, Mana and Manovijnana. From the first stage up to the sixth, they perceive that the triple world is no more than the Citta. Manas, and Manovijnana, that as it is born of a discriminating mind there is no ego-soul and what belongs to it, and that there is no falling into the multitudinousness of external objects except through [the discrimination of] the Mind itself.

(220)...The Blessed One said this to him: Mahamati, the Tathagata-garbha holds within it the cause for both good and evil, and by it all the forms of existence are produced. Like an actor it takes on a variety of forms, and [in itself] is devoid of an ego-soul and what belongs to it.

(225)...Said the Blessed One: Mahamati, the ignorant cling to names, ideas, and signs; their minds move along [these channels]. As thus they move along, they feed on multiplicities of objects, and fall into the notion of an ego-soul and what belongs to it, and cling to salutary appearances. As thus they cling, there is a reversion to ignorance, and they become tainted, karma born of greed, anger, and folly is accumulated. As karma is accumulated again and again, their minds become swathed in the cocoon of discrimination as the silk-worm; and, transmigrating in the ocean of birth-and-death (gati), they are unable, like the water-drawing wheel, to move forward. And because of folly, they do not understand that all things are like Maya, a mirage, the moon in water, and have no self-substance to be imagined as an ego-soul and its belongings; that things rise from their false discrimination; that they are devoid of qualified and qualifying; and have nothing to do with the course of birth, abiding, and destruction; that they are born of the discrimination of what is only seen of the Mind itself; and assert¹ that they are born of Isvara, time, atoms, or a supreme spirit, for they follow names and appearances. Mahamati, the ignorant move along with appearances.

281. There are no Skandhas in Nirvana, nor is there an ego-soul, nor any individual signs; (302) by entering into the Mind-only, one escapes from becoming attached to emancipation.

739. Those theorists who are without knowledge are frightened at eternalism and nihilism; (357) the ignorant are unable to distinguish between the Samskrita, the Asamskrita, and the ego-soul.

851. The ego-soul is not, and the mind is born; how does this evolving come about? Is it not said that its appearing is like a river, a lamp, and a seed?

Obviously, the treatment of Atman in the Lanka is complicated and cannot be neatly summarized in one sentence.

N

Author: Malcolm

Date: Wednesday, May 4th, 2011 at 4:27 AM

Title: Re: God in Buddhism

Content:

adinatha said:

If kayas were caused they'd be impermanent.

Malcolm wrote:

In your opinion, the rūpakāya has no cause?

N

Author: Malcolm

Date: Wednesday, May 4th, 2011 at 4:40 AM

Title: Re: God in Buddhism

Content:

Namdrol said:

None of these statements ... can be taken literally.

adinatha said:

This is the abiding condition.

Malcolm wrote:

They still cannot be taken literally.

Author: Malcolm

Date: Wednesday, May 4th, 2011 at 4:42 AM

Title: Re: God in Buddhism

Content:

adinatha said:

If kayas were caused they'd be impermanent.

Namdrol said:

In your opinion, the rūpakāya has no cause?

N

adinatha said:

Spontaneous appearance.

Cause and effect appear dualistically in the mode of deluded perception.

aka Bingo

Malcolm wrote:

This is the case, but now you have left the teaching of the Tathagatagarbha sutras behind. That is not how they present the arising of the rūpakāya.

N

Author: Malcolm

Date: Wednesday, May 4th, 2011 at 4:56 AM

Title: Re: God in Buddhism

Content:

adinatha said:

I bow down to the sun of dharma,
which is neither existence nor non-existence,
nor a combination of existence and non-existence,
nor something other than existence and non-existence:
the unexaminable, beyond all verbal definition,
self-cognisant, peace,
stainless, brilliant with the light jnana,
which completely destroys craving for,
aversion to or dullness toward mental objects.

-Uttaratantra

Key-word: self-cognisant

Malcolm wrote:

Sorry, this is not really translated correctly. The Sanskrit for this is "pratyātmavedyaḥ", this means "personally intuited", not self-cognizant. This is a common mistake made by translators when they do not realize that སོ་སོ་རང་གི་རིག་པ་ (so so rang gi rig pa) is not a translation of svāsaṃvedana (self-reflexive or self-cognising). The two terms are very different in meaning. You could say "self-cognized" i.e. meaning something you personally understood.

The commentary on this passage by Kontrul bears this out.

Author: Malcolm

Date: Wednesday, May 4th, 2011 at 5:07 AM

Title: Re: God in Buddhism

Content:

Namdrol said:

This is the case, but now you have left the teaching of the Tathagatagarbha sutras behind. That is not how they present the arising of the rūpakāya.

N

adinatha said:

The case is the case, reinterpret on down.

Malcolm wrote:

Depends on what level. The way Dzogchen presents the three kāyas is incompatible with sūtra, but sūtra is not necessarily incompatible with Dzogchen. I understand that when one starts learning Dzogchen, it is a temptation to always explain everything in that way. But it confuses issues because in reality, according to Dzogchen classification scheme in Nyinthig, Dzogchen is really part of Abhidharma, and not sūtra.

I am just saying that your presentation is not consistent with Tathāgatagarbha sutra theory. It does not have to be.

Author: Malcolm

Date: Wednesday, May 4th, 2011 at 5:08 AM

Title: Re: God in Buddhism

Content:

adinatha said:

Okay self-intuited. Same point.

Malcolm wrote:

It is an important point.

Author: Malcolm

Date: Wednesday, May 4th, 2011 at 5:12 AM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

One word: jnana

Jnana is directly perceived and self-aware(intuited).

A non-phenomenal existence.

And it is endowed with compassion.

Malcolm wrote:

It is not an existence, as the passage you cite above from the UT shows. Jñāna is free from extremes. It is inappropriate to call it an "existence".

Further, Jñāna is not an object, so it cannot be directly perceived (in sūtra). It is the personal intuition of reality, however.

You will agree that it is always important to frame your context.

N

Author: Malcolm

Date: Wednesday, May 4th, 2011 at 5:19 AM

Title: Re: God in Buddhism

Content:

adinatha said:

Okay self-intuited. Same point.

Namdrol said:

It is an important point.

adinatha said:

Words are nuanced with several overlapping meanings. Translator get stuck on definitions.

Malcolm wrote:

You have a philosophy degree, so you can appreciate that in technical language, a certain precision is required. And some terms are just not nuanced -- like this one.

Author: Malcolm

Date: Wednesday, May 4th, 2011 at 9:42 AM

Title: Re: God in Buddhism

Content:

adinatha said:

The main point is Tathagatagarbha Sutras are definitive.

Malcolm wrote:

Only Dzogchen tantras are definitive AFIAC.

Author: Malcolm

Date: Wednesday, May 4th, 2011 at 9:44 AM

Title: Re: God in Buddhism

Content:

Namdrol said:

I am just saying that your presentation is not consistent with Tathāgatagarbha sutra theory. It does not have to be.

The two aspects which Victors manifest
are like a moon in water.

-Uttaratantra

adinatha said:

Supports my presentation of Tathagatagarbha Sutras

Malcolm wrote:

You are missing the point -- the rūpakāya is clearly presented in UT as a result of efforts and aspiration. It is really not possible to cherry pick citations to refute this. Well you can try but you won't be successful.

Author: Malcolm

Date: Wednesday, May 4th, 2011 at 9:52 AM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

Like him, in a way which is effortless
and from this dharmakaya, which is without birth or death,
buddhas engage in activity, such as manifestation,
for as long as conditioned existence continues [forever].

-Uttaratantra

As long as there are sentient beings, buddhas will reflect in their minds. This does not mean a buddha is caused. The manifest appearance is interdependent, like a moon in water. Like Indra's reflection in all lower realms. But a Buddha does not have skandhas so cannot be caused.

Malcolm wrote:

Why not try presenting some citations about the rūpakāya?

Where did you get the idea that a nirmanakāya buddha does not have skandhas?

Anyway, I forgot to mention, I don't find the hermeneutics of the three turnings very convincing on any level, either doctrinally, since the third turning sutras often contradict each other, or historically.

I prefer the hermeneutics of Guhyasamaja i.e. "The single vajra word was heard differently by those of differing capacities."

N

Author: Malcolm

Date: Wednesday, May 4th, 2011 at 9:59 AM

Title: Re: Is there a Soul in Buddhism?

Content:

adinatha said:

I know. I'm drawing attention to the minority of statements that turns the others upside down.

Malcolm wrote:

This merely points to the certain fact that these last paragraphs you cite are interpolations since they radically contradict the entire tone of sūtra up until that point. And the fact that there are passages subsequent to them that reverse their statements.

Author: Malcolm

Date: Wednesday, May 4th, 2011 at 10:01 AM

Title: Re: Tibetan Interest in EA Buddhism

Content:

Astus said:

"The attitudes of the Tibetan Lamas from the eleventh century until today toward Chan have been, by and large, exceedingly negative, except for certain Nyingmapas like Longchenpa and Urgyan Lingpa. The Tibetan Lamas are content with their Indian-derived traditions as representing the authentic corpus of the Buddha's teachings. They have had absolutely no interest in the post-eighth-century developments of Buddhism in China, including Chan, and have had little or no contact personally with the Chinese

teachers of Chan and the Japanese teachers of Zen. ... This Olympian disinterest, if not disdain, for non-Tibetan manifestations of Buddhism clearly represents a feeling on the part of Tibetans of their cultural superiority more than anything else. "

(John Myrdhin Reynolds: The Golden Letters, p. 223)

remm said:

One thing I took into consideration was the Samye debate between Kamalaśīla and Héshang Mófēyǎn. The fact that Mófēyǎn lost and ultimately "suicided" showed how inferior the Northern Ch'an school was compared to the lineage of Indian Buddhism. I mean, this could be a major reason as to why Tibet seems to have disinterest in Buddhism in China.

Malcolm wrote:

it is not at all clear that Hashang "lost". He definitely did not commit suicide.

Author: Malcolm

Date: Wednesday, May 4th, 2011 at 10:41 PM

Title: Re: Tibetan Interest in EA Buddhism

Content:

remm said:

Hi Namdrol,

Apparently he did commit suicide from the sources that I've read.

Malcolm wrote:

You have not read enough sources. Hashang went on to Dunhuang where he had a successful teaching career and wrote an alternate account of the debate. Also Nubchen Sangye Yeshe and the Padma Khatang report the opposite, namely that Hashang won and was expelled because of politics.

Author: Malcolm

Date: Wednesday, May 4th, 2011 at 10:53 PM

Title: Re: eczema

Content:

upasaka said:

What is an approach of tibetan medicine to eczema? Is there any?

Thank you.

Malcolm wrote:

Yes, of course -- it depends on the cause but there are very effective medicinal baths, sometimes, it is pitta related, then bloodletting can be very effective.

Also ayurveda has very effective remedies for excema, there are specially formulated medicinal oils that work very well.

Also you need to think about your diet, behavior, etc. in this case, please consult an Ayurvedic or Tibetan doctor.

Whatever you do, do not start down the path of steroids.

Author: Malcolm

Date: Wednesday, May 4th, 2011 at 11:21 PM

Title: Re: A Critique of "Buddhism Without Beliefs"

Content:

Dechen Norbu said:

It's true, as you say, that Western metaphysics influenced the development of science, but the latter has really taken off on its own wings and even devoured its parent, so to speak. It's radically different paradigm.

You must be living in a different world, then. Some parallel universe perhaps, where science isn't influenced by metaphysical predilections. By chance our dimensions must have connected in this board.

Science and scientific circles are deeply influenced by the metaphysics of ontological naturalism, which in turn is mistaken by being a fact instead of a metaphysical predilection.

Instead of going over it again, I recommend the following essay:

<http://www.alanwallace.org/Introduction%20to%20Buddhism%20&%20Science.pdf> "onclick="window.open(this.href);return false;"

My point is made in page 10, but perhaps reading it all could be informative.

Best wishes.

Malcolm wrote:

Personally, I find Wallace's thinking to reflect a sort of crypto-theism.

Author: Malcolm

Date: Wednesday, May 4th, 2011 at 11:30 PM

Title: Re: Ojas

Content:

rai said:

I've just read this on Lama Zopa website, about the sexual intercourse: "Besides this, it is one of the greatest disturbances and barriers to opening the chakras and to gaining control over the winds—it causes us lose the pure ability or power of the body and therefore the mind. Being situated in the body, the mind is therefore dependent on it.

This is like pouring water into cloth that can't retain it. From the Mahayana tantric yoga

practice point of view sexual intercourse is the worst disturbance."
<http://www.lamayeshe.com/index.php?sect=article&id=236&chid=381> "
onclick="window.open(this.href);return false;

Is it connected to losing the Ojas when ejaculates? Any comment on it would be very appreciated.

Malcolm wrote:

This is the view of a monk. This is not a tantric view.

He is asserting that sex disturbs the winds in the body. It can, but only if too much.

No need to pay attention to this unless you are a student of Lama Zopa's.

Author: Malcolm

Date: Wednesday, May 4th, 2011 at 11:31 PM

Title: Re: Ojas

Content:

rai said:

I read on some Ayurveda forum that the best way to restore ojas is to restrain from sex for some time or have a longer breaks between. Is that correct according to Tibetan Medicine? I believe there is substitute to ojas in TM?

Thank you

Namdrol said:

Yes, that is correct. Actually, there is more to it than that. Ojas is the final product of digesting food. So, for this reason one needs to periodically do cleanses, and engage in the practice of rasāyana".

Nangwa said:

Hey Namdrol,

What kinds of cleanses are prescribed by TM?

Are specific details on how to carry them out available?

thanks

Malcolm wrote:

I like the colorado cleanse.

It is every effective, has excellent herbs and can be adapted to many people's needs.

N

Author: Malcolm

Date: Wednesday, May 4th, 2011 at 11:33 PM

Title: Re: Smoking tobacco

Content:

rai said:

Hi all,

What is Tibetan Buddhism approach towards smoking tobacco. Please write whatever you've heard or read. I am struggling with casual smoking and need some good motivation to give up completely. I've read HH Dudjom Rinpoche' teachings on smoking tobacco but 1) I saw it on Aro website and i am not sure is it authentic or not and 2) the description of the plant are more like a Opium not tobacco, maybe someone read it in Tibetan and could confirm.

Thanks,

Rai

Malcolm wrote:

Smoking is stupid, bad for your health, bad for your practice. If you want to smoke, smoke Ayurvedic cigarettes.

Author: Malcolm

Date: Wednesday, May 4th, 2011 at 11:37 PM

Title: Re: Tathagatagarbha and Eternity

Content:

Namdrol said:

I prefer the hermeneutics of Guhyasamaja i.e. "The single vajra word was heard differently by those of differing capacities."

gregkavarnos said:

I like that one. Unfortunately one can then start value judgements on the higher and lower of the differing capacities. Well, that's samsara for you!

Malcolm wrote:

It just means that people hear the dharma they want to hear, and they block out the dharma they do not want to hear or cannot hear.

For me it means that the three turnings of the wheel are not effective hermeneutical criteria. Anyway, Maitreyanath points out in the Mahayanasutraalamkara that the three turnings all occur at the same time. They are not spread out over the teaching career of the Buddha as a kind of sequence of teachings.

Author: Malcolm

Date: Wednesday, May 4th, 2011 at 11:38 PM

Title: Re: Smoking tobacco

Content:

rai said:

Hi all,

What is Tibetan Buddhism approach towards smoking tobacco. Please write whatever you've heard or read. I am struggling with casual smoking and need some good motivation to give up completely. I've read HH Dudjom Rinpoche' teachings on smoking tobacco but 1) I saw it on Aro website and i am not sure is it authentic or not and 2) the description of the plant are more like a Opium not tobacco, maybe someone read it in Tibetan and could confirm.

Thanks,

Rai

Namdrol said:

Smoking is stupid, bad for your health, bad for your practice. If you want to smoke, smoke Ayurvedic cigarettes.

Huseng said:

What do you think of those sadhus in India who smoke weed?

Malcolm wrote:

"Dude, where's my chillum..."

Author: Malcolm

Date: Thursday, May 5th, 2011 at 12:43 AM

Title: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Dechen said:

What next?

Namdrol said:

Dzogchen Community.

<http://www.dzogchen.org.au/> " onclick="window.open(this.href);return false;

Nangwa said:

I second this recommendation.

The Dzogchen Community offers something structured and international that is very comfortable, highly accessible, and full of extraordinary practice and study opportunities.

My experience with them has been really wonderful.

Malcolm wrote:

And even better, Chogyal Namkhai Norbu really is an awakened master.

Author: Malcolm

Date: Thursday, May 5th, 2011 at 12:48 AM

Title: Re: God in Buddhism

Content:

Dechen Norbu said:

We had one of those in e-sangha, but it turned out a bad idea. Instead of becoming a good space for debate, it was used mostly by people who wanted to proselytize others.

Regarding what you said, here's an article you might find interesting:

"Is Buddhism Really Nontheistic?" here:

http://www.alanwallace.org/Is%20Buddhism%20Really%20Nontheistic_.pdf "

onclick="window.open(this.href);return false;

Malcolm wrote:

"However, a careful analysis of Vajrayana Buddhist cosmogony, specifically as presented in the Atiyoga tradition of Indo-Tibetan Buddhism, which presents itself as the culmination of all Buddhist teachings, reveals a theory of a transcendent ground of being and a process of creation that bear remarkable similarities with views presented in Vedānta and Neoplatonic Western Christian theories of creation."

This is complete nonsense on Wallace's part.

There is no such a thing as a transcendent ground of being in Dzogchen. The cosmology of Dzogchen is almost exactly like that of Abhidharma with slight differences.

He has obviously never read Garab Dorje's commentary on the Sras gcig bu rgyud in the Vima snyin thig.

Author: Malcolm

Date: Thursday, May 5th, 2011 at 1:41 AM

Title: Re: Lust or compassion? How do we know?

Content:

Namdrol said:

And even better, Chogyal Namkhai Norbu really is an awakened master.

Clarence said:

What about his son? Have you ever met him?

Malcolm wrote:

I have met Yeshe, but I have no idea about him. Of course, he is a nice person, and supports his father's work with his whole heart.

People who consider themselves his students feel very enthusiastic about him.

N

Author: Malcolm

Date: Thursday, May 5th, 2011 at 2:33 AM

Title: Re: Lust or compassion? How do we know?

Content:

Namdrol said:

And even better, Chogyal Namkhai Norbu really is an awakened master.

Nangwa said:

No doubt.

I want to be just like him when I grow up.

Malcolm wrote:

I guess this is a little off topic.

We need a thread, fanboys for ChNN.

Author: Malcolm

Date: Thursday, May 5th, 2011 at 3:15 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Namdrol said:

And even better, Chogyal Namkhai Norbu really is an awakened master.

rai said:

Dear Namdrol,

I remember you wrote on E-sangha that although in general you are sceptical about tulku system you think that Namkhai Norbu Rinpoche really is a tulku of Adzom Drukpa. I never had a chance to ask what make you think so. Could you please write something more?

Rai

Malcolm wrote:

Oh, it is simple. Norbu Rinpoche wrote a long commentary when he was younger. Later on, when he had a chance to obtain all of Adzom Drugpa's collected works, he chanced to find a text in Adzom's collected works that was for over a hundred pages identical in topic, outline and structure. Apart from minor differences in grammar, the words are the same.

Based on that, Norbu Rinpoche himself decided that it must be true that he is the reincarnation of Adzom Drugpa.

Adzom Drugpa was the most important Dzogchen Guru of the early twentieth century for many reasons, not least of which he was the main Dzogchen disciple of Khyentse Wangpo. Chogyal Namkhai Norbu is the most important Dzogchen master alive today. Of course, there are many Dzogchen masters, and to their own students, they are the most important. But in terms of service in spreading Unsurpassed Secret Treasury of Mahasamdhhi teachings, Chogyal Namkhai Norbu is in truth the Second Vajrasattva.

Author: Malcolm

Date: Thursday, May 5th, 2011 at 3:20 AM

Title: Re: Smoking tobacco

Content:

samdrup said:

Dear Namdrol,

I am aware of the view of tobacco, but what is the TM opinion of Marijuana? Both recreational and medical uses?

Malcolm wrote:

Herb does not have many medical uses in TM -- and it is very bad for meditation. Stoners can't meditate well since herb messes with short term memory. If one is a stoner, and thinks one can practice, one is suffering from delusion.

samdrup said:

Also, what exactly is in Ayurvedic cigarette?

Malcolm wrote:

Herbs which are quite good for the lungs.

<http://www.madanapalas.com/nirdosh-herbal-cigarettes-10-packets-100-herbal-cigarettes-p-9.html> " onclick="window.open(this.href);return false;

Smoking healing herbs has an ancient tradition in Ayurveda, it is mentioned in the Caraka Samhita.

When you see people smoking in Mad Men they are smoking some kind of herbal cigarettes.

N

Author: Malcolm

Date: Thursday, May 5th, 2011 at 3:54 AM

Title: Re: Smoking tobacco

Content:

samdrup said:

Thanks N, very interesting.

On a side note, do you mind if I ask you a question please?

Dr Dhonden and Akong Rinpoche advised me to take Rinchen Ratna Samphel pills, along with my other medicines, about once or twice per month. So I got a large stock from Men Tsee Khang in Dharamsala. I take these as advised and prescribed. My question is: How long can I keep these pills? Do they have a shelf life?

Thanks for your time.

s.

Malcolm wrote:

Precious pills last for centuries, properly made

Author: Malcolm

Date: Thursday, May 5th, 2011 at 4:33 AM

Title: Re: Smoking tobacco

Content:

samdrup said:

Dear Namdrol,

I am aware of the view of tobacco, but what is the TM opinion of Marijuana? Both recreational and medical uses?

Namdrol said:

Herb does not have many medical uses in TM -- and it is very bad for meditation. Stoners can't meditate well since herb messes with short term memory. If one is a stoner, and thinks one can practice, one is suffering from delusion.

Also, what exactly is in Ayurvedic cigarette?
Herbs which are quite good for the lungs.

<http://www.madanapalas.com/nirdosh-herbal-cigarettes-10-packets-100-herbal-cigarettes-p-9.html> " onclick="window.open(this.href);return false;

Smoking healing herbs has an ancient tradition in Ayurveda, it is mentioned in the Caraka Samhita.

When you see people smoking in Mad Men they are smoking some kind of herbal cigarettes.

N

maestro said:

Don't mean to get off topic here but I've been having this on again off again cough for quite some time now. Would you recommend these?

Malcolm wrote:

You an try them, see how they work out.

Author: Malcolm

Date: Thursday, May 5th, 2011 at 5:35 AM

Title: Re: Tibetan Interest in EA Buddhism

Content:

Namdrol said:

Hashang went on to Dunhuang where he had a successful teaching career and wrote an alternate account of the debate. Also Nubchen Sangye Yeshe and the Padma Khatang report the opposite, namely that Hashang won and was expelled because of politics.

kirtu said:

Namkhai Nyingpo was supposed to have also been a Chan pratitioner. So how was it that Chan died out in Tibet shortly after the Samye debate? Or did it? How long did it take for whatever version of Chan in Tibet to actually die out?

Kirt

Malcolm wrote:

It probably continued for another 40 years among Tibetans after the so called debate. Then Langdarma defunded all the monasteries primarily, in my estimation, due to the economic crisis due to political instability in China.

N

Author: Malcolm

Date: Thursday, May 5th, 2011 at 5:36 AM

Title: Re: Smoking tobacco

Content:

Huseng said:

What do you think of those sadhus in India who smoke weed?

Namdrol said:

"Dude, where's my chillum..."

kirtu said:

What is that all about?

Kirt

Malcolm wrote:

it's a joke adapted from the stoner movie "Dude, Where's My Car?".

Author: Malcolm

Date: Thursday, May 5th, 2011 at 5:59 AM

Title: Re: buddhist hinduism?

Content:

Astus said:

The difference in brief. Those who believe there is an actor behind action think there is a self/soul. Those who realise that the mind is empty, without a self, understand that it is buddha-nature.

Malcolm wrote:

Paradoxically, in Tathāgatagarbha literature, that mind that lacks identity and is empty is being called "self". It is standard Buddhist subversion of Hindu norms, once again. The Tantras do it with Samkhya.

Author: Malcolm

Date: Thursday, May 5th, 2011 at 7:24 AM

Title: Re: buddhist hinduism?

Content:

coldmountain said:

Thanks for your response.

Astus said:

The difference in brief. Those who believe there is an actor behind action think there is a

self/soul. Those who realise that the mind is empty, without a self, understand that it is buddha-nature.

coldmountain said:

What, then, is Buddha-nature? Is it an unconditioned substance? Does it exist independently of change and plurality?

Malcolm wrote:

Nope, not an unconditioned _substance_.

Author: Malcolm

Date: Thursday, May 5th, 2011 at 7:28 AM

Title: Re: Smoking tobacco

Content:

Namdrol said:

it's a joke adapted from the stoner movie "Dude, Where's My Car?".

kirtu said:

No, I mean why do the sadhus smoke marijuana or whatever they smoke?

Kirt

Malcolm wrote:

because they think Siva was a stoner too. It is their creation stage.

Author: Malcolm

Date: Thursday, May 5th, 2011 at 7:49 AM

Title: Re: buddhist hinduism?

Content:

coldmountain said:

To what does the term refer to, then? I'm not clear how a belief in an unconditioned, immutable anything fits with the teaching of conditioned-arising.

Malcolm wrote:

That depends on who you ask. In Tibetan Buddhism, according to the Sakya school, tathāgatagarbha is the union of the clarity and emptiness of one's mind. According to the Gelugpa school, it is the potential for sentient beings to awaken since they lack inherent existence; according to the Jonang school, it refers to the innate qualities of the mind which expresses itself in terms of omniscience, etc, when adventitious obscurations are removed. In Nyingma, tathāgatagarbha also generally refers to union of the clarity and emptiness of one's mind.

There is only one Indian commentary on this issue -- the Uttaratantra and its commentary by Asanga.

In Chinese Buddhism it is interpreted more literally, in texts such as Awakening of Faith in Mahāyāna, and in some currents of Sino-Japanese Buddhism it is indistinguishable from Advaita. The Chinese had no experience with Hindus, really, and did not guard as well as the Tibetans against eternalism creeping into their Buddhism.

Author: Malcolm

Date: Thursday, May 5th, 2011 at 9:32 AM

Title: Re: buddhist hinduism?

Content:

Namdrol said:

In Chinese Buddhism it is interpreted more literally, in texts such as Awakening of Faith in Mahāyāna, and in some currents of Sino-Japanese Buddhism it is indistinguishable from Advaita. The Chinese had no experience with Hindus, really, and did not guard as well as the Tibetans against eternalism creeping into their Buddhism.

Huseng said:

Precisely what did you have in mind concerning eternalism creeping into Chinese Buddhism?

Malcolm wrote:

Well, we can start with Awakening of Faith in Mahayāna and it just gets worse from there.

Author: Malcolm

Date: Thursday, May 5th, 2011 at 10:09 PM

Title: Re: buddhist hinduism?

Content:

Huseng said:

And what part of said text has eternalist elements creeping in?

Malcolm wrote:

"therefore all things from the beginning transcend all forms of verbalization, description, and conceptualization and are, in the final analysis, undifferentiated, free from alteration, and indestructible. They are only of the One Mind; hence the name Suchness."

As translated, very similar to Advaita.

"But the essence of Suchness itself cannot be put an end to, for all things in their Absolute aspect are real; nor is there anything which needs to be pointed out as real, for

all things are equally in the state of Suchness. It should be understood that all things are incapable of being verbally explained or thought of; hence the name Suchness."

As translated, this is a form of realism very similar to Kashmiri Shaivism.

Author: Malcolm

Date: Thursday, May 5th, 2011 at 10:52 PM

Title: Re: buddhist hinduism?

Content:

Malcolm wrote:

As I said, "as translated" --

"all dharmas entirely all true/real thus"

This is definitely off. Not Buddhist.

Namdrol said:

"therefore all things from the beginning transcend all forms of verbalization, description, and conceptualization and are, in the final analysis, undifferentiated, free from alteration, and indestructible. They are only of the One Mind; hence the name Suchness."

As translated, very similar to Advaita.

Huseng said:

I'm looking at the Chinese and that last sentence has an additional part.

《大乘起信論》卷 1:「唯是一心故名真如, 以一切言說假名無實, 但隨妄念不可得故。」(CBETA, T32, no. 1666, p. 576, a12-14)

"They are only just one mind ergo the name suchness because all language and provisional appellations have no reality only accompanying delusional thoughts which are unattainable. "

The "they" at the beginning is referring to "all dharmas" (一切法). "Transcend" is also not a good translation for li 離 which just means "apart from".

This is really just a Cittamatra position. Such remarks are made in the context of epistemology and not ontology. Mind here is equated to suchness. Is that really eternalist?

"But the essence of Suchness itself cannot be put an end to, for all things in their Absolute aspect are real; nor is there anything which needs to be pointed out as real, for

all things are equally in the state of Suchness. It should be understood that all things are incapable of being verbally explained or thought of; hence the name Suchness."

As translated, this is a form of realism very similar to Kashmiri Shaivism.

《大乘起信論》卷 1：「此真如體無有可遣，以一切法悉皆真故；亦無可立，以一切法皆同如故。當知一切法不可說、不可念故，名為真如。」(CBETA, T32, no. 1666, p. 576, a14-18)

[3]極 = 相【金】。

Unfortunately you are relying on a bad translation.

This line ...

for all things in their Absolute aspect are real

...is an interpretation rather than a translation.

If you look at the Chinese and literally translate it word for word it sounds like this:

以一切法悉皆真故

[instrumental particle] all dharmas entirely all true/real thus

I don't see where the translator got "Absolute aspect" from. This section of the text is talking about how conventional phenomena and the principle behind them complement each other.

Author: Malcolm

Date: Thursday, May 5th, 2011 at 11:18 PM

Title: Re: buddhist hinduism?

Content:

Malcolm wrote:

It may be the case that a certain eternalism creeps in at the hands of translators like Suzuki, nevertheless many people read these translations without knowing original language and take them at face value.

Bad translations die hard too.

N

Namdrol said:

As I said, "as translated" --

"all dharmas entirely all true/real thus"

This is definitely off. Not Buddhist.

Huseng said:

"all dharms entirely all true/real thus"

That last character reading as "true/real" (zhen 真) might be an abbreviation for zhenru 真如 which is suchness. Given that the sentence pattern here is made up of four-character segments this is probably the case. In Literary Chinese they have a habit of maintaining four-character segments and will abbreviate binomials to make them fit into the sequence. It leads to a lot of confusion as one might imagine.

So it would probably be best read as:

"all dharms entirely all suchness thus"

Looking at the Chinese a bit closer I'm sure that the zhen 真 here is an abbreviation for zhenru 真如 because in the following sentence you get the other half of the binomial appearing (ru 如).

This section of the text is saying that all dharms are suchness, therefore they need not be rejected or affirmed (pointed to). They conventionally exist and their conventional existence need not be rejected or affirmed when the principle is understood.

Do you see anything wrong with saying that all dharms are entirely suchness?

Author: Malcolm

Date: Thursday, May 5th, 2011 at 11:28 PM

Title: Re: Smoking tobacco

Content:

samdrup said:

Good afternoon Namdrol,

I posted this yesterday, but think it got lost in the thread, would be interested and appreciative of your advice and opinion.

"Thanks again N,

What's your opinion of the Men Tsee Khang precious pills? Can you recommend any other authentic source? Dr Dhonden did warn me against inferior sources. Especially from some of the little clinics around Dharamsala.

About 12 years ago I actually had some that were made by Khenpo Troru Tsenam, but they are long used.

Thanks,

s."

Malcolm wrote:

Precious pills last for centuries, properly made

They should be fine. I know the both the former head pharmacist of Mentsee khang and one of their senior doctors.

There are better ones made in Tibetan by the Jiumai (jigmed) company in Xining, but they will be hard to get now in EU.

Author: Malcolm

Date: Thursday, May 5th, 2011 at 11:33 PM

Title: Re: buddhist hinduism?

Content:

Huseng said:

The text itself strikes me as being an indigenous product of domesticated Buddhism rather than being a translation.

Malcolm wrote:

I was referring to Suzuki's text. And yes, I agree it is a Chinese text. Not indian. Post Paramartha.

Huseng said:

In any case, I don't think said text espouses eternalist doctrines.

Malcolm wrote:

pretty hard to tell that from the extant english translations, both Suzuki's and Hakeda's.

Plus, in some Shingon Literature in English, Mahāvairocana is definitely given a theistic slant lacking in Tibetan or Indian sources.

Author: Malcolm

Date: Thursday, May 5th, 2011 at 11:45 PM

Title: Re: buddhist hinduism?

Content:

Namdrol said:

pretty hard to tell that from the extant english translations, both Suzuki's and Hakeda's.

Plus, in some Shingon Literature in English, Mahāvairocana is definitely given a theistic slant lacking in Tibetan or Indian sources.

Huseng said:

Interestingly I recall seeing Hakeda's Kukai: Major Works classified under the category of "Pantheism".

I think the problem is that in Hakeda's time he was writing for a community of predominately Christian scholars and had to make use of the standard religious studies lexicon of the time. Other authors who wrote on Buddhism used words like "the Church" when referring to Buddhist institutions. Using words from Christian theology only compounded misunderstandings and the presentation of Buddhism in the west.

Malcolm wrote:

Many people these days in Zen understand terms like "One Mind" exactly in the same sense as Advaita. Which is why we see cross-over teachers like Adyashanti and so on.

Author: Malcolm

Date: Thursday, May 5th, 2011 at 11:51 PM

Title: Re: Smoking tobacco

Content:

kalden yungdrung said:

Tashi delek,

Yes like Namdrol wrote, we will get a hard time with the import of herbs / precious pills / TCM patent pills here in the Netherlands c.q. Europe.

Further can these TCM pills be stored for about 3 - 5 years.

I import my medicine normally out of China (patent pills) and can help my patients very good with these herbal pills.

But what to do at the moment, in case of a prohibition, i have no idea.

Maybe one of you has some smart suggestions? That would be welcome

Then in case that a smoke like weed/pot could be a medicine then it could be used. I guess that to smooke it is permitted, but if it would then be a medical subject, so that it would be allowed in TCM and TTM, i don't know.

Best wishes for our practice

KY

Malcolm wrote:

It is difficult. Going underground may be the only way.

Author: Malcolm

Date: Friday, May 6th, 2011 at 12:02 AM

Title: Tibetan Rap group Green (Turquoise) Dragon

Content:

Malcolm wrote:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }
https://phpbbex.com/ [video]
```


Author: Malcolm

Date: Friday, May 6th, 2011 at 12:26 AM

Title: Re: Swelling

Content:

Nangwa said:

Hi Namdrol and anyone else who is interested in what our resident doctor has to say about it.

I recently had a couple of operations to repair my knee. The meniscus was badly torn and my ACL had to be completely replaced.

The most recent operation was about a month ago and recovery is going well. I am about to start physical therapy and there is one area that I was hoping to get some advice on.

The knee is still quite swollen, this is totally normal but the healing/physical therapy process will go smoother and faster if I can diminish the swelling.

What are my options from a the TM point of view? Suggestions for both external and dietary remedies would be greatly appreciated.

thanks

nangwa

Malcolm wrote:

Moxa will reduce the swelling immediately -- provided it is not an inflammation/infection. Otherwise try cold compresses. Way to find out is apply hot, see it is more comfortable. If not, then apply cold. Or reverse. whichever your instinct sends you. Then, apply corresponding diet and behavior.

if it is red an angry looking, it is probably hot. If not, cold.

Author: Malcolm

Date: Friday, May 6th, 2011 at 2:18 AM

Title: Re: dumb question

Content:

kirtu said:

So perhaps we will just dissolve rupakaya forms with only the Dharmakaya left. Last person to leave the Pure Lands - please turn off the lights!

Kirt

dakini_boi said:

But this is where logic was breaking down for me. . . my understanding is that there can be no dharmakaya without rupakaya. . . i.e. the kayas are inseparable.

kirtu said:

The kayas are inseparable - the rupakaya emanates in order to teach, there is no other reason. If everyone attained perfect and completely enlightenment then the rupakayas would no longer have a reason for existing since there would be no more unenlightened beings. So the rupakayas should dissolve.

The kayas are inseparable but the the rupakayas manifest as needed to tame beings. So I would argue that there can be a Dharmakaya without rupakaya in the case that every mind is really perfectly enlightened.

Kirt

Malcolm wrote:

Dzogchen resolves this perfectly -- at the time of the basis, all kāyas are the dharmakāya; at the time of the path, all kāyas are the sambhogakāya; at the time of the result, all kāyas are the rūpakāya.

Author: Malcolm

Date: Friday, May 6th, 2011 at 2:23 AM

Title: Re: Ordination

Content:

Andreas Ludwig said:

but it didn't work in the end.

The policies and standards didn't work?.

Malcolm wrote:

They created, unintentionally, many enemies.

Author: Malcolm

Date: Friday, May 6th, 2011 at 7:36 AM

Title: Re: buddhist hinduism?

Content:

Huseng said:

The text itself strikes me as being an indigenous product of domesticated Buddhism rather than being a translation. Some sources during the Tang Dynasty say it was a translation and that an original Sanskrit edition actually existed, but scholars doubt the validity of such claims given the Sino-Buddhist content of the text. I also look at the Chinese text itself and sense it isn't a translation given the way it is written. One scholar Dr. Ishii Kosei has suggested the text is a hybrid containing both translated sections from an original Sanskrit text and indigenous Chinese additions.

In any case, I don't think said text espouses eternalist doctrines.

LastLegend said:

Take Shurangama Sutra for example, it was also translated to Tibetan. So the Sanskrit edition of this text really existed.

Malcolm wrote:

There are two: one was translated into Tibetan, one was not.

This however is not a certain test of whether a text has a Sanskrit original. The Vajrasamadhi sutra was also translated into Tibetan. However, it was composed in Korea.

N

Author: Malcolm

Date: Friday, May 6th, 2011 at 8:19 AM

Title: Re: A Critique of "Buddhism Without Beliefs"

Content:

Chaz said:

Must a person actually believe in Rebirth and Karma to be a Buddhist?

Malcolm wrote:

Yup. It's called "taking refuge in the Dharma".

N

Author: Malcolm

Date: Friday, May 6th, 2011 at 9:47 AM

Title: Re: buddhist hinduism?

Content:

LastLegend said:

Where else could it come from if not Sanskrit edition? I know the Chinese has a version of Shurangama Sutra in Chinese and Tibetan got one in Tibetan.

Malcolm wrote:

There are two Shurangama sutras in Chinese, only one of these two is in Tibetan and that one has a Sanskrit Manuscript, one does not.

Author: Malcolm

Date: Friday, May 6th, 2011 at 9:52 AM

Title: Re: A Critique of "Buddhism Without Beliefs"

Content:

Chaz said:

Must a person actually believe in Rebirth and Karma to be a Buddhist?

Namdrol said:

Yup. It's called "taking refuge in the Dharma".

N

coldmountain said:

Well, if that's the case (and I wouldn't say it is), then it doesn't look too good for Buddhism, since according to this understanding it has hinged itself upon a totally unverifiable belief, in which case the entire dharma is reduced to one giant appeal to authority. This seems to be one of the things that the Buddha himself rejected from vedantic religion: unverifiable claims to revelation. If you already have to be a Buddha before you can get any kind of verification of a claim, then I can't see what good it does anybody.

Peace,

Mike

Malcolm wrote:

Hi Mike:

Past lives are verifiable. You just have to meditate a lot. Just as the Buddha did. You don't have to be a Buddha to verify rebirth. You just have remember your past lives very well, as the Buddha did prior to his awakening. Recall of past lives is a mundane skill accruing from meditation. It does not require attainment of awakening. It does require some degree of attainment of meditative stabilization.

Dharma is not solely based on appeals to authority. The Buddha suggested that anyone can develop these powers of the mind -- such as recall of one's past lives and so on -- such teachings are too pervasive in Buddhist literature to be doubted that this is really what the Buddha intended i.e. that the Dharma was taught in order to free people from continual rebirth in samsara.

N

Author: Malcolm

Date: Friday, May 6th, 2011 at 1:52 PM

Title: Re: buddhist hinduism?

Content:

LastLegend said:

Namdrol what you are saying is the Chinese got the Sutra first, then it got translated into Tibetan from the Sutra.

My claim is they came from the same original source, and whether the source is still with the translation as you said is not the case for one of it. If you implied that the one without the original is the fake one, then we can make comparison in meanings to see if they are basically saying the same thing.

For Huseng, if you have two different versions in the two different languages and if these people don't get it from each other, my claim is they have to come from the same source. Namdrol said that is not the case as the Chinese got it first, then got translated into Tibetan if I understand what he said correctly...now whether the original is still with us today is not what I am saying.

Malcolm wrote:

One was written in India, one was written in CHina.

Author: Malcolm

Date: Friday, May 6th, 2011 at 8:20 PM

Title: Re: A Critique of "Buddhism Without Beliefs"

Content:

coldmountain said:

My only question in response to this is, is this something you have verified in personal experience or is all this itself an expression of a belief?

Malcolm wrote:

To preface, everything involving one's mind is involves belief. The idea that one has "personal experience" of anything is a belief system. Mental experience is always a meditated second-order cognition. Sense cognitions are non-conceptual.

That being said, I have some unclear recollections of past lives. Those experiences where stronger during the time I spent in Central Tibet.

I am certain that given sufficient time, and opportunity I could enhance those memories. But having memories of past lives is not the point of Dharma practice. But if you do sufficient practice, then you will verify the existence of dhyana realm devas too, and so on, as have many people who have spent time cultivating the jhanas in the Vipassana system. This is because cultivating dhyana affects one's sense organs and puts their experiential sphere in the form realms even though someone is physically located in the desire realm. I have a little of this experience as well. However, nothing that will stand up to so called "empirical" double blind studies. Recall of past lives cannot be

scientifically tested for because it depends on developing certain meditative skills. But enough people have developed those skills and confirmed similar phenomena over the course of Buddhist history.

Of course, skeptics will dismiss such findings as narrative driven.

But beyond that, you have to recall that Buddha's insight into dependent origination was predicated on his recollection of his own past lives. This is an unalterable fact.

Author: Malcolm

Date: Friday, May 6th, 2011 at 8:30 PM

Title: Re: A Critique of "Buddhism Without Beliefs"

Content:

coldmountain said:

I noted the complexity of the brain also for another reason: it challenges any naive realism. Someone who isn't aware of how complex the brain is might uncritically believe that some experience or some memory belongs to a past life or whatever. There's also the fact that all of our experiences seem to have neural correlates...

Malcolm wrote:

If course, mind and body are inseparable.

coldmountain said:

...which strongly suggests mutual identity between mind and brain.

Malcolm wrote:

Only to a physicalist. To a Tibetan Doctor is suggests that mind inhabits the brain as well as the rest of nervous system and has no fixed location within the body, moving about the body wherever there is a pathway.

coldmountain said:

As for rebirth, there are many questions as to how the process could actually take place. What is it that transfers from one life to the next?

Malcolm wrote:

The Vajrayāna answer for that is that the mind is inseparably wed to a function of matter called *vāyu*, wind. The *alāyavijñāna*, bound to the *mahāprāṇavāyu* transfers through the *bardo* from one body to the next. That wind/mind is also impermanent in the sense that it is momentary.

coldmountain said:

How does one's mind transfers, when the brain undeniably has a lot to do with what is

experienced in the mind?

Malcolm wrote:

As above it leaves the body mounted in a vāyu.

coldmountain said:

What testable evidence is there that there is such a transfer (you would expect information to pass from one life to the next, and information is measurable).

Malcolm wrote:

Impressions scored on the alāyavijñāna is the standard mechanism to account for karmic ripening. Memory is considered a form of karmic ripening since it is a mental sensation.

coldmountain said:

The questions seem to stack up with little explanatory power within the theory itself. How do moral choices (karma) impact which life one is reborn into?

Malcolm wrote:

They affect one's overall aesthetic inclinations in the bardo determining the place of one's next rebirth.

coldmountain said:

Is it limited to a choice of beings on earth?

Malcolm wrote:

No. The options for rebirth in the universe are infinite.

coldmountain said:

If so, how does the mechanism responsible for rebirth choose which life one is born into on earth? All life on earth is readily explained in evolutionary biological terms and does not need any such superfluity to explain how things work.

Malcolm wrote:

Rebirth and evolution are non-contradictory.

N

Author: Malcolm

Date: Friday, May 6th, 2011 at 9:23 PM

Title: Re: A Critique of "Buddhism Without Beliefs"

Content:

coldmountain said:

Perhaps I still haven't gotten far enough from physicalism.

Malcolm wrote:

Definitely.

Author: Malcolm

Date: Friday, May 6th, 2011 at 9:37 PM

Title: Re: A Critique of "Buddhism Without Beliefs"

Content:

Lazy_eye said:

Loppon,

Just for clarification, what you explained above is a distinctively Vajrayana perspective, right? Is anything similar found in (sutric) Mahayana or Theravada?

My studies, such as they are, have mostly been in Ch'an and Theravada and I don't recall encountering a similar schema. In Theravada, as I understand it, consciousness re-arises along with the material aggregates -- there's no point at which it can be said to be separated from them, unless one is reborn into a "formless realm". Even those Theravada teachers who accept an intermediary or bardo-like state insist it involves some sort of subtle body.

Malcolm wrote:

Yes, that subtle body is constituted from vāyu. In the bardo, one has all five aggregates - one's rupaskandha is made of vāyu which also has the potentiality of the other four elements.

Sūtra does not provide an adequate account of the mechanism of rebirth.

Author: Malcolm

Date: Friday, May 6th, 2011 at 9:47 PM

Title: Re: Ordination

Content:

Caz said:

So you move on and learn, I know some saw E-sangha as Iron fist policies and Buddhism.

Malcolm wrote:

The interesting thing was all the bizarre fantasies and projections that some people engaged in about our motivations for doing this or that.

Author: Malcolm

Date: Saturday, May 7th, 2011 at 12:54 AM

Title: Re: A Critique of "Buddhism Without Beliefs"

Content:

coldmountain said:

I do try to avoid ethnocentrism, but it is also important not to underestimate the force (and virtues) of scientific understanding. Whereas karma adds nothing to explaining earthquakes and sexual reproduction, it is Western knowledge that has explained them with demonstrable, verifiable, public means. If I dismissed that achievement I might be ethnocentric, so it's important to walk a middle way, I think.

Malcolm wrote:

Karma is not meant to explain earthquakes or sexual reproduction.

Science is fine for explaining outer dependent origination. Even though there are limits to how well it explains outer dependent origination.

But science does not explain inner dependent origination and that is the domain of Dharma.

N

Author: Malcolm

Date: Saturday, May 7th, 2011 at 12:55 AM

Title: Re: A Critique of "Buddhism Without Beliefs"

Content:

Namdrol said:

That being said, I have some unclear recollections of past lives. Those experiences were stronger during the time I spent in Central Tibet.

Huseng said:

Were you as a child attracted to Tibetan or perhaps Indian culture, languages, arts, etc...?

Malcolm wrote:

Nope. But I was into science fiction and fantasy. Around 13 I became aware of Eastern Religion and at 16 had my first real exposure to it.

Author: Malcolm

Date: Saturday, May 7th, 2011 at 1:05 AM

Title: Re: A Critique of "Buddhism Without Beliefs"

Content:

coldmountain said:

And yet when the spinal cord is severed we lose experience of the body - but the mind

still works. It is only when the brain is damaged that the mind follows suite (or vice-versa). You can literally poke the brain to alter and generate different experiences.

Malcolm wrote:

Yes, and in Tibetan medicine, for example, we recognize that brain is the conduit for sense organ cognition and have for a thousand years.

coldmountain said:

This is strongly suggestive of identity between mind and brain, not only to a physicalist but to anyone who looks at that fact objectively.

Malcolm wrote:

No, it suggests that self-perception is dependent upon sense organ cognition and when those are disrupted at the brain or nerve level, the mind is disrupted since it functions in the brain as well as the rest of the body provide it has a conduit. There are more ways than one to skin this cat.

coldmountain said:

At this point I do not see any form of dualism very convincing.

Malcolm wrote:

Me either. Matter and mind form an experiential continuum. Nāma and rūpa are inseparable.

coldmountain said:

If reality itself is experiential (which it seems to be); then the brain might be considered a very complicated experiential structure.

Malcolm wrote:

A human brain coordinates human sense experience. But experience is not reducible to the brain. The psycho-somactice continuum is more complicated than that.

coldmountain said:

When you're talking about other realms, don't they have structure? If not, then in what sense can they exist; if so, then why aren't they objectively verifiable as such? Is structure itself a private reality?

Malcolm wrote:

Have you heard of the principle of cognitive closure?

coldmountain said:

Yet rebirth seems to play no role in actual, publically verifiable biological science. Evolution is based on the simpler evolving into the more complex, with humans

representing the most complicated we know of. There are more humans now than there have ever been. It seems that human life operates according to statistical and biological means and rebirth and karma have no observable role to play in that. For instance, think about how there are billions of more humans on earth now than there were in the Buddha's time. Is that because of good karma that beings have accumulated? If so, why does it happen to coincide with purely statistical/biological reasons relating to reproduction rates/population growth?

Malcolm wrote:

False objection. Human beings do not always take rebirth as human beings. Not only that, beings do not only take rebirth on this planet. There is no evolutionary drive in rebirth that necessitates evolving from a lower state to a higher state.

It is not necessarily "good karma" just to be reborn a human being.

N

Author: Malcolm

Date: Saturday, May 7th, 2011 at 2:40 AM

Title: Re: A Critique of "Buddhism Without Beliefs"

Content:

Dechen Norbu said:

There's a funny story that I'll tell here to illustrate the importance of keeping an open mind and having a solid theoretical background even before starting to practice meditation.

I met this guy from Argentina, deep into the psychedelic scene, who was absolutely convinced he had gained enlightenment while listening to trance music under the influence of psychedelic substances. His conception of enlightenment was quite simple and had more to do with getting euphoric and dazed, thus not suffering, than anything else.

Now, he was completely convinced he was enlightened. Unmovable about it. It was impossible to argue with him since he thought he had "The Experience". I think he was just tripping.

This is a clear example of how delusion makes us go AWOL and why we shouldn't trust the blind to lead the blind. Materialist scientists, concerning the nature of consciousness, are no different than this guy. Just a different sort of blindness, that's all. They speculate that consciousness is an emergent property of the brain. I think they are just tripping.

Malcolm wrote:

The truth is that mind and matter are emergent properties of one another.

Author: Malcolm

Date: Saturday, May 7th, 2011 at 3:01 AM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

In the example from the Tathagatagarbha Sutra of the fully formed buddha inside the decaying lotus, the decaying lotus doesn't cause the Buddha. Wind blowing clouds doesn't cause a sun. The aspiration and effort doesn't create a Buddha. That's what these examples from the third turning mean. The thinking, "well, they cause them to appear to me," is a misunderstanding of causality. One thing following another is not one thing causing another. This is not me reading something into these Sutras that isn't there. It is the case of not misunderstanding the examples and not being a literalist. Longchenpa's explanations of spontaneous presence of appearances and possibilities is completely explained in the third turning sutras with examples like the Indra's reflection in all realms, and the like. We are talking about our true and complete condition in every moment.

Malcolm wrote:

if you take these examples literally, you will go down a wrong path.

Author: Malcolm

Date: Saturday, May 7th, 2011 at 3:20 AM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

In the example from the Tathagatagarbha Sutra of the fully formed buddha inside the decaying lotus, the decaying lotus doesn't cause the Buddha. Wind blowing clouds doesn't cause a sun. The aspiration and effort doesn't create a Buddha. That's what these examples from the third turning mean. The thinking, "well, they cause them to appear to me," is a misunderstanding of causality. One thing following another is not one thing causing another. This is not me reading something into these Sutras that isn't there. It is the case of not misunderstanding the examples and not being a literalist. Longchenpa's explanations of spontaneous presence of appearances and possibilities is completely explained in the third turning sutras with examples like the Indra's reflection in all realms, and the like. We are talking about our true and complete condition in every moment.

Namdrol said:

if you take these examples literally, you will go down a wrong path.

adinatha said:

These examples are to be understood in the context of the path. And on the vajrayana path, they are made very clear.

Malcolm wrote:

Even in terms of Vajrayāna, if you take these examples literally, you will go down a wrong path. The examples have an intentional meaning. They are not meant to be taken at face value.

Author: Malcolm

Date: Saturday, May 7th, 2011 at 5:18 AM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

Not so, otherwise you get distortion.

Malcolm wrote:

This is not the case -- when you take something intentional at face value, then you create distortions.

Author: Malcolm

Date: Saturday, May 7th, 2011 at 5:19 AM

Title: Re: Throw Out Buddhist Philosophy / Phenomenology / Psychology

Content:

adinatha said:

Logic is errant.

Malcolm wrote:

According to Jigten Sumgon, logic leads to Buddhahood. I don't agree -- but his views about Buddhist logic informed the Gelugpa enthusiasm for logic.

Author: Malcolm

Date: Saturday, May 7th, 2011 at 5:55 AM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

Not so, otherwise you get distortion.

Namdrol said:

This is not the case -- when you take something intentional at face value, then you create distortions.

adinatha said:

You keep using this word "intentional," what do you mean by this?

I'm saying these examples are necessary to understanding the Ati and Mahamudra meaning of dharmakaya as the totality of "appearances and possibilities." The totality of all appearances and possibilities has two purposes, the picture of total completion subsuming the three times, and the inner practice of nonattachment and effortlessness. These two go together, and the examples open up these meanings on many many levels. These examples are extremely profound and should be contemplated often.

Malcolm wrote:

Intentional means "says one thing, means another". It is different than provisional and not definitive.

If you are asserting that the husk or decaying lotus is an appearance, for example, and the Buddha inside it is a possibility, then you are asserting that the examples may not be taken literally, and that they merely point to a possibility for a sentient being to awaken despite his/her appearance of suffering.

Kagyus tend to very enthusiastic about Uttaratantra since for them it is a very important text. Your mileage will vary in the other three schools.

Author: Malcolm

Date: Saturday, May 7th, 2011 at 6:57 AM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

I'm asserting the decaying lotus constitutes a mistake of fact, and the Buddha inside is the fact. The lotus represents impermanence, an illusoriness. The Buddha inside represents our true condition of the inseparable three kayas.

Malcolm wrote:

Then you must give an account for some reason why we are not all omniscient already. If our true condition is the resultant three kāyas, it makes no sense that we are deluded and buddhas at one and the same time. There are a number of unfavorable consequences that will ensue.

Unless of course you mean something else by "three kāyas".

N

Author: Malcolm

Date: Saturday, May 7th, 2011 at 7:46 AM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

That's the six million dollar question. In other words, there is no such account. The reason we do not utilize this talent is because we are mistaking the illusion for fact. It is only a misdiscrimination. A mistaken distinction does not exist. So it can't cease or be purified. This is crucial. We can say, "I no longer make this distinction, so I purified this thought," but that is just saying something without referring to anything. So it's not meaningless. We do understand a horn on a hare, but it is referenceless. Then a nonreferencing mind is the Buddha in the decaying lotus, the true meaningfulness.

Malcolm wrote:

You still have not resolved the issue. How can Buddhas mistake illusions for facts?

Either you are not a Buddha because you made a mistake, or Buddhas make mistakes.

Author: Malcolm

Date: Saturday, May 7th, 2011 at 7:54 AM

Title: Re: Dzogchen with or without ngondro?

Content:

Fa Dao said:

I have always been curious as to why some masters require ngondro prior to Dzogchen teachings/pointing out and others do not. One of my old masters from many years ago required it, Chagdud Tulku Rinpoche. During that time though after reading Master Namkhai Norbu's books it appeared that he did not require it. (Loved his books by the way)

Malcolm wrote:

Norbu Rinpoche emphasizes Dzogchen ngondro i.e. seven mind trainings, rushan, sems dzins, etc. not tantric preliminaries.

Author: Malcolm

Date: Saturday, May 7th, 2011 at 9:01 AM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

So yes, the total field of emptiness has both ignorance and buddhahood.

Malcolm wrote:

You did not answer the question:

Either you are not a Buddha because you made a mistake, or Buddhas make mistakes.

Author: Malcolm

Date: Saturday, May 7th, 2011 at 9:16 AM

Title: Re: Dzogchen with or without ngondro?

Content:

adinatha said:

Believe it or not, in the Drikung Kagyu tradition, there is pointing out and the "ngondro" come after as a way to fully recognize it, particularly guru yoga, vajrasattva and mandala. Here the practice is to be in the state of mahamudra while you do these practices and one's mind becomes much more vivid and relaxed. Namkai Norbu also says that doing a practice like vajrasattva can increase clarity after a pointing out or direct intro.

Malcolm wrote:

Any practice one does can increase clarity after receiving transmission.

The question however was why our teacher in the Dzogchen Community does not approach ngondro the way it is done in other dharma communities. So when we do Vajrasattva practice, for example, or the Longsal preliminary practice which is connected with Vajrasattva and the purification of the six lokas there is never any idea that we have to accumulate a certain number or do it for a certain length of time. Same thing applies to deity yoga -- there is never any suggestion that it is important to do one hundred thousand per syllable of a given mantra, for example. What it is important is connecting with one's primordial state. If there is a yidam in Dzogchen Community, it is that. So therefore, reciting a certain number of mantras to finish a deity retreat as in Tantric practice is not the principle in our community because our teacher approaches the teachings differently than do other teachers.

There are certain exceptions to this related to SMS training. But SMS is an option, not a requirement. SMS was originally designed as a teacher training program. According to Rinpoche, to be able to give lungs, one must complete a major deity retreat in a proper way, very precisely. So in SMS there is a very modified tantric ngondro, as well as a three roots requirement.

N

Author: Malcolm

Date: Saturday, May 7th, 2011 at 9:29 AM

Title: Re: Is there a Soul in Buddhism?

Content:

caveman said:

Stripping everything from Buddhism and Hinduism you have the transmigration of the

soul, PERIOD.

Namdrol said:

There is no soul, person, atman, sattva, jiva, you name it -- it does not exist.

catmoon said:

Unless of course you read a lot of Bob Thurman. He uses the term "soul" quite freely.

Malcolm wrote:

He is a popularizer, and he ought to know better.

Author: Malcolm

Date: Saturday, May 7th, 2011 at 9:33 AM

Title: Re: A Critique of "Buddhism Without Beliefs"

Content:

Fa Dao said:

common misconception....

"if you meet the Buddha on the road, kill him!!" is not meant to be taken literally...it simply means that you will only find the Buddha within...if you see a Buddha in your mind, cut the delusion down...the Buddha is within

Malcolm wrote:

It's actually a reference to the Angulimala story.

Author: Malcolm

Date: Saturday, May 7th, 2011 at 6:54 PM

Title: Re: Dzogchen with or without ngondro?

Content:

Pero said:

This is something I haven't quite understood. Is it that upon completion of a major deity retreat one can give lungs of any kind? Or is it just of that deity?

Malcolm wrote:

Lungs of any kind that you have received.

Author: Malcolm

Date: Saturday, May 7th, 2011 at 7:00 PM

Title: Re: A Critique of "Buddhism Without Beliefs"

Content:

coldmountain said:

But even the Buddha said to not accept teachings just because he said them, but only if they agree with experience and reason (do you think the Buddha would turn someone away from the sangha just because he is not convinced of a specific theory?) For instance, it makes sense that, just as the Christian church did, Buddhist culture eventually came up with absolutely horrific ideas of hell regions with punishments well beyond what any unbiased person can consider reasonable.

Malcolm wrote:

Buddha taught the hells. They are present even in the earliest Buddhist sutras.

coldmountain said:

...What about buying blessings by donating to the temple? Is that a good use of the doctrine of karma? What about the ethical implications of karma when taken too literally - it completely drains any concern for social justice. Why help the poor, the sick and abused when that's their karma? What about the outmoded cosmologies which can only be accepted as symbolic today? What about the exclusion of women from monastic practice in traditional Buddhism? Are these too to be accepted as justified beliefs and expressions of enlightened wisdom, much less actually desirable to believe? What a way to burden masses of people based on very slim evidence, based on interpretations of the private experiences of just a select few.

Malcolm wrote:

Yes, what about these things? You have to discern what is culture and what is dharma for yourself. But when you do, make sure you are not excluding what the Buddha actually taught.

Cognition is not located in the brain.

At a certain point, these questions are useless. They are not helping you.

N

Author: Malcolm

Date: Saturday, May 7th, 2011 at 11:00 PM

Title: Re: CNN teaching Changchub Dorje's Medicine Terma

Content:

seraphim said:

Wonderful! And a question to those who have attended; on the last day during lung, there were several last minute lung additions, one was for Orgyen Menla and Medicine Buddha, and one I wasn't sure seems to be for Sangye Seychig Gyud, can anyone confirm please?

Malcolm wrote:

it was the sras gcig pu rgyud tantra from Khandro Nyinthig/Gongpa Zangthal

Author: Malcolm

Date: Saturday, May 7th, 2011 at 11:15 PM

Title: Re: A Critique of "Buddhism Without Beliefs"

Content:

Namdrol said:

Yes, what about these things? You have to discern what is culture and what is dharma for yourself. But when you do, make sure you are not excluding what the Buddha actually taught.

coldmountain said:

It is not very simple to discern what the Buddha "actually" taught.

Cognition is not located in the brain.

At a certain point, these questions are useless. They are not helping you.

Apparently that certain point is very easily crossed, and it appears to be where dialogue ends and religious faith picks up. As soon as I read "questions are useless" I know I have reached the end of the conversation.

Thanks for your input.

Peace.

Malcolm wrote:

It is very simple to discern what the Historical Buddha actually taught. It is in the Pali canon.

When I said these questions are useless, they are useless for getting closer to the meaning of liberation.

My point was that no one can answer these questions for you in a satisfactory way.

You are trying to reconcile an experiential phenomenology with reductionist science. It won't work. You are too caught up in matter. Matter is intelligent, this is obvious because your body is made of matter and you are also a thinking being. Human consciousness is a function of the whole complex of what we call human. The same goes for bats, and so on. Your cognitive limitations are imposed by the body you inhabit unless you cultivate samadhis. If you won't train in samadhi, there is no way you can ascertain the Buddha's teachings about such things as rebirth and karma. If you need someone else to sign off on the truth of your experience, you will never attain awakening. Of course we can engage in lengthy sociological analysis of karma and how it is used as a power structure to keep people in their place. No doubt those cloaked in the mantle of Buddhism have used this teaching to try and keep people in their place. However,

karma is not fixed, and it can be changed. This is what I mean when I say these questions are not helping you. They have nothing to do with your experience as a practitioner. There is only one way that experience can be gained -- through cultivating practice.

Until you break through doubt, your meditation practice will never advance to insight and will remain at the level of shamatha. Shamtha is great, but until you cut through doubt, it will never advance to Vipashyāna. You will never remove your doubts about such things as rebirth and so on until you have personal experience of rebirth, memories of past lives you could not possibly invent.

Buddhadharma is deeper than science. Science only explains the surface of reality, it does not explain reality.

N

Author: Malcolm

Date: Saturday, May 7th, 2011 at 11:21 PM

Title: Re: Pure Lands

Content:

tamdrin said:

The teachings of Guru Rinpoche say that this world is the pure land of Buddha Shakyamuni.

Malcolm wrote:

Well, this is not Guru Rinpoche's teaching, this is standard.

Basically, the term is buddhakṣetra, buddhafield. The Sāhā universe is Shakyamuni's buddhakṣetra or zhing khams. Zhing khams is mistranslated as "pure land" - but there are actually two kinds of zhing khams, pure and impure. Sukhavatu vyuha, Bodhisattva Dipaṃkara's buddhakṣetra, Sukhavati, is a pure buddhakṣetra; the Sāhā universe is impure.

Author: Malcolm

Date: Sunday, May 8th, 2011 at 9:20 AM

Title: Re: Dzogchen with or without ngondro?

Content:

tamdrin said:

The difference between "tantric Ngondro" and "dzogchen Ngondro" as I have seen it presented in longchen nyingthig and drikung yangzab is mere chose of words- it is stylistic more than anything (not talking about rushen etc..)

Malcolm wrote:

Longchen Nyingthig ngondro is outer ngondro. The inner ngondro of Longchen Nyinthig, the actual Dzogchen ngondro, is called "Stairway of Liberation" i.e. the seven mind trainings, rushan, etc.

Author: Malcolm

Date: Sunday, May 8th, 2011 at 9:22 AM

Title: Re: Dzogchen with or without ngondro?

Content:

username said:

ChNNR uses the term "presence"...

Malcolm wrote:

Is ChNN's translation of dran pa i.e. mindfulness.

Author: Malcolm

Date: Sunday, May 8th, 2011 at 9:26 AM

Title: Re: Dzogchen with or without ngondro?

Content:

tamdrin said:

Yes my sentiment all alone, well said!

Malcolm wrote:

This is because you and adinatha are both Drikung Kagyus.

Anyway, Adzom Drugpa presents the four yogas of mahamūdra as sems sde in his major commentary on Dzogchen, as does Tulku Orgyen.

Even so, four the yogas are not really the same as the four samadhis of sems sde.

Author: Malcolm

Date: Sunday, May 8th, 2011 at 9:31 AM

Title: Re: Dzogchen with or without ngondro?

Content:

adinatha said:

Then there is an older tradition of instantaneous mahamudra that is not taught anymore, but is subsumed within Longchenpa's interpretation of immediate Atiyoga taught in his Treasuries.

Malcolm wrote:

No, not even slightly.

adinatha said:

The true sahaja-mahamudra is only possible with an exceptional guru and an

exceptional disciple.

Malcolm wrote:

This is why Dzogchen is better. It can be demonstrated to anyone.

Author: Malcolm

Date: Sunday, May 8th, 2011 at 9:32 AM

Title: Re: Dzogchen with or without ngondro?

Content:

adinatha said:

Huh? I don't follow this at all. Sorry. Don't termas originate with Padmasambhava?

Malcolm wrote:

No, not all. Vima Nyinthig is in a large part Chetsun Senge Wangchuk's terma -- no relationship to Padmasambhava at all.

Author: Malcolm

Date: Sunday, May 8th, 2011 at 9:47 AM

Title: Re: A Critique of "Buddhism Without Beliefs"

Content:

coldmountain said:

I appreciate the response. As I've said before, by way of being forthright about where I'm coming from, I really don't believe in mind or matter - I don't know what those words actually refer to. All I know is experience and reason, I don't have any access to any reified stuff called mind or matter. What I'm really caught up in is evidence. And I wouldn't dismiss the validity of analysis/reductionism too much since Buddhism has employed it since the very beginning to establish anatta.

You think, therefore you have a mind. That mind perceives matter as color, shape, sound, taste, odor and texture.

I'm honestly confused about your ontology here. First you said you are not a dualist, then you claim that mind "inhabits" a body/brain and that the body/brain are conduits of mind. What is this if not classical dualism in a nutshell?

No, it is not. It is more like talking about a flower and its scent.

Again, first you say that cognition is dependent on the brain and then that cognition does not take place in the brain. If words have any meaning, then there has to be some reconciliation here. Is it your view that matter is mind -- that they are ontologically identical -- or is it your view that they are different? If they are different, on what grounds are the two distinguished?

Sentient beings think. It is a function of their being sentient. Their minds and their bodies form a non-dual continuum. Mind and matter are inseparable. There is never any mind in absence of matter. We talk about them as separate, but they are not really separate. The reason is that we do not conceive that matter thinks. But those who assume mind is a material process do not understand thought as anything more than a bunch of chemical reactions in a nervous system and therefore, they cannot imagine anything beyond this. We talk about mind and matter dualistically because it is obvious that thought influences matter and matter influences thought. But they are no more separate than heat and your body.

Buddhism seems to impose a problem I otherwise would not even have any inkling of: rebirth.

Buddhism makes no sense without rebirth.

I do not approach reality so dualistically. Let me put it this way: if someone gets a disease, is that the result of karma? I was diagnosed with diabetes a couple years ago. Is this the fruit of a past life? Or is it genetics? My father was diagnosed around the same age. Genetics suffices to explain this, and modern medicine is what keeps me going - whereas a Buddhist living in the pre-scientific world might believe such an occurrence to be the result of karma. And conversely, believing in karma never resulted in finding a cure/treatment for the actual cause of disease, which is not the result of a moral cause but a, well, physical one - whatever "physical" really means. Clearly one of these theories about the cause of disease is right and one is wrong. One is relevant and the other superfluous.

They can both be right, both karma and genetics. Your karma was to be reborn a human being, and you selected parents in the bardo, one of whom had a predisposition to diabetes. Both explanations are true.

I understand, at least in some measure, and I take seriously the truth that there is more to reality than can be objectified. If I didn't then I couldn't take many of the Buddhist ontological claims seriously, and I do. Perhaps "reality" in the reified, abstracted sense can be called the "surface", but it seems to me that one who rejects science wholesale in such a way is really imposing a deeply dualistic conception of reality where the "outer" reality apparently has nothing to do with the inner.

Malcolm wrote:

I did not say outer has nothing to do with the inner, I said science only explains the surface of reality. It does not plumb the depths.

N

Author: Malcolm

Date: Sunday, May 8th, 2011 at 9:50 AM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

So yes, the total field of emptiness has both ignorance and buddhahood.

Namdrol said:

You did not answer the question:

Either you are not a Buddha because you made a mistake, or Buddhas make mistakes.

adinatha said:

Your question is a nonstarter, because it's limited to temporal contingent logic. Your question assumes a before and after or a yes or no. Before you can become a buddha you have to stop making a mistake. Or you were a buddha, but then you made a mistake. But there is no before or after, no sentient beings or buddha.

Look at the faces and vase gestalt. Which comes first the face on the left, the face on the right or the vase in the middle? Are they simultaneous or none at all? Is black first or white? Is the vase correct and the faces incorrect or vice versa? Is it right to not make these discriminations and wrong to do so? Where is the vase or faces, really? So do you actually see these somewhere? These discriminations are no where and yet there somehow; that's the unavoidable reality. It is a most profound and deep mystery. Pure magical display. But it's not a mistake. Even the discriminations are just like the gestalt display, absent yet apparent.

A Buddha doesn't conceptualize these forms or a buddha seer, and just leaves it all be. Yet the whole gestalt of emptiness and forms appears magically. Once you see how this is the case, you will be in the Ati dimension of instant intuition. A sentient being sees this or that and holds to it. But it's not right or wrong. Consistently trying to hold to one side would go against its real nature, and would result in a consistent exertion of energy that results in suffering. A sentient being isn't making a mistake; it's suffering. But just like there are two faces, there is suffering and nirvana.

Perception's fact is not touched by time or logic. Using the word as a verb instead of a noun, "to buddha" is to see the gestalt-like quality of all appearances and possibilities, where there is arising of form, no arising of form, seeing and no seer, all at once and not at all, just pure magical display with no trace of a source. Appearance is no appearance.

In the example of the Buddha inside the decaying lotus. You see the Buddha inside the decaying lotus. The decaying lotus is not hiding the buddha. The decaying lotus is luminous too. Even though the lotus emits a foul odor, there's buddha. In the example of Indra's face reflecting in all realms, every reflection is this gestalt-like buddhahood in action. You have to see that emptiness encompasses both extremes of ignorant sentient being and omniscient buddhahood. It is one total tathagatagarbha.

This vision is the fruit which is inseparable from bliss and equanimity. It's not possibly the wrong path, because it is the end of the path. Once understood, there's nothing left to do, one's instant intuition is inseparable from omniscience and sentient beings are liberated in natural course.

Malcolm wrote:

You can't answer the question because you have not faced the fact that even Samantabhadra once possessed ignorance. The answer is that Buddhas cannot make mistakes, and this is why we cannot take the symbols in Uttaratantra literally.

Author: Malcolm

Date: Sunday, May 8th, 2011 at 9:53 AM

Title: Re: Dzogchen with or without ngondro?

Content:

tamdrin said:

One is not better than the other that is ridiculous..

Malcolm wrote:

Yes, people who feel that way never become Dzogchen practitioners. Why would they?

Author: Malcolm

Date: Sunday, May 8th, 2011 at 7:46 PM

Title: Re: Dzogchen with or without ngondro?

Content:

adinatha said:

Excuse me username. It's not just me who thinks these things. I discuss stuff like this with my teachers all the time.

Malcolm wrote:

Yes, your Drikung Kagyu teachers.

Author: Malcolm

Date: Sunday, May 8th, 2011 at 7:47 PM

Title: Re: Dzogchen with or without ngondro?

Content:

adinatha said:

Huh? I don't follow this at all. Sorry. Don't termas originate with Padmasambhava?

Namdrol said:

No, not all. Vima Nyingthig is in a large part Chetsun Senge Wangchuk's terma -- no relationship to Padmasambhava at all.

adinatha said:

ummm. khandro nyingthig? hello...

Malcolm wrote:

Yes, Khandro Nyinthing is a terma credited to Padmasambhava-- I was merely making the point that not all so called "gter ma" are connected with Padmasambhava.

Author: Malcolm

Date: Sunday, May 8th, 2011 at 7:57 PM

Title: Re: Dzogchen with or without ngondro?

Content:

adinatha said:

Saraha

Malcolm wrote:

It is impossible that Saraha was prior to Guru Rinpoche.

It is probable that there was more than one siddha called Hūṃkāra.

It is a fact that Indian lineage lists are hopelessly confused.

N

Author: Malcolm

Date: Sunday, May 8th, 2011 at 8:00 PM

Title: Re: Dzogchen with or without ngondro?

Content:

Namdrol said:

This is why Dzogchen is better. It can be demonstrated to anyone.

adinatha said:

Oh boy... I don't think so. Not based on what I see.

Malcolm wrote:

I am just reporting what both Dzogchen tantras and upadeshas maintain.

I don't follow the words I hear in the marketplace. I follow what Dzogchen teachings actually say.

N

Author: Malcolm

Date: Sunday, May 8th, 2011 at 8:02 PM

Title: Re: Tathagatagarbha and Eternity

Content:

Namdrol said:

You can't answer the question because you have not faced the fact that even Samantabhadra once possessed ignorance. The answer is that Buddhas cannot make mistakes, and this is why we cannot take the symbols in Uttaratantra literally.

adinatha said:

Faced the fact? How do you take a gestalt literally or nonliterally? It's just a wrong approach altogether. There's no timeline. Samantabhadra once possessed ignorance? Ummm... primordially pure. Buddhahood has no beginning. Was that perhaps a typo? You are Dzogchenpa right? I'm talking about an intuitive truth, not a logical one. The logical one is a sheep being eaten by a lion.

Malcolm wrote:

You need to study Samantabhadra's liberation then you will understand things a little better.

Author: Malcolm

Date: Sunday, May 8th, 2011 at 10:30 PM

Title: Re: Lung

Content:

kalden yungdrung said:

Tashi delek,

Is the Lung known in Tantra the same Lung we know in TTM?

When there is a difference why would that be?

Best wishes

KY

Malcolm wrote:

Yes, it is the same. Never different, always the same.

Author: Malcolm

Date: Monday, May 9th, 2011 at 4:44 AM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

Thank you for your concern for my understanding and for your support. I will take this under advisement and give it the due consideration it deserves.

Malcolm wrote:

Generally speaking, the liberation of Samantabhadra and the delusion of sentient beings is found among classical eleven topics of Dzogchen Nyingthig.

Author: Malcolm

Date: Monday, May 9th, 2011 at 5:42 AM

Title: Re: Dzogchen with or without ngondro?

Content:

pemachophel said:

"I don't want to do ngondro. So I'll become Lama X's student because He/She doesn't require ngondro." To me, that's not a very intelligent way of choosing one's Guru. Having chosen your Guru and been accepted by Them as a student, one simply does what one is told to do.

.

Malcolm wrote:

The teacher/student relationship is not a servile or feudal contract.

If you don't like the way a given teacher or lineage approaches Dharma you are free to leave.

If you find a given yidam is not to your taste, you are free to stop practicing that yidam.

Etc.

If you don't do a traditional Ngondro, you don't have to. And you can find teachers like Kunzang Dechen Lingpa and ChNN who will teach you with making any prerequisites at all apart from your interest in the teachings.

Author: Malcolm

Date: Monday, May 9th, 2011 at 8:40 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Namdrol said:

And even better, Chogyal Namkhai Norbu really is an awakened master.

rai said:

1. Would you advise people who are following other teachers, maybe in different traditions to receive transmission from Namkhai Norbu Rinpoche, just to make the connection?

2. How do I keep the transmission afterwards if I am not doing any Dzogchen Community practices? just by doing any Guruyoga?

Malcolm wrote:

As to question one, yes.

As to question two, yes.

Author: Malcolm

Date: Monday, May 9th, 2011 at 9:09 PM

Title: Re: Dzogchen with or without ngondro?

Content:

Jinzang said:

Yes, your Drikung Kagyu teachers.

And my Dzogchen teachers.

Pardon me for stating the obvious, but:

Dzogchen is an important part of Drikung Kagyu through the Yangzab cycle of terms. And there are qualified Dzogchen teachers within the Drikung. So it has no reason to denigrate Dzogchen or elevate Mahamudra. Both are a part of Drikung.

Malcolm wrote:

Hi Jinzang:

I also have Drikiung teachers such as Gyalpo Rinpoche and Traga Rinpoche. He and Traga Rinpoche are the premier qualified Dzogchen teachers within Drikung, IMO.

Dzogchen may be a part of Drikung, but it is generally encased in the overall Drikung approach. This is not a bad thing, per se -- that depends on the student. However there is a need among Sarma teachers to make their completion stage practices equivalent on some level with Dzogchen teachings -- we see this in the writings of Sakya Pandita, we see this with HH Dalai Lama's teachings, etc.

Side note: Yangzab, in the Tibetan context, largely considered an "Ani practice", and was mostly practiced in nunneries. Yangzab is a pure Nyingma cycle. The best commentary on Yangzab was not written by a Drikung master, it was written by one of Dudjom Lingpa's sons for which Traga Rinpoche gave the transmission.

Yangthang Tulku, when giving the preliminary practice section for Yeshe Lama many years ago, remarked that for Mahāmudra you have to be very smart, because there are not so many methods. Dzogchen was easier (hence better as easier is always better) because it had many methods.

You may not like this fact, but indeed there are many Dzogchen teachings that assert that Dzogchen is superior to Mahāmudra, identified in this context as the view that arises from anuyoga.

You do not have to believe it. But do not make the mistake of thinking that the Dzogchen tradition does not hold itself as unique and superior, for it does.

The point of my saying this is not to make other people feel bad. The point of my saying this is let people understand that while it may be the case that in the Kagyu schools there is an general consensus that Mahamudra and Dzogchen are just different ways to get to the same result, this consensus is not shared by the Nyingma school or by the textual system of Dzogchen. I am not suggesting that one must agree with the Dzogchen POV, merely that it exists.

N

Author: Malcolm

Date: Monday, May 9th, 2011 at 9:16 PM

Title: Re: Dzogchen with or without ngondro?

Content:

heart said:

If your Guru can't cut through your ignorance his teachings are just words. You need a killer.

Pero said:

Hmm I'm sorry but I don't see how that's an answer to my question.

heart said:

What I am trying to say is that you should you choose your Guru on the base of how clearly and deeply he/she can show your faults because then the path will have both depth and heart. For sure it is a karmic connection I am talking about here. Choosing what seems like just an easy path is not so clever.

/magnus

Malcolm wrote:

This is sort of a Kadampa view.

We choose Vajrayāna because it is better, faster, easier. Then among Vajrayāna teachings, we choose better, faster, easier. This is in line with Triptikamālā's statement:

"Although the goal is the same, since it is unconfused,
with many methods, not difficult,
and mastered by those of sharp faculties,
Mantrayāna is superior."

There is no reason to choose a teacher other than to gain liberation as fast as possible.

Author: Malcolm

Date: Monday, May 9th, 2011 at 10:23 PM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

Primordial Buddha: beginningless vidya. Youthful vase body. Five lights. Self-sprung simultaneous appearances of samsara and nirvana. Samsara spontaneously emptied because no three times, due to immediate responsiveness of dharmakaya.

Malcolm wrote:

Ok, it is important to understand three things: the general original basis, the reality of the basis, and how ignorance manifests. In addition to that it is necessary to know that Garab Dorje's commentary on the Single Son of the Buddha's tantras supplies a necessary understanding I will address below at the section on the arising of the basis.

The Unwritten Tantra (Yi ge med pa describes how the general original basis exists:

“There is no object to investigate within the view of self-originated wisdom: nothing went before, nothing happens later, nothing is present now at all. Action does not exist. Traces do not exist. Ignorance does not exist. Mind does not exist. Discriminating wisdom does not exist. Samsara does not exist. Nirvana does not exist. Even vidyā itself does not exist i.e. nothing at all appears in wisdom. That arose from not grasping anything.”

This is the state of original purity, The Blazing Lamp says:

Within initial original purity

the nature is like so:

not made by anyone, manifesting naturally,

the nature is already just so.

In this state, The Rosary of Pearls states:

The mere term delusion cannot be described

within the original purity of the initial state,

likewise, how can there be non-delusion?

Therefore, pure of delusion from the beginning.

The Heart Mirror states “ All phenomena of the basis must be understood as the trio of essence, nature and compassion. All phenomena of the essence must be understood as emptiness. All phenomena of the nature must be understood as luminosity. All phenomena of compassion must be understood as pervading all sentient beings. ”

So, of course, there must be essence, nature and compassion, timelessly present as the basis. Without these wisdoms, there can be no nirvana and no samsara. We can term these three "sugatagarbha" if we like. Padmasambhava states in the Clear Mirror:

Those three wisdoms pervade Samantabhadra and sentient beings down to the tiniest creature without any discrimination of good or bad, high or low.

Since these three wisdoms are themselves not established in anyway at all, we can be

sure we are free from eternalism. Since these three natures always appear, we are free from annihilationism.

adinatha said:

Vidya arises simultaneously with 8 vijnana. A moment of nonapprehension: sentient being. A moment of apprehension: Samantabhadra. No two moments, even though deluded discriminating mind sees two moments and re-liberation.

Malcolm wrote:

In the system of the Dzogchen Nyingthig three causes of ignorance are described -- those three are essence, nature and compassion. This is why there are three ignorances in this system. The system of explanation of Gongpa Zangthar is a little different, with only two ignorances -- we will continue with the Dzogchen Nyingthig system.

According to Garab Dorje, prior to the arising of the basis which is latent during the dark eon interval, nevertheless there are traces of affliction and action remaining from the previous eon. Because of these traces, the basis is stirred, the five lights appear and so on (this is why the Dzogchen doctrine of two different kinds of Buddhahood is critical -- the first, the buddhahood that reverts the basis is the buddhahood asserted by all lower vehicles. The buddhahood that does not revert to the basis is the preserve of only Dzogchen).

The Gongpa Zangthar cycle supplies that during the arising of basis there is a neutral awareness (shes pa lung ma bstan) in the basis that does not recognize itself. This non-recognition is the innate ignorance. When this neutral awareness cognizes the five lights there is a dividing line between nirvana and samsara. When a neutral awareness recognizes the appearance of the basis as its own appearances it is prajñā and is immediately liberated. That is Samantabhadra. A neutral awareness that does not recognize appearances as its own appearances immediately is the imputing ignorance, and samsara begins (again) because subject and object is imputed. This is all very clearly explained in detail in the eleven topics of Dzogchen Nyingthig. This is also clearly explained by Khenpo Ngawang Palzang.

adinatha said:

Key point: innate enlightenment arises simultaneously with innate ignorance.

Malcolm wrote:

After the basis arises, innate ignorance is first and even Samantabhadra has it. There is period where a neutral awareness does not recognize itself in anyway. That is the innate ignorance. It (the neutral awareness) can only recognize itself through the display of five lights. When it recognizes that display as its own display, then this is the liberation of Samantabhadra without the performance of an iota of virtue. We on the other hand did not recognize these five lights as our own display, and for us, samsara began, without even an particle of non-virtue having been done.

According to Dzogchen teachings, all sentient being attain Buddhahood by the end of the eon -- this is very clearly stated by Garab Dorje in the commentary above. But there

are two kinds of Buddhahood, and as I said above, there is only Buddhahood that does not revert to the basis, and that is the Buddhahood attained through Dzogchen methods. The Buddhahood of other vehicles reverts to the basis, without the corresponding result.

Now then, the reason why we cannot take these metaphors in Uttaratantra literally is that the basis is not Buddhahood. If the basis were Buddhahood, there would be no need for any kind of recognition.

In Dzogchen, there is a difference between the basis and the result. The difference is simply vidyā and avidyā and the recognition and non-recognition that comes from those.

Further, it is not enough merely to understand the general original basis. One must also understand the human body as a basis.

I will not discuss this here since it is not a proper topic.

Author: Malcolm

Date: Monday, May 9th, 2011 at 10:53 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Clarence said:

How does on go about getting pointing out in the Dzogchen Community? I saw there is a retreat in Merigar from 14th to 20th of this month with a webcast. Where can I sign-up or listen to the webcasts?

Malcolm wrote:

<http://www.shangshunginstitute.net/webcast/video.php> "
onclick="window.open(this.href);return false;

Now, if I don't recognize during pointing-out through the webcast, do I then have automatic permission to practice the methods to recognize?
Yes.

Clarence said:

You said they are the Lojongs, Semdzins and Rushens, right? Are there more? How do I know how to practice them? Does DC have teachers available who can help or how does this work?

Malcolm wrote:

Yes, there are teachers of SMS who teach Rinpoche's Precious Vase. You can study with them.

Clarence said:

Is it possible to purchase and practice the Semdzins, Rushens, etc. booklet having received pointing out from other masters?

Malcolm wrote:

No, in order to purchase any restricted book, one must be a member of the DC. That is not so expensive and has many benefits.

Clarence said:

So, basically, how should a newcomer to the DC go about his way?

Malcolm wrote:

You should listen to webcast, see if ChNN inspires you. If so, become a member of DC in your local region. Buy books for practices that interest you. Learn them well. In particular, you must buy Precious Vase. As well as sadhana book called the Thun Book.

Author: Malcolm

Date: Monday, May 9th, 2011 at 11:08 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Clarence said:

Great. Thank you.

Now, there is not just 1 site where Rinpoche's retreats and webcasts are located, right?

Another thing I was wondering about though. Will practicing the methods described in the Precious Vase allow me to recognize Rigpa, even without having any further close contact to Rinpoche? How does that work exactly?

And, you told Mr. Gordo it all comes down to interest and diligence, but there seem to be so many people who practice Dzogchen, who then just give up because they don't get results. How come these people don't get what they are looking for? Are they all practicing wrong? You yourself said it is so subtle that it is hard to understand. Doesn't one need a kind of close relationship with a teacher then?

Many thanks once again,

Clarence

Malcolm wrote:

This is the main webcast site.

Rigpa is just your knowledge of your state. So yes, practicing these methods in these books will bring you to that knowledge.

You try to listen to as many retreats as you can.

They are mostly being broadcast without restriction these days and if you become a member you can listen to replays.

You just need to hear the teachings a lot -- that is the advantage. If you have serious

question, you can always email Rinpoche.

And you must try to go meet him in person.

N

Author: Malcolm

Date: Monday, May 9th, 2011 at 11:09 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Clarence said:

How come these people don't get what they are looking for? Are they all practicing wrong? You yourself said it is so subtle that it is hard to understand.

Malcolm wrote:

People do not understand what a "result" is. If they are happier, more mindful and more relaxed, what other result do they want?

Author: Malcolm

Date: Monday, May 9th, 2011 at 11:19 PM

Title: Re: lacking the capacity

Content:

kalden yungdrung said:

What does Buddhism incorporate inside the Dzogchen?

Malcolm wrote:

Not a clear question.

kalden yungdrung said:

- Is Dzogchen based on teachings stemming from Buddha Shakyamuni?

Malcolm wrote:

Garab Dorje is an emanation of Shakyamuni Buddha.

kalden yungdrung said:

- In case of yes how is this Dzogchen lineage called and which Dzogchen Masters are included?

Malcolm wrote:

Samantabhadra, Vajrasattva, etc., Garab Dorje, Manjshruimitra, etc.

kalden yungdrung said:

- Can one practice Dzogchen without being a Buddhist?

Malcolm wrote:

No. Whoever follows the teachings of a Buddha is a Buddhist.

kalden yungdrung said:

- What is a Buddhist or when can one call oneself a Buddhist?

Malcolm wrote:

When one goes for refuge to any Buddha, his Dharma and his Sangha.

Author: Malcolm

Date: Monday, May 9th, 2011 at 11:21 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Clarence said:

So, even once one has become sure about what Rigpa is and is just working on stabilising that knowledge, nothing "cool" will happen?

Malcolm wrote:

What could be cooler than that? Everything else is just bells and whistles.

Author: Malcolm

Date: Monday, May 9th, 2011 at 11:23 PM

Title: Re: Dzogchen with or without ngondro?

Content:

pemachophel said:

My point is that you should try to find a Teacher who completely sees you inside and out, knows all your good and bad points, knows all the ways you habitually con yourself, knows all the ways you habitually protect and aggrandize your ego, who can and does dismantle your kleshas with totally compassionate but also totally unwavering ruthlessness. When you find this kind of Teacher, then you simply do what the Teacher tells you to do.

Malcolm wrote:

2 more cents: the only person who dismantles your afflictions is you. No guru can do that for you. The best they can do is be a mirror.

N

Author: Malcolm

Date: Tuesday, May 10th, 2011 at 12:13 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Clarence said:

What happens if, after practicing until death, one still hasn't recognized diddly squat?
Would it not have been better to practice the gradual path? At least one has some
mantra accumulations to count on in the bardo.

Malcolm wrote:

If you receive Dzogchen teachings and apply them, you will have nothing to worry about
at death. I guarantee it, or money back.

Author: Malcolm

Date: Tuesday, May 10th, 2011 at 12:25 AM

Title: Re: Tathagatagarbha and Eternity

Content:

tamdrin said:

So you are saying that vidya is something relative, how then can realization of it be "the
ultimate Buddhahood of Dzogchen".

Malcolm wrote:

Vidyā is recognition of the basis. Avidyā is non-recognition of the basis. The basis is
essence, nature and compassion.

tamdrin said:

And what is this "basis" that is beyond even rigpa itself?

Malcolm wrote:

Essence, nature and compassion which are present whether they are recognized or not.

tamdrin said:

if there was a buddhahood that reverted it wouldn't be called Buddhahood now would
it...

Malcolm wrote:

What lower yānas terms "Buddhahood" is what Dzogchen terms "buddhahood that
reverts to the basis".

tamdrin said:

it doesn't make sense because sense both mahamudra and dzogchen have described the ultimate nature of mind to be the inseparable union of emptiness and clarity..

Malcolm wrote:

It makes sense. The nature of the mind is not all there is to Dzogchen. If it were, I agree it Dzogchen and Mahāmudra really would be no different.

tamdrin said:

Only the Nyingma school accepts the division of all systems into the so-called nine yānas, so where does this leave the Buddhahood of the sarma which is the perception of ultimate reality by all means..

Malcolm wrote:

A Buddhahood that reverts to the basis. The Buddhahood of all nine yānas is a buddhahood that reverts to the basis.

tamdrin said:

It is funny to impute a basis beyond a basis (which would be rigpa itself.)>. This is a dzogchen-centric world view and does not take into account the importance of the enlightenment of Buddha Shakyamuni, for without him there wouldn't have been any turning of the dharma wheels, and thus no base of buddhist awareness for the later teachers to make their cases...

Malcolm wrote:

Shakyamuni Buddha is the twelfth of the so called "twelve teachers" of Dzogchen prior to Garab Dorje. If you add Tonpa Shenrab into the mix, then Shakyamuni Buddha is important, but there have been many times in the past in this eon when Dzogchen teachings have been taught -- and often enough, without sutrayāna etc.

Author: Malcolm

Date: Tuesday, May 10th, 2011 at 12:26 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Clarence said:

What happens if, after practicing until death, one still hasn't recognized diddly squat? Would it not have been better to practice the gradual path? At least one has some mantra accumulations to count on in the bardo.

Namdrol said:

If you receive Dzogchen teachings and apply them, you will have nothing to worry about at death. I guarantee it, or money back.

tamdrin said:

anyone can potential be reborn in the lower realms until you attain the patience level of the path of joining..

Malcolm wrote:

That might be true in sutra, but it is not true in Dzogchen.

N

Author: Malcolm

Date: Tuesday, May 10th, 2011 at 12:34 AM

Title: Re: Dzogchen with or without ngondro?

Content:

pemachophel said:

My point is that you should try to find a Teacher who completely sees you inside and out, knows all your good and bad points, knows all the ways you habitually con yourself, knows all the ways your habitually protect and aggrandize your ego, who can and does dismantle your kleshas with totally compassionate but also totally unwavering ruthlessness. When you find this kind of Teacher, then you simply do what the Teacher tells you to do.

Namdrol said:

2 more cents: the only person who dismantle your afflictions is you. No guru can do that for you. The best they can do is be a mirror.

N

Dhondrub said:

In an ultimate sense thats true. In real life: unless you have that trust in your Guru, who also has the qualities describes by Pemachopel, you easily just stray from the path and become a great meditator with an equally great ego.

Malcolm wrote:

This is my view:

In a relative sense that is true. Everything about your path is up to you. Your path, your responsibility. No?

If you want certain teachings, then you fearlessly seek a guru who will impart them to you. If you have to go through a hundred gurus, then you do. When you meet a guru who will give you the teachings for which you yearn -- your job is to put them into practice. It

is not disrespectful to your other gurus to move on until you find the one who give you the teachings you desire. As you practice more, you learn more, and often you have to move on to find teachings you need. This is normal. Sometimes you have to get teachings from some other teacher to make sense of the teachings you originally got. Etc. But the point is you must never be passive. When you understand more or less perfectly the teaching you desire, then you must put it into practice. You have no excuse of you don't.

A guru's job is not to deal with our neurotic bullshit. It is amazing that they put up with any of it at all. A Guru's job is simply to give teachings for our own liberation.

Author: Malcolm

Date: Tuesday, May 10th, 2011 at 12:44 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

heart said:

To be serious I am a bit surprised at this thread. I don't think ChNN needs so much advertisement, pretty sure he wouldn't like it. I wonder why you think it is important to do it?

Malcolm wrote:

Nonsense, ChNN likes advertising very much. I remember when I was president of Gakyil at Tsegylgar, I said we must advertise transmission days. People said, oh no, ChNN won't like that. So I wrote him, and he loved the idea. After that, membership in DC exploded.

Author: Malcolm

Date: Tuesday, May 10th, 2011 at 12:47 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

tamdrin said:

oh yeah, then what does ati say about it?, lets see some convincing quotes if u don't mind

Malcolm wrote:

I am not really into using the teachings for proving and negating. Only for clarifying what is unclear in people's minds.

If you are interested you can listen to webcasts with ChNN.

Author: Malcolm

Date: Tuesday, May 10th, 2011 at 12:51 AM

Title: Re: Tathagatagarbha and Eternity

Content:

tamdrin said:

you seemed to be implying that there was a basis beyond emptiness/clarity/ and compassion -which are basically the 3 kayas.

Malcolm wrote:

There is a basis beyond the nature of the mind. That's the point.

As to your other objection. I am presenting this for information. People do not understand these things well, primarily because most of this information is still locked away in Tibetan and historically it has been kept under lock and key by the Gelugpas i.e. they liked to control information, especially about Dzogchen and there is a tacit agreement not to rock the boat with radical upsetting Dzogchen doctrines.

N

Author: Malcolm

Date: Tuesday, May 10th, 2011 at 12:54 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

Two things always cause arguments on Tibetan Buddhist boards:

- 1) Talking about the special features of Dzogchen not shared in other systems.
- 2) Talking about Chogyal Namkhai Norbu.

Author: Malcolm

Date: Tuesday, May 10th, 2011 at 12:55 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

tamdrin said:

if you state that one can be liberated from possibility of rebirth in the lower realms other than the standard path it is realized on in sutra then I thought you could explain how this is.. It is not asking about arbitrary comparisons exactly..

Malcolm wrote:

Yes, but it involves discussing things connected with thögal and I would rather not do this publicly. Dzogchen cosmology is one thing, this is different.

Author: Malcolm

Date: Tuesday, May 10th, 2011 at 1:11 AM

Title: Re: Tathagatagarbha and Eternity

Content:

tamdrin said:

I dont think so.. The nature of mind is emptiness and clarity.. this "basis" you are describing is "emptiness and clarity".. something beyond the ultimate is a fabrication of the conceptual mind.

Malcolm wrote:

Hi Sean:

For you, the mind is the basis. This is standard Mahāmudra view. You are talking about the kun gzhi, the ālaya.

For Dzogchen, the mind is not the basis. This is not talking about the kun gzhi, the ālaya, this is talking about the gzhi, the basis i.e. ṣthiti. Completely different.

(To be fair, in some Dzogchen cycles the term kun gzhi is used as a synonym for the gzhi, but it is clearly differentiated from mind as the ālaya)

N

Author: Malcolm

Date: Tuesday, May 10th, 2011 at 1:20 AM

Title: Re: Tathagatagarbha and Eternity

Content:

tamdrin said:

I dont think so.. The nature of mind is emptiness and clarity.. this "basis" you are describing is "emptiness and clarity".. something beyond the ultimate is a fabrication of the conceptual mind.

Namdrol said:

Hi Sean:

For you, the mind is the basis.

For Dzogchen, the mind is not the basis.

N

tamdrin said:

No Malcolm:

This is not about me. It is about your distinction between the ultimate nature of the mind and the basis and then failing to make any distinction.

Have a nice day!

Malcolm wrote:

Thanks Sean -- from a Dzogchen perspective, one must differentiate between the ālaya and the basis. The ālaya is talking about the nature of the mind i.e. inseparable clarity and emptiness. But the basis is beyond the mind -- it is talking about the basis of everything, mind, the five elements, etc.

So there is a basis beyond the mind from a Dzogchen POV.

N

Author: Malcolm

Date: Tuesday, May 10th, 2011 at 1:44 AM

Title: Re: Tathagatagarbha and Eternity

Content:

conebeckham said:

SNIP

Thanks Sean -- from a Dzogchen perspective, one must differentiate between the ālaya and the basis. The ālaya is talking about the nature of the mind i.e. inseparable clarity and emptiness. But the basis is beyond the mind -- it is talking about the basis of everything, mind, the five elements, etc.

So there is a basis beyond the mind from a Dzogchen POV.

N

Could you perhaps explain this "basis-beyond-the-mind"? Or is it not suitable for public consumption?

Malcolm wrote:

Essence, nature and compassion is the basis for all phenomena including the mind. It is quite different than the ālaya which is a key feature of Sakya and Kagyu Mahāmudra teachings.

N

Author: Malcolm

Date: Tuesday, May 10th, 2011 at 2:16 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Pero said:

OK will do, thanks. Tsch, I knew I should've listened to it, sgra thal 'gyur is my favorite tantra and I think I didn't have any big obstacles other than being an idiot.

Nangwa said:

I'm not 100% on the level of sgra thal gyur content in that day. I'm pretty sure thats the correct day but even if I am mistaken its still well worth a listen. I have to listen to it again to be sure.

Malcolm wrote:

It is a section of sgra thal 'gyur commentary he was talking about actually.

Author: Malcolm

Date: Tuesday, May 10th, 2011 at 5:22 AM

Title: Re: Dzogchen with or without ngondro?

Content:

adinatha said:

Well, the counter of this among high Kagyu lamas is that the realization of Dzogchen masters is rather small compared to the realization and activities of the great Kagyu masters. There's always another side, and it's not universally accepted that Dzogchen is the highest or the equal of Mahamudra. Not so much because the teachings are better or worse, but because the samayas and the power of Kagyu lineages are supreme.

Malcolm wrote:

Yes, and the Sakyapas say that both the Kagyus and the Nyingmapas exaggerate their masters realizations, blah blah blah, and that the Samaya of Sakya lineages is the purest, blah blah blah...

I base my understanding on what these teachings actually say. Not on gossip and competition.

So, having received the Mahāmudra teachings of both Kagyu (Karma and Drikung) and Sakya (Lamdre/Yogini) and also many Dzogchen teachings, I decided for myself that Dzogchen was best, not because someone told me it was best, but because there are too many special features of Dzogchen that are unique and cannot be found elsewhere.

Nevertheless, all of these Vajrayāna teachings are profound.

Author: Malcolm

Date: Tuesday, May 10th, 2011 at 5:26 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

heart said:

To be serious I am a bit surprised at this thread. I don't think ChNN needs so much advertisement, pretty sure he wouldn't like it. I wonder why you think it is important to do it?

/magnus

mr. gordo said:

Hi magnus,

This thread isn't so much an "advertisement" as much as a space where students of Namkhai Norbu can discuss practices within their community and help other members. Threads of other communities and teachers are welcome as well.

heart said:

I am pretty sure ChNN expressed dislike with discussing DC practices online. But never mind it is not a big deal, whatever you like is ok but I doubt there will be other threads like this for other communities in this forum.

/magnus

Malcolm wrote:

We are not discussing DC practices.

That depends on whether people wish to discuss these things amongst themselves. So if there are more than a few Gomde people here, I see know reason why there would be such a thread.

Author: Malcolm

Date: Tuesday, May 10th, 2011 at 6:34 AM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

Alaya is deluded.

Malcolm wrote:

For sure in Dzogchen.

But this is a standard (non-Kagyu) mahamudra terminology. Here ālaya just means the inseparable clarity and emptiness of the mind.

It is true that the alāya is deluded in Dzogchen. It is true the terma ālaya it is considered the ālaya vijñāna in Kagyu mahāmudra teachings, but in other texts, for example, the Seven Points of mind training ālaya is not considered to be the same as ālaya vijñāna.

adinatha said:

The dharmakaya is not the alaya.

Malcolm wrote:

From a Dzogchen perspective, agreed. But the term is used differently in different schools.

adinatha said:

It's impossible there is a basis beyond the dharmakaya.

Malcolm wrote:

From a Dzogchen perspective, agreed. But what is understood as luminous clarity in mahāmudra, which is taken as the basis [gzhi] and is taken as dharmakāya, is quite different than what is understood as luminous clarity in Dzogchen. Same word, very different meanings.

Same thing with the term "ālaya" -- yes in Drikung Mahāmudra, influenced a little by Dzogchen, they make a distinction between ālaya and the the basis.

adinatha said:

The mahamudra lineage is the dharmakaya lineage.

Malcolm wrote:

The various mahāmudra schools make the clarity, emptiness and inseparability of the mind into the three kāyas. They may term the basis differently, etc. But the meaning is that same.

This is not, ultimately, the approach of Dzogchen.

adinatha said:

Story about the universe and all that, sounds nice, but it makes Shakyamuni a liar, that his teachings don't end the cycle of birth and death, because a reversion to the basis of alaya would entail being returned to the cycle of samsara in the following universal cycle.

Malcolm wrote:

I am simply reporting what Garab Dorje, Padmasambhava, Shri Singha et al actually say. I don't need to interpret anything.

In Hinayāna, Shakyamuni taught arhatship as buddhahood. In Mahāyāna, he taught that arhatship was not buddhahood, and was inferior to buddhahood. And that in fact, after attaining arhatship, arhats would be roused from their nirodhasamapatti at some point and then they must traverse the paths of stages of Mahāyāna. So, was the Buddha lying in Hināyāna when he told his followers that arhatship was it?

In Vajrayāna, in the Samputa tantra it is clarified that there are three stages of Buddhahood. Two stages of Buddhas who do not recognize all phenomena as being the display of their own wisdom and the thirteenth bhumi, Vajradhara, where all phenomena are so recognized. Does this make the Buddha a liar about Mahāyāna?

In Dzogchen, there are enumerated another three stages, three more stages of those who dwell within wisdom, rendering the thirteenth bhumi a lower stage of buddhahood. Does this make the Buddha a liar about Vajrayāna?

In any event, this notion of "Buddhahood that reverts to the basis [gzhi, not kun gzhi]" as an inferior buddhahood that is not complete is well attested in Dzogchen. It has to be the case because as Garab Dorje points out, all sentient beings in the previous eon attain buddhahood by the end of the eon. This is explicitly stated by Garab Dorje in the commentary I mentioned to above.

But to illustrate my point further, the Drikung view is Dzogchen is definitely subordinated. For example, Jigten Sumgon states in Gongcik: "The supreme realization is not touched by the three great ones." This is echoe of a statement by Gampopoa to his nephew, Gomchung.

But I don't during Jigten Sumgon's time Nyingthig was wide spread. At this point in history Nyingma was very much on the decline.

Author: Malcolm

Date: Tuesday, May 10th, 2011 at 7:10 AM

Title: Re: Tathagatagarbha and Eternity

Content:

tamdrin said:

Namdrol,

its true that it is not possible for there to be a basis beyond dharmakaya...

Malcolm wrote:

I didn't say this.

I said that there is a basis that is beyond the nature of the mind in Dzogchen. In mahāmudra, the basis is luminosity as in the luminosity of the mind.

Not so in Dzogchen.

In Dzogchen, 'od gsal is not considered dharmakāya -- this is a Sarma school consideration. This is not how Dzogchen parses things.

Author: Malcolm

Date: Tuesday, May 10th, 2011 at 7:15 AM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

Take the following into consideration about whether Garab Dorje was making illustrations or saying something quintessential. The account of the rise of the universe and the enlightenment of Samantabhadra would only hold true in itself is there was only one universe that exapnds and contracts. But, even Shakyamuni knew and all buddhas know, there are infinite universes. For every universe that expands, another contracts and vice-versa. This would mean, if you take Garab Dorje literally, that there is one Samantabhadra per universe. It would also seem to mean a buddha's omniscience is

limited to one universe, which contradicts the meaning of omniscience. This is absurd. The nature of mind transcends temporarinesses.

Malcolm wrote:

There can be infinite Samantabhadras in infinite expanding and contracting universes. Garab Dorje was only taking about the first Buddha in our particular series of eons and the lineage of Buddhas of Dzogchen teachings in this universe. "Adi" does not mean primordial, it means "first". This is why the Tibetans translate "adi" as "thog ma".

N

Author: Malcolm

Date: Tuesday, May 10th, 2011 at 7:18 AM

Title: Re: Tathagatagarbha and Eternity

Content:

tamdrin said:

If you read the Guysamaja tantra sixteen bhumi's are also mentioned so this is not something that is exclusive to "dzogchen".. In the Guhyasamaja it is said that the 15th bhumi is "wisdom" and the sixteenth bhumi is left un named..

Malcolm wrote:

It is a different arrangement. This arrangement comes from the one of the Dzogchen tantras. And of course the sixteenth bhumi is termed yeshe bla ma.

In Anuyoga, there is a system of twenty one bhumis, for example.

Author: Malcolm

Date: Tuesday, May 10th, 2011 at 7:21 AM

Title: Re: Tathagatagarbha and Eternity

Content:

conebeckham said:

Alaya is not always considered alaya vijnana in Kagyu Mahamudra teachings.

Malcolm wrote:

Yes, I thought so -- but there are also Kagyu teachings where they are more or less are the same.

conebeckham said:

I think Luminosity is Sambhogakaya, yes? Empty nature is Dharmakaya....though I don't

claim the Dzogchen usage of the term "luminous clarity" is the same as any meaning in Mahamudra, necessarily.

Malcolm wrote:
Correct.

Author: Malcolm
Date: Tuesday, May 10th, 2011 at 7:28 AM
Title: Re: Dzogchen with or without ngondro?
Content:

Dhondrub said:
I cant believe you guys are having this conversation. This teaching is better... no, my teaching is better... i came to the conclusion my teaching is the best.

And who said Marpa wasnt enlightend?

Malcolm wrote:
This is normal. Used to happen on e-Sangha all the time. This is one reason we shut the Dzogchen forum down.

Author: Malcolm
Date: Tuesday, May 10th, 2011 at 7:48 AM
Title: Re: Tathagatagarbha and Eternity
Content:

adinatha said:
Generally, alaya vijnana is karmic. Whether you say the undeluded version is "alaya" is of little importance. Guru Rinpoche explains this in his famous direct introduction.

Malcolm wrote:
You mean in the dgongs pa rang grol cycle?

adinatha said:
Really? Luminosity of Togal is clarity, rig-empty tregcho is basis...

Malcolm wrote:
Not really. These two things are not actually separate. They were only separated by later teachers.

adinatha said:
You're wrong. He never said Arhartship was buddhahood.

Malcolm wrote:

Actually, in the Pali canon, he even terms arhats Tathāgatas. Go argue about this with some learned Pali scholars.

adinatha said:

Omniscience was never possible for an Arhat. Hiniyanas interpreted Arhatship as the limit of accomplishment. The Buddha explains in Pali how buddhahood arises, due to bodhisattva practice and attending innumerable buddhas. None of this is contradicted by any of the higher vehicles.

Malcolm wrote:

I don't think you will find the Agamas and Nikayas nearly as pliable to Mahayana interpretation as you like.

adinatha said:

There is no actual Vajradhara, just like there is no real Samantabhadra.

Malcolm wrote:

Yes and no.

adinatha said:

...Samantabhadra is the nature of mind.

Malcolm wrote:

Only in a very coarse presentation.

adinatha said:

You can't go shake their hand. Buddha is buddha. There is no level higher than omniscience.

Malcolm wrote:

Sure there is -- as Samputa clearly explains. But this is something Sakyas/Nyingmas and Kagyus do not agree on. Kaguyus basically assert what you just have -- there is only one level of buddhahood, the elventh bhumi. When we see breakdowns into more bhumis, these are just refinements of bodhisattva levels -- but still only one level of Buddhahood.

Sakyas and Nyingmapas do not see it that way. So we will agree to disagree. we see qualitative differences in the omniscience of the three levels or six levels of Buddhahood. The funny thing is meditatively, and in terms of direct introduction and so on Kagyu and Nyingma are closer. But in terms of philosophy and basic attitudes about the path and so Sakya and Nyingma are closer. This is why when one leaves Sakya or Kagyu, there is only one place to go.

Moreover, in Dzogchen there is a further disctinction between Abhisambudhas and Samyaksambuddhas.

adinatha said:

This teaching makes absolutely no sense in the context of an infinite universe situation where there is no possibility that it all has an expansion and contraction. All sentient beings includes beings in all infinite universes. There must be something more to understand about Garab Dorje's explanation.

Malcolm wrote:

Again, I am merely reporting what Garab Dorje says. Perhaps all infinite triple dhātu world systems are part of one universe. There is a lot of slippage in the way we use the term "universe" and world system in relationship to Indo-Tibetan cosmology.

adinatha said:

What Lord Jigten Sumgon means is that the highest possible limit of a view is nongrasping. If a practitioner says, my view is Great Completion, Mahamudra or Madhyamaka is a grasping of the subtlest kind which prevents supreme realization. What he is saying is a conceptual view is garbage.

Malcolm wrote:

[/quote][/quote]

I understand what he means. I think the way it is comes across however is that this sentiment causes Kagyupas to see all the Vajrayāna methods as just various options, more or less equal, whether from Sarma or Nyingma.

Author: Malcolm

Date: Tuesday, May 10th, 2011 at 7:55 AM

Title: Re: Tathagatagarbha and Eternity

Content:

Namdrol said:

According to Dzogchen teachings, all sentient being attain Buddhahood by the end of the eon -- this is very clearly stated by Garab Dorje in the commentary above.

adinatha said:

I was just thinking that this is very comforting; although it can't be the case. Then, there is no reason to practice anything, because I have a set destiny. I will be enlightened at the end of the eon.

Malcolm wrote:

No, there is still reason to practice -- you have to attain a Buddhahood that does not revert to the basis. If you are passive, then...

Author: Malcolm

Date: Tuesday, May 10th, 2011 at 7:57 AM

Title: Re: Dzogchen with or without ngondro?

Content:

Pero said:

That's not what I meant or thought I was saying. What I meant was that as far as I remember Milarepa achieved Buddhahood before Marpa did. However according to you that shouldn't be possible since you think that a student cannot surpass his teacher. In other words, Milarepa would only have been able to achieve Buddhahood only after Marpa had already achieved it.

Malcolm wrote:

Impossible, Marpa died before Milarepa attained realization.

Author: Malcolm

Date: Tuesday, May 10th, 2011 at 8:06 AM

Title: Re: Tathagatagarbha and Eternity

Content:

tamdrin said:

your still not explaining what is the "reality of the basis" and what reverting to the basis means clearly?

Malcolm wrote:

The basis is the three wisdoms: essence, nature and compassion. "Reverting to the basis" means that you have not eradicated all the most subtle traces in the elements of your physical body.

N

Author: Malcolm

Date: Tuesday, May 10th, 2011 at 8:17 AM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

Then, you attain another buddhahood that reverts to the basis. If you have a view that does not care what time it is, then what's the diff man?

Malcolm wrote:

There are many things about Dzogchen teachings that do not fit into the normative Indian Buddhist model. This is not the case with Mahāmudra teachings which are

rooted into Indian tantras.

Author: Malcolm

Date: Tuesday, May 10th, 2011 at 8:18 AM

Title: Re: Dzogchen with or without ngondro?

Content:

Pero said:

That's not what I meant or thought I was saying. What I meant was that as far as I remember Milarepa achieved Buddhahood before Marpa did. However according to you that shouldn't be possible since you think that a student cannot surpass his teacher. In other words, Milarepa would only have been able to achieve Buddhahood only after Marpa had already achieved it.

Namdrol said:

Impossible, Marpa died before Milarepa attained realization.

Pero said:

Hmm, I don't remember that (or perhaps never knew). In any case it's not really clear to me what you're saying. Marpa died and achieved Buddhahood while Milarepa was still alive and he hasn't achieved it?

Malcolm wrote:

Just that Marpa died while Mila was shortly into his 12 years of retreat.

Author: Malcolm

Date: Tuesday, May 10th, 2011 at 8:20 AM

Title: Re: Dzogchen with or without ngondro?

Content:

Jinzang said:

And my experience has been that I haven't gotten anything out of Dzogchen that I haven't also found in Mahamudra.

Malcolm wrote:

From the POV of meditation, there is very little difference in meditating tregchö, inseparability of samsara and nirvana and mahāmudra.

There are differences in explanation and emphasis, but main point is more or less the same: equipoise in tha mal gi shes pa.

Author: Malcolm

Date: Tuesday, May 10th, 2011 at 8:40 AM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

Really? Luminosity of Togal is clarity, rig-empty tregcho is basis...

Namdrol said:

Not really. These two things are not actually separate. They were only separated by later teachers.

adinatha said:

Obviously they are not actually separate, the distinction is made for purposes of explaining different stages of practice to people who have no experience.

Malcolm wrote:

They are not different stages of practice.

Author: Malcolm

Date: Tuesday, May 10th, 2011 at 9:12 AM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

Part of what we've been debating about is the inseparability is why buddhahood is primordial and eternal. I take all my lessons from Vimala and Longchenpa.

Malcolm wrote:

I have been discussing with you why I think that taking the examples of in Uttaratantra literally is a mistake.

Basically, you are conflating the original general basis which we can term "natural buddhahood" with resultant buddhahood.

Padsambhava states:

Since The Rosary of Pearls also states "The stage of liberation is first", there is liberation into the primordial original basis, that is called "the result of original purity exhausting phenomena", that demonstrates the manner of the liberation of the final result.

This is subtle point, easily misunderstood.

The original basis, essence, nature and compassion, is termed "Buddhahood" since that is what is realized at the end of the path. But this is not what the Uttaratantra examples mean if taken literally. Essence, nature and compassion are one's potentiality. This is why Guru Rinpoche says:

After the mass of traces and the whole physical body of elements self-purifies, since the essence develops into kāyas (forms), it is not parted from nor put together with the three kāyas. Since the nature develops into omniscient wisdom, it is not parted from nor

put together with the three wisdoms. Since compassion develops into activities of deeds, compassion is unceasing. Also that is stated in The Luminous Space:

The essence is the luminous empty jñānakāya,
nature and compassion are without partiality,
as they are totally inseparable, already Buddhahood.

So, in terms of a person's path, we can see that here there is a process of maturation of a potentiality.

Again:

As such, having given up the attached grasping of body, voice and mind with it's physical matter, the body, speech, mind, qualities and activities develop and having given up the grasping of the five kāyas, there is self-arisen intrinsically clear self-liberation into the total original purity of the original basis. The Self-Arisen states:

The samsara of grasping at concepts is cleansed,
developing into the meaning of the jñānakāya itself,
that is to be called "Buddhahood."

This is why, in this instance, the discussion about the liberation of Samantabhadra contrasted with the delusion of sentient beings is critical. If one does not understand this, and tries to apply the sugatagarbha teachings too literally to Dzogchen, then it becomes something very strange. And if one takes them literally in non-Dzogchen context, how is one different from the eternalist tirthikas?

N

Author: Malcolm

Date: Tuesday, May 10th, 2011 at 9:22 AM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

For the reasons we have discussed above, I feel that the explanations Shakyamuni's sutras are more profound than the tantras sometimes. Consider how tantras arise. People want buddhahood now. Also some are not satisfied with what the buddha said earlier and demand more precision. Doubt gives rise to these in depth explanations of where everything comes from and where it is all going. Reading is not going to dispel that obscurations. It's a habit born from beginningless time. I contend that the buddha was never holding back. The ultimate fruit was always the same thing, because what's time got to do with it. If we want to get really down to it, this is all about love and what's that anyway? If Garab Dorje is right and we will all be enlightened, I don't mind going on and on and on. I can just practice love. Love is fantastic, miraculous; it actually has an energy wave to it. How pure this land would be if we only practice metta sadhana until the final eon. Such karma cannot be lost, so why not? Compassion cannot exist without

sentient beings to liberate. Without compassion, there is no buddha. This buddha dynamic requires samsara. So what's the point abandoning it? Actually there is no point without it. Samsara is endless; therefore so is buddhahood.

Malcolm wrote:

Well, that is the difference between you and me. I consider Dzogchen alone to be definitive. Everything else is either provisional or intentional.

Compassion does not require sentient beings. A Buddha's compassion has not objects.

Compassion is part of the natural state of the original basis whether there are sentient beings or not.

Dzogchen answers the questions: how do sentient beings arise? Where does mind come from? Dzogchen is fundamentally different because of the range of questions it answers, answers often fundamentally in opposition to long cherished sutra dogmas.

Dzogchen is different because of its explanation of the basis.

Texts like Uttarat Tantra do not even approach the explanation of the basis given in Dzogchen -- none of the Sarma tantras do. And so on, et al. Blah blah blah.

Uttarat Tantra says sugatagarbha is dharmakāya; Dzogchen says that sugatagarbha is the four elements in one's body.

This is one reason why sometimes I don't like Longchenpa's explanations -- he is a scholar used to defending Dzogchen against critics, and sometimes he uses sutra doctrines from a Dzogchen perspective but does not inform people what he is doing. One of those uses is sugatagarbha doctrine. He uses it to try to get people to understand a particular point -- but in my opinion, not so successfully.

N

Author: Malcolm

Date: Tuesday, May 10th, 2011 at 9:24 AM

Title: Re: Dzogchen with or without ngondro?

Content:

tamdrin said:

the idea that dzogchen is an "easier path" than Mahamudra is complete and utter hype!... The nyingmapa's do more ngondro's by far than any other sect to begin with.. Even in drikung the yangzab is traditionally done 400,000 times for each exercise, as opposed to 100,000 of each in the Mahamudra, then there are tons of Mantras for the 3 roots and everything that goes with it.. etc. just making a point

Malcolm wrote:

That is in Drikung.

In dgongs pa zang that the original texts state one week of refuge, twenty one days of vajrasattva, etc.

Author: Malcolm

Date: Tuesday, May 10th, 2011 at 7:27 PM

Title: Re: Dzogchen with or without ngondro?

Content:

Namdrol said:

So, having received the Mahāmudra teachings of both Kagyu (Karma and Drikung) and Sakya (Lamdre/Yogini) and also many Dzogchen teachings, I decided for myself that Dzogchen was best, not because someone told me it was best, but because there are too many special features of Dzogchen that are unique and cannot be found elsewhere.

Nevertheless, all of these Vajrayāna teachings are profound.

mr. gordo said:

Namdrol,

Can you say something on the Khon Vajrakilaya practice in terms of it's influence in Sakya? If there are pointing out instructions for Kilaya, I'm surprised that there wasn't more of a Dzogchen paradigm influence in Sakya.

Malcolm wrote:

Khon Konchog Gyalpo buried most of the ancestral teachings of the Khon.

N

Author: Malcolm

Date: Tuesday, May 10th, 2011 at 7:41 PM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

No sentient beings are endless...

Malcolm wrote:

Obviously, this is not held to be true in Dzogchen.

adinatha said:

An explanation is not a path.

Malcolm wrote:

The Dzogchen explanation of the basis informs the path. There are two explanations of the basis in Dzogchen: the general basis and the body as the basis. The second depends on the first, and the path depends on the second.

adinatha said:

Uttaratantra at the level of completion stage is just elements. But that is nonsense at the level of nonconceptuality, because there bliss is nonconceptual and not a vedana.

Malcolm wrote:

No, that is not what is being indicated. What is being indicated is that wisdom has a physical basis in one's body.

adinatha said:

I don't see a master who matches Longchenpa. His teachings are so awesome, because they blow out anyone's dogmas.

Malcolm wrote:

I am glad you are a Longchenpa fanboy but...his two most important Dzogchen commentaries (tshig don mdzod and theg mchog dzod) have not made it into complete English translation yet. When they do, a lot of people will have to revise what they think about Dzogchen. Beyond that, we now have 6 of the original 17 commentaries of the 17 upadesha tantras - including the root tantra, sgra thal gyur. When these are published, people will have to revise their understanding of Dzogchen. These commentaries are far more interesting than Longchenpa, indeed they are what Longchenpa read.

Only a tiny, tiny portion of original Dzogchen texts have been published in English. When the Khandro Nyinthing is translated, then people again will have to revise what they think, etc.

Author: Malcolm

Date: Tuesday, May 10th, 2011 at 8:07 PM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

Namdrol, I think I understand you a little better. You rely primarily on the Dzogchen tantras for your view and practice rather than on the terma cycles of the various gurus, except for your root guru, Namkhai Norbu Rinpoche. Is that about right?

Malcolm wrote:

I have relied principally on my gurus, ChNN and KDL, their teachings and personal experience. After that, tantras, upadeshas, etc.

adinatha said:

I see you believe Guru Rinpoche is reliable, perhaps not all termas claiming to be from him are reliable for you. I would assume Vimalamitra is a reliable source of wisdom, no? Then, for you lineage is not that important.

Malcolm wrote:

I have not read all termas, but as we move down the road in time, termas about Nyinthig become more and more condensed since they are like refreshers. In terms of tantras, I primarily rely on the seventeen tantras, in of termas, I rely primarily on Vima Nyingthig, Khandro Nyinthig and Gongpa Zangthal. I also like Shabkar's teachings on Dzogchen; it and Ye shes bla ma are good beginner's texts.

adinatha said:

What's important is direct perception of Samantabhadra via the Song of the Vajra.

Malcolm wrote:

Song of the vajra is a supreme Dzogchen method, as it is stated in the Nyi zla kha byor tantra and in the earlier terma cycles of Nyinthig.

adinatha said:

I assume you hold Togal in high esteem. But then you somehow also think you still need to do chulen to dissolve the elements and attain rainbow body, right?

Malcolm wrote:

There are many reasons for chulen in Dzogchen. But yes, based on the teachings of both ChNN and KDL, chulen is a necessary secondary condition for attaining rainbow body. This is not just their teaching however, chulen is mentioned in the sgra thal gyur etc.

adinatha said:

Probably Yantra Yoga too?

Malcolm wrote:

Yantra is important because it helps regulate the karmic winds. Not completely necessary, but important.

adinatha said:

That would mean you don't think Yeshe Lama is the best source of information about Togal and Rainbow Body.

Malcolm wrote:

Ye shes bla ma is a wonderful text, but like all summaries, there are many important things it leaves out. It is a text for beginners. This is wh earlier I mentioned that Khenpo Ngachungs commentaries on Ye shes Bla ma which derived from supplementary oral instructions of the cycle are very important since they clarify many things in Ye shes bla ma that are not fully explicated.

adinatha said:

I assume you resort to a tantra about that? A medical tantra?

Malcolm wrote:

The tantra which best explains rainbow body at death is the Cremation of the Remains Tantra (sku gdung 'bar ba).

adinatha said:

For me, tantras and sutras are descriptions, but they can't get you into the practice.

Malcolm wrote:

Agreed.

adinatha said:

You have to have a guru for that, by way of guru yoga sadhana as the head of a session. Then, because of that, some guru yoga sadhanas are supreme, where the master has completely invested his mind into it, and the sadhaka can Yog to him. Then, all that guru's wisdom is complete in that sadhaka. Lineage, guru yoga and sadhaka Yog to that is nirmanakaya, sambo, dharmakaya. Without these combined there's no possibility of realization. YOU've said that Namkhai Norbu stresses knowledge over devotion, but this is like a chicken and egg thing for me. There's only a stepped down version of knowledge from just resting in that nature that's pointed out. Guru yoga from a lineage has a power that's supreme in ripening beings.

Malcolm wrote:

Guru yoga is the main practice of Dzogchen, agreed. Like all students of ChNN, I do guru yoga in the most essential way. If I have time, then with more elaborations.

adinatha said:

You've also said that anyone can do Dzogchen, but how do you explain the extremely few rainbow bodies going on?

Malcolm wrote:

Yes, for the first part: whether or not someone meets Dzogchen teachings depends on their karma. Dzogchen teachings themselves teach that one should not make distinctions in capacity. Dzogchen practice is based on a personal experience, not concepts -- I think you will agree. That personal experience can be shown to anyone. Everyone has the same basis. But if they have the karma for Dzogchen, then everyone has the same basic capacity and the rest depends in their personal diligence.

That depends on diligence -- most Dzogchen practitioners attain buddhahood in the bardo. Only those of best diligence attain buddhahood in this body in this lifetime.

adinatha said:

How do you explain the fact that there are really probably about a couple handful of

yogis who actually to Togal seriously. Also of them, most find it extremely difficult and don't reach fruition.

Malcolm wrote:

Anyone who even begins the practice of tōgal will achieve full awakening in at most three lifetimes, if not during the bardo of dharmatā.

Author: Malcolm

Date: Tuesday, May 10th, 2011 at 8:10 PM

Title: Re: CNN teaching Changchub Dorje's Medicine Terma

Content:

Pero said:

Oh man, there was a also lung for a tantra on the last day? It was the only day I couldn't participate because of mandatory school obligations. And this was the only day that I could participate coz I didn't have obligations (or more to the point: I reneged on all my obligations!) so I got the lung and not the explanation

Anybody have any idea where can we can get a copy of the sadhana for the Orgyen Menla text and from which tertön/terma it was from?

Thanks!

Malcolm wrote:

You would have to write Shang Shung bookstore. This tradition comes from the termas of Ngari Panchen.

The tantra in question was quite short, six lines. No explanation.

Author: Malcolm

Date: Tuesday, May 10th, 2011 at 9:08 PM

Title: Re: Lookin' for a copy of the Orgyen Menla Sadhana

Content:

gregkavarnos said:

Whoops my mistake, the lung I received was for the sadhana of Sangye Menla from Mingyur Dorje, the Orgyen Menla sadhana lung (as I have been informed) is from Ngari Panchen.

Malcolm wrote:

You received both. CHNN always gives them together.

Author: Malcolm

Date: Tuesday, May 10th, 2011 at 11:47 PM

Title: Re: Dzogchen with or without ngondro?

Content:

conebeckham said:
OH! Literally "buried," Namdrol?

A while back you commented that the Yangdak completion stage of the Khon/Kama might have been "buried." I thought you were speaking metaphorically!

Malcolm wrote:
'Yes.

Author: Malcolm
Date: Wednesday, May 11th, 2011 at 12:08 AM
Title: Re: Dzogchen with or without ngondro?
Content:

conebeckham said:
Oh. So he didn't dig a hole back behind the monastery and throw all the pecha in, then.....that's good!

Malcolm wrote:
He interred them in a stupa.

N

Author: Malcolm
Date: Wednesday, May 11th, 2011 at 1:16 AM
Title: Re: lacking the capacity
Content:

kalden yungdrung said:
My question was better said, which Buddhist elements are inside Dzogchen philosophy or which are in a certain way common. One suggestion would be Sugatagarbha?

Malcolm wrote:
Emptiness, dependent origination, karma, rebirth, five elements, eight consciousnesses, five wisdoms, five aggregates, etc.

kalden yungdrung said:
Garab Dorje is an emanation of Shakyamuni Buddha.
This is new to me. Is this somewhere in a Dzogchen teaching from Prahevajra mentioned, or somewhere else in Garab Dorjes commentaries?

Malcolm wrote:
Well, Shakyamuni Buddha is an emanation of Vajrasattva. Garab Dorje is an emanation of Varjasattva. Shakyamuni predicted Garab Dorje. This is detailed well in the lineage historys in Dzogchen Nyinthig.

kalden yungdrung said:

Yes i know that Kuntu Zangpo is here the primordial source and that would not be Buddha Shakyamuni[./color]

Malcolm wrote:

Samantabhadra is the dharmakāya of all Buddhas.

Anyway, we don't have to get too linear about all of this.

Author: Malcolm

Date: Wednesday, May 11th, 2011 at 1:35 AM

Title: Re: lacking the capacity

Content:

kalden yungdrung said:

Well i can fully agree that Kuntu Zangpo would be here the source of the Dzogchen cycle of teachings and i guess that is common in as well Bon as well Nyingma.

Malcolm wrote:

Actually, Samantabhadra is the ultimate source of all Dharma teachings.

Author: Malcolm

Date: Wednesday, May 11th, 2011 at 3:25 AM

Title: Re: Tathagatagarbha and Eternity

Content:

Malcolm wrote:

Incidentally, I think this citation show how sugatagarbha is understood in Dzogchen. The Lamp of Wisdom in the Gongpa Zangthal (Terma of Rigzin Godem) states:

"Therefore, the basis of all sentient beings is the primordial cause of buddhahood."

Author: Malcolm

Date: Wednesday, May 11th, 2011 at 3:36 AM

Title: Re: Pure Lands

Content:

Madeliaette said:

Perhaps we should help to purify the land we already have birth in...?

Aemilius said:

The Vimalakirti Nirdeśa Sutra, in chapter one, says that this world is pure, but because your mind is not pure you see it as impure and containing all kinds of suffering and unpleasant nasty things.

Malcolm wrote:

That is correct and the reason why Vimalakirti nirdeśa says this is by nature a pure realm is that there are other Mahāyāna sūtras that identify this loka as an impure realm.

N

Author: Malcolm

Date: Wednesday, May 11th, 2011 at 4:58 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Pema Rigdzin said:

Is there a calendar of scheduled future open webcasts somewhere? I've tried to locate one before so I can make arrangements to participate, but I can't seem to find a schedule.

Malcolm wrote:

Webcast Team <mailto:webcast@shangshunginstitute.org>

Write them and they will keep you up to date.

also see: <http://www.shangshunginstitute.net/webcast/video.php> "
onclick="window.open(this.href);return false;"

Next webcast begins May 14th. For those on the East Coast the US it will likely run most days @ 2:00 AM.

Author: Malcolm

Date: Wednesday, May 11th, 2011 at 7:26 AM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

There is enough of tshig don mdzod translated to get the gist. There is a non-temporal understanding that underlies Dzogchen.

Malcolm wrote:

Yes, the basis i.e. essence, nature and compassion is atemporal. However, in terms of explaining why there is samsara how to become free of samsara, there is a temporal explanation. Without understanding that, one will not understand what one is doing in practice.

adinatha said:

Whose commentaries are you referring to? Vimalamitra's?

Malcolm wrote:

Yes.

adinatha said:

Only a tiny, tiny portion of original Dzogchen texts have been published in English. When the Khandro Nyinthig is translated, then people again will have to revise what they think, etc.

Or it will just screw up what is already understood better. Because Longchenpa took all these and compiled the Nyingthig Yabshi, then Jigdral Lingpa discovered the Longchen Nyingthig and the essence of the essence is Yeshe Lama.

Malcolm wrote:

I don't agree. But again, we are free to disagree (in a friendly way).

adinatha said:

The point is that all these various Nyinthig transmissions were refined and the best was extracted and refined finer and finer. This is an important point.

Malcolm wrote:

This happens in all schools. Much is lost in this process, IMO.

adinatha said:

Once one gets the clear understanding of the path of Togal, there's no point in doing anything else.

Malcolm wrote:

That's not true. It depends person to person.

adinatha said:

For example, I take issue that chulen is important for attaining the Rainbow Body,

Malcolm wrote:

Ok. Noted. Not what my teachers or Dzogchen tantras and upadeshas say. But suit yourself. I can name three masters who attained rainbow body for whom chulen was critical -- Shabkar Natsog Rangdrol, Ngala Pema Duddul and Changchub Dorje. There are many more. Chulen is critical for breaking attachment to food, among other things. But you can do as you please.

adinatha said:

The whole point of Dzogchen is that it is effortless.

Malcolm wrote:

Effortlessness does not mean what people thinks it means.

adinatha said:

All kinds of complicated steps and detailed knowledge screws it up.

Malcolm wrote:

If one's knowledge is not practical for oneself, or useful in clarifying things for others, agreed.

N

Author: Malcolm

Date: Thursday, May 12th, 2011 at 1:29 AM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

Won't there be another universal cycle at the end of this one? So sentient beings will continue to be reborn and thus are endless? And previous cycles have gone on indefinitely prior to this one as well right? Beginningless and endless.

Malcolm wrote:

Sentient beings will arise again. Necessary precondition for samsara.

adinatha said:

Even if you are right, and Buddha Shakyamuni and Vajradhara have to revert to the basis,

Malcolm wrote:

These are nirmanakāyas of compassion -- they are emanations of dharmakāya. They will never revert.

adinatha said:

according to the law of karma, they could never lose their statuses as buddha could they? Same for any buddhas of the previous cycle right? Again beginningless and endless.

Malcolm wrote:

Sentient beings who attain incomplete buddhahood revert to the basis. The basis arises because of left over traces since they did not finish their job, then samsara arises again. Then new sentient beings arise from the traces of affliction left over from the previous eon. In this way Dzogchen Nyinthig reconciles all sentient being attaining buddhahood with cyclical samsara. The basis itself of course is never altered nor does it change in anyway.

adinatha said:

It doesn't say in the Vima or Khandro Nyingthig that chulen is a prereq for rainbow body does it?

Malcolm wrote:

The KN recommends a chulen among whose benefits is "purifying rigpa", "removing obstacles of the elements" etc.

Chulen is important in Dzogchen practice.

Author: Malcolm

Date: Thursday, May 12th, 2011 at 2:46 AM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

What does Vima Nyingthig say?

Malcolm wrote:

Well, I have not found a chulen text in this cycle-- but I also have not looked, frankly -- though as I mentioned, chulen is mentioned as an important practice in the root tantra, sgra thal gyur and other places. In Vimalamitra's commentary on the sgra thal rgyur devotes more than forty pages to explicating a single verse on various chulens and concludes that chulen "...ultimately perfects the qualities of buddhahood".

Author: Malcolm

Date: Thursday, May 12th, 2011 at 3:25 AM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

But here we are at where we started. Buddha Shakyamuni and Vajradhara cannot revert. I would argue then a master like Tilopa who realized the level of Vajradhara also cannot revert. His methods to realize Vajradhara prohibit reversion to the basis. Perhaps there are those Mahamudra traditions that do not have the capacity to realize Vajradhara's nature fully. But there are those that do.

Malcolm wrote:

I have mentioned elsewhere many times, and perhaps you have not seen, that the main difference between a practice of tantric Mahāmudra and a practice of Dzogchen is that the former works from the outside in via the two stages, whereas the latter works from the inside out via the four visions. Both systems have the capacity to produce rainbow body.

Essence mahāmudra is a slow path, like sems sde.

However I think that Dzogchen is faster, easier and has more detailed explanations of what is happening.

I forgot to mention that yes, I think Tilopa realization is perfect, etc. Also there is chulen associated with the lineage of Tilopa, Naropa, etc.

adinatha said:

The methods that reach the level of Vajradhara are extremely abstract and profound, something like magic. So there is that.

Malcolm wrote:

Actually, I think they are very straight forward and practical, nothing abstract about them at all. It all works based on dependent origination.

Author: Malcolm

Date: Thursday, May 12th, 2011 at 3:43 AM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

But here we are at where we started. Buddha Shakyamuni and Vajradhara cannot revert. I would argue then a master like Tilopa who realized the level of Vajradhara also cannot revert. His methods to realize Vajradhara prohibit reversion to the basis. Perhaps there are those Mahamudra traditions that do not have the capacity to realize Vajradhara's nature fully. But there are those that do.

Namdrol said:

I have mentioned elsewhere many times, and perhaps you have not seen, that the main difference between a practice of tantric Mahāmudra and a practice of Dzogchen is that the former works from the outside in via the two stages, whereas the latter works from the inside out via the four visions. Both systems have the capacity to produce rainbow body.

Essence mahāmudra is a slow path, like sems sde.

However I think that Dzogchen is faster, easier and has more detailed explanations of what is happening.

I forgot to mention that yes, I think Tilopa realization is perfect, etc. Also there is chulen associated with the lineage of Tilopa, Naropa, etc.

mr. gordo said:

But you did say, and it is a bit depressing to hear, that Vajrayana practice does not revert back to the basis.

Malcolm wrote:

You mean the opposite. But don't worry, when you become a Buddha on the stages, then you will have ample time to perfect your realization.

Author: Malcolm

Date: Thursday, May 12th, 2011 at 4:13 AM

Title: Re: Tathagatagarbha and Eternity

Content:

tamdrin said:

There are many signs that one would reach if one had even gotten to the end of the path of accumulation, or even entered into the path of accumulation by cultivating bodhicitta that would let one know one was on the right path... A Buddha knows he is omniscient because he has seen directly the past and future lives of not only himself but of every being in existence.

Malcolm wrote:

Signs of the path differ in different systems. The signs of the path of hinayāna are not the signs of the path of Mahayāna; the signs of the Secret Mantra are not the signs of the path of Mahāyāna; the signs of the path of Dzogchen are not the signs of the path of Secret Mantra.

Author: Malcolm

Date: Thursday, May 12th, 2011 at 4:20 AM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

Essence mahāmudra is a slow path, like samsara.

This will depend on the lineage. I don't see how enlightenment in one life is a slow path. Even Manjushrimitra or was it Vimalamitra had to practice outer ritual six months of the year and total the other six for fifty years or something like that. Time is totally relative anyway.

Malcolm wrote:

It does not utilize vāyu yogas on any level, unlike Dzogchen Nyingma. It depends on yoga, not on lineage. If things depended on lineage, rather than practice, there is no reason why we all would not be buddhas by now.

adinatha said:

However I think that Dzogchen is faster, easier and has more detailed explanations of what is happening.

This will also depend on the lineage re faster. I don't know about easier. You have mentioned one needs to do total, then rasayana and chulen.

Malcolm wrote:

Again, it depends on yoga and nothing else. Not a strong believer in blessings as a short cut. Yes, I know this is a Kagyu perspective. But I am not a Kagyu. I also understand that for some fairly rare people, serving their Guru is a sufficient path.

adinatha said:

I forgot to mention that yes, I think Tilopa realization is perfect, etc. Also there is chulen associated with the lineage of Tilopa, Naropa, etc.

Yes, but it is not included in the oral instructions that comprise the most secretive level of Kagyu. There chulen is explicitly said to belong to a lower level of practice, basically the two-stage yoga level with tummo and karmamudra.

Malcolm wrote:

Yes, chulen something related to relative condition. It is also important for the reasons I have specified.

adinatha said:

No. The outer part of the method does indeed work from interdependence. Drikungs are particularly partial to interdependence. Lineage blessings are not to be underestimated. They are the source of power. But the inner realization is beyond interdependence. There's no latter without the former. Period.

Malcolm wrote:

There are five levels of dependent origination. The final one is called ultimate dependent origination. This exists in Kagyu because Phagmodru was a Lamdre practitioner for his entire life. His Lamdre texts were directly written down from the mouth of Sachen. Before Phagmodru met Gampopa, he was Sachen's main student.

Author: Malcolm

Date: Thursday, May 12th, 2011 at 4:50 AM

Title: Re: Tathagatagarbha and Eternity

Content:

Namdrol said:

You mean the opposite. But don't worry, when you become a Buddha on the stages, then you will have ample time to perfect your realization.

adinatha said:

See. A buddha is omniscient and beyond time, by definition. I realize you are interpreting Dzogchen to assert there are levels of Buddha. Did Shakyamuni just think he was omniscient but didn't actualize it until practicing Dzogchen after "parinirvana"?

Malcolm wrote:

Irrelevant. Buddha was an emanation of Vajradhara, in turn, an emanation of Samantabhadra.

adinatha said:

This goes back to the Third Turning examples. When the clouds part and the sun shines through are the sunbeams developing? It's kind of silly to think so. When the crust of dirt

around a gold nugget is chipped off, is the gold nugget developed? Also silly to think so. This is inside out level.

Malcolm wrote:

You are still conflating the basis and the result. Generally, ore needs to be smelted to bring out the gold. As for a gold nugget in a rock, still, something needs to be removed before the value of the gold can be actualized.

adinatha said:

The channels and winds depend on mind's condition, so a permanent rest in the mind's true condition automatically fixes and optimizes the vajra body.

Malcolm wrote:

if that were true, even sutrayāna practice would be as fast as Vajrayāna. But it isn't because actually it is the opposite, mind depends on the condition of the body.

adinatha said:

I really want to emphasize there is transcendent level of practice, transcendent because it does not operate by any worldly way of thinking, requires the blessing of the guru and then it's all automatic.

Malcolm wrote:

Nice theory -- I hope it works out for you.

Author: Malcolm

Date: Thursday, May 12th, 2011 at 4:52 AM

Title: Re: Tathagatagarbha and Eternity

Content:

tamdrin said:

...involves entering the mahayana five path system by cultivating earth like bodhicitta as opposed to the hinayana system of the five paths.. otherwise there is no other basis to form the intention to buddhahood.

Malcolm wrote:

The five paths are irrelevant in Dzogchen practice.

Author: Malcolm

Date: Thursday, May 12th, 2011 at 5:16 AM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

I've heard you say that Yeshe Lama is a beginner's text. That contradicts what different masters have told me. That it is the best treatise on Togal.

Malcolm wrote:

Ok, that's what they say.

adinatha said:

Also, that it's descriptions of method alone are sufficient for attaining the Rainbow Body.

Malcolm wrote:

Yes, it and a hundred other tögal texts.

adinatha said:

In the description of the fourth appearance of Togal, there are the two possible routes, you either look at your hand, etc. etc. I know that there are lineages that rely entirely on this text for the practice of Tregcho/Togal and yogis in Tibet who only practice this and nothing else. It is supposed to be the foremost instructions.

Malcolm wrote:

Yup, that is true. There are other lineages. All of them produce realized persons.

adinatha said:

Is it your position that the Song of the Vajra is mengagde? My impression was that it is semsde.

Malcolm wrote:

it is not a position -- song of the vajra comes from the man ngag sde tantra Union of the Sun and Moon.

adinatha said:

I assume you hold Togal in high esteem. But then you somehow also think you still need to do chulen to dissolve the elements and attain rainbow body, right?

There are many reasons for chulen in Dzogchen. But yes, based on the teachings of both ChNN and KDL, chulen is a necessary secondary condition for attaining rainbow body. This is not just their teaching however, chulen is mentioned in the sgra thal gyur etc.

This means that Yeshe Lama is lying when it says its instructions result in Rainbow Body, because there is no mention of chulen in there.

Malcolm wrote:

No, the importance of chulen is commonly understood by Tibetan yogis. They do not need to have everything explained. For example, there is a bcud len text connected with Dechen Gyalmo in the klong chen snying thig called the Amrita of the Three Kāyas Chulen. In there it specifies that yogis who have abandoned activities must practice chulen continuously and that it is a contributing factor to awakening. It also specifies, among other things, that dharmakāya chulen has the power to separate the impurities of mind from the pure essence of rigpa. Perhaps you might want to revise your definition of chulen?

adinatha said:

I gather this is your position. However, there are high level masters in the Nyingma lineage who would take umbrage with this statement.

Malcolm wrote:

There is always someone to take umbrage with any statement. In the end, the only authority that counts is oneself.

adinatha said:

Guru Yoga in Dzogchen three levels and the third has four levels right? NNR's guru yoga appears to fall into the semsde or longde category.

Malcolm wrote:

This kind of ranking is more tantric style.

No. It is all-encompassing, from sems sde to yang ti. There is no other guru yoga better than it, IMO. Of course, that does not mean one needs to remain in a state of limitation, if one has transmission for Thigle gya can, Chetsun Nyinthig, etc., it is also wonderful to do these more anuyoga style practices when time permits.

N

Author: Malcolm

Date: Thursday, May 12th, 2011 at 5:39 AM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

It's about merit.

Malcolm wrote:

Merit gets you a good rebirth to meet Dzogchen. Once one has received Dzogchen teachings (or anything else for that matter) in a complete way and one understands one is doing, it is only up to oneself.

adinatha said:

Thinking of the guru and the wonders of the lineage is too hard.

Malcolm wrote:

No, this is easy. Why do you think I have spent the past twenty years primarily devoted to learning and practicing? It certainly isn't because I want to write a book.

adinatha said:

One needs a deep relationship with a realized master.

Malcolm wrote:

I am all set here, thanks.

adinatha said:

I would just leave it alone if condition one is not met.

Malcolm wrote:

Everyone has a body that begins to fall apart when the four elements begin with fight rather than cooperate.

adinatha said:

He was a Lamdre practitioner until he went to Gampopa and got Zen slapped by the lineage wisdom.

Malcolm wrote:

He never stopped practicing Lamdre.

adinatha said:

Namdrol la, you've given me a lot to think about, and I appreciate that.

Malcolm wrote:

Thank you.

adinatha said:

I can point to passages galore that bear out the importance of guru.

Malcolm wrote:

I have read them. I just don't talk about it. My root gurus are my root gurus. They are realized people. I just leave it at that. I don't really discuss that part of my experience. It's personal and not for public consumption.

adinatha said:

...union with the guru's mind.

Malcolm wrote:

I have said repeatedly that guruyoga is essential in Dzogchen -- this is basic, so basic it really does not bear repeating. But I am not much into so called bhakti style "devotion". I don't need it. I have firm confidence, so what do I need with faith? Of course, everything depends on a Guru. I just don't have any need to discuss it.

N

Author: Malcolm

Date: Thursday, May 12th, 2011 at 5:41 AM

Title: Re: Tathagatagarbha and Eternity

Content:

Namdrol said:

No. It is all-encompassing, from sems sde to yang ti. There is no other guru yoga better than it, IMO. Of course, that does not mean one needs to remain in a state of limitation, if one has transmission for Thigle gya can, Chetsun Nyinthig, etc., it is also wonderful to do these more anuyoga style practices when time permits.

N

adinatha said:

Song of Vajra is yes I looked that up.

Malcolm wrote:

Song of the vajra is not guru yoga.

This is guru yoga: མྱ

Author: Malcolm

Date: Thursday, May 12th, 2011 at 5:43 AM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

If there is a realized master in an unbroken lineage, even a sutrayana practitioner can realize buddhahood in one life.

Malcolm wrote:

You mean a realized sutra master?

I don't think so. But we can agree to disagree.

Author: Malcolm

Date: Thursday, May 12th, 2011 at 5:46 AM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

But the other levels of Guru Yoga NNR teaches are not in that category.

Malcolm wrote:

Not sure what you mean. More or less there are four basic guru yogas in the DC practice. Mahayoga style with Guru Padmasambhava; Guru Yoga of Ngondzog Gyalpo connected with Longde; Anuyoga style with Garab Dorje which is related to Yangti, and then Guru Yoga of White A.

Then there are many others, connected with various other transmissions and so on Rinpoche has given over the years.

Author: Malcolm

Date: Thursday, May 12th, 2011 at 5:47 AM

Title: Re: Tathagatagarbha and Eternity

Content:

Enochian said:

How do the 3 wisdoms of vidya (kadag, lhun grib, and thugs rje)

relate to the 3 wisdoms of the basis (Essence, nature and compassion)?

Malcolm wrote:

They are the same thing.

Author: Malcolm

Date: Thursday, May 12th, 2011 at 5:55 AM

Title: Re: lacking the capacity

Content:

kalden yungdrung said:

Tashi delek,

So the endconclusion could be that Samantabadhra = Kuntu Zangpo.

But in Bon Dzogchen is no Samantabadhra known.

Could it be that Samantabadhra does belong to the Indian Dzogchen cycle and Kuntu Zangpo to the Tibetan Dzogchen cycle?

Best wishes

KY

Malcolm wrote:

Samanta = kun tu

bhadra = bzang po

Author: Malcolm

Date: Thursday, May 12th, 2011 at 6:12 AM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

Buddhism is knowledge and personal direct experience.

Malcolm wrote:

I can agree with this. The rest of it is your trip. Not saying it is wrong, I just don't parse these things to myself in this way. I have confidence in the teachings of my Gurus and the Dharma I have received from them. That is sufficient for anyone else to know about me.

adinatha said:

Many Western families cannot date back far because this deep love and respect for mother and father is lacking.

Malcolm wrote:

No, mostly it is because economic and geopolitical conditions in Europe were very unstable for many centuries. Also the feudal system made it difficult to track families since people were treated as serfs, and surnames are a relatively modern thing.

In my case, my family is older than most Tibetan families. I can trace my direct ancestry back to Kenneth Mcalpine, the first King of united Scotland, eight century AD. This is because of the strength of the Scots clan system.

adinatha said:

In my culture, we touch our elders feet and never contradict them. Many Indian family lineages are thousands and thousands of years old.

Malcolm wrote:

Well, human beings all come from one place: Africa. Maybe we should give Africa some props.

adinatha said:

Westerners think this "bhakti" attitude is silly or beneath them. Westerners have a huge devil of pride. I marvel whenever I see one bow down before the teacher. I have never seen one grab the master's feet and press forehead down in earnest supplication to the great wonder of dharma with tears welling up.

Malcolm wrote:

You Indians are a very dramatic bunch.

Author: Malcolm

Date: Thursday, May 12th, 2011 at 6:18 AM

Title: Re: Tathagatagarbha and Eternity

Content:

Namdrol said:

You Indians are a very dramatic bunch.

adinatha said:

I know. "Oh, how droll. Quite unseemly." You New Englanders sure are dry. It's difficult for non-Indians to understand the Indian heart. Our love is extreme.

Malcolm wrote:

We are not so much dry as undemonstrative.

Author: Malcolm

Date: Thursday, May 12th, 2011 at 6:18 AM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

You mean like in the Prajnaparamita Sutra of a Single Letter? Just kidding. I get it. Primordial potenciality... Is the Guru Yoga of A in the VN or KN?

Malcolm wrote:

It is ChNN's terma. There is a text with it, etc.

Author: Malcolm

Date: Thursday, May 12th, 2011 at 6:53 AM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

Love and family feeling is so precious. We had to learn to wear pants and collared shirts. Now you all have to learn to touch the father guru's feet. Then get up and take his hand with both hands and touch it to your forehead and kiss it three times. It immediately brings out a feeling of humility and love and tears will come out by themselves. And the guru softens and will share things that he never thought he would. You should try it. It opens you both up to an unbelievable possibility for the most precious dharma exchange. I swear. This is wisdom.

Malcolm wrote:

You really do not need to lecture me about guru devotion. I explained this to you already.

I am not demonstrative, especially online. I choose not to discuss these things online because I don't discuss my experience online. I understand your desire to want people to see things from your perspective. But you do need to allow that people are different and experience things in their own way. You have an effusive style. It would not get you

very far with CHNN or KDL IMO, or maybe it would -- CHNN sees through people. If they are doing something which is not real, something contrived, he knows. When I first met ChNN privately, before offering a kata, I went to offer prostrations as is customary. He yelled at me, prevented me from doing them. But he accepted the kata. I will share only this much. After I met him, I was in a state of bliss for many weeks. High on Dzogchen. I am not an automaton -- just undemonstrative.

And as you know, we do not do prostrations to our teacher in Dzogchen Community by his express wishes.

I honor and respect my teachers through my persistent devotion to the Dharma they have taught me. That is sufficient, don't you think?

N

Author: Malcolm

Date: Thursday, May 12th, 2011 at 7:38 AM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

KDL recommended Guru Rinpoche sadhana in Nyingthig practice didn't he?

Malcolm wrote:

Having received at various times Chetsun Nyinthig, Nyinthig Yazhi, Thigle Gyacan, and so on from him, as well as most of his various terma transmissions, while driving him to VT one time I asked him once which of these practices he thought I ought to do. He responded by saying that all of the samayas of these practices were no longer perfect. He then said I should do his guru yoga. He then went on to explain that a) it was better to practice new termas b) while the tertön in question was still alive since it would be more powerful. He then supplemented his comments by remarking that ChNN was an incredible [ngo msthar che] master of Dzogchen.

KDL gave different advice to different people. But his main focus was always on Dzogchen. He considered all his students to be Dzogchen practitioners, first and foremost. He did not stress preliminary practices for Westerners, but instead emphasized some light sadhana like Drollo, Chö practice, etc., and Dzogchen first and foremost.

N

Author: Malcolm

Date: Thursday, May 12th, 2011 at 8:05 AM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

And Vimala...what stopped you from doing KDL guru yoga? Or did it not?

Malcolm wrote:

KDL was Vimalmitra's emanation.

The reality of dzogchen, free from an object of meditation and a meditator,
the authentic condition unsullied with deluded objectifications,
is naturally sustained; since just this is one's own condition,
The root Guru, Kunzang Dechen Lingpa
cannot be elsewhere far away, but is discovered within oneself.

I am never removed from KDL's guru yoga no matter what practice I do. Words are secondary.

I have had now three important gurus die. The first one was Ngagpa Yeshe Dorje, his death propelled me into three year retreat (1993-1997). When KDL died in 2006, it was very sad for his students. Also when Khenpo Jigme Phunstok died, I was very sad since I did his practices in my retreat.

Nevertheless, they all are important, and I try to honor them with my study and practice. You might have figured out by now that I am a serious person. In that respect, I follow CHNN's temperament. We are both tigers.

I also like good wine, good scotch in moderation, good food, etc.

N

Author: Malcolm

Date: Thursday, May 12th, 2011 at 7:13 PM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

My impression was that NNR's termas were all Longsal. His mengagde teachings are from his master Changchub Dorje. That's what I thought. I could be wrong; I'm not an expert on his stuff.

Malcolm wrote:

The full title of Rinpoche's cycle is klong gsal 'od gsal mkha' 'dro snying thig, "Longsel" for short.

It contains termas that range from anuyoga practices like Mandarava, Gomadevi and so on to yang ti. It includes all three series of Dzogchen.

N

Author: Malcolm

Date: Thursday, May 12th, 2011 at 8:05 PM

Title: Re: Tathagatagarbha and Eternity

Content:

tamdrin said:

The story about the Phagmodrupa and Sakya thing goes something like, if I am remembering correctly, that Phagomodrupa thought he had realized the path of seeing and his Sakya Lama confirmed it... Then he went to Gampopa and Gampopa said his path of seeing wasn't worth the tsampa ball in his hand... so from then on he followed the Gampopa rather than the Sakya Lama...

Malcolm wrote:

In an autobiographical note, Dorje Gyalpo mentions that after Gampopa passed away (recall, Phagmo Dru spent only a single year with Gampopa) he returned to Sakya, but that from his perspective Sachen seemed disinterested in seeing him. After that, he travelled to the place from which he derived his nickname, Phagmodru.

The relationship between Sachen and Phagmo Drupa is related in the Stearns book on the early history of Lamdre. Much of what was compiled into the famed Lamdre Yellow Book (Pod gser ma) was originally compiled by Phagmodrupa.

It is likely that the tension between Sakya and Drigung that exploded through someone misunderstanding a remark made by Sakya Pandita really stems from the soured relationship between Sachen and Phagmodrupa.

BTW, if Sachen said that Phagmodru had attained the path of seeing, he did. You like paths and stages, Sean -- Lamdre has unmistakeable signs of all the paths and stages laid out in detail. If you don't have that sign, then you don't have that realization. This sort of very detailed presentation of the paths and stages of the Vajrayāna path is a speciality of Lamdre.

Phagmodru's presentation of Lamdre is the only surviving lineage of Lamdre outside of Sakya. It is considered perfectly valid by Sakya and was reincorporated into Sakya at some point.

N

Author: Malcolm

Date: Thursday, May 12th, 2011 at 9:33 PM

Title: Re: Attainment of Buddhahood is impossible

Content:

Sherab said:

If your nature is changeable, buddhahood is not attainable since if your nature is changeable, the buddhahood attained could also change.

If your nature is unchangeable, no amount of practice will enable you to attain buddhahood, since your nature is unchangeable.

Yet Buddha taught that there is path to buddhahood.

And Buddha also taught that buddhahood is not attained.

Malcolm wrote:

Your whole line of reasoning is predicated in the idea of buddhahood being a thing.

There is no substantial person, and no substantial buddhahood. Therefore, ignorance is possible, and also liberation.

Author: Malcolm

Date: Thursday, May 12th, 2011 at 11:18 PM

Title: Re: Tathagatagarbha and Eternity

Content:

Namdrol said:

The reality of dzogchen, free from an object of meditation and a meditator, the authentic condition unsullied with deluded objectifications, is naturally sustained; since just this is one's own condition, The root Guru, Kunzang Dechen Lingpa cannot be elsewhere far away, but is discovered within oneself.

Pero said:

I really like this, is it your own composition?

Malcolm wrote:

My translation, KDL's composition.

Author: Malcolm

Date: Thursday, May 12th, 2011 at 11:20 PM

Title: Kunsangar South Retreat with Chogyal Namkhai Norbu

Content:

Malcolm wrote:

Kunsangar South Retreat

OPEN WEBCAST

14th-20th May 2011 (Crimea GTM+3)

The teaching is Dzogchen Ati Yoga "Jangchub Semgom" (the Instruction of Primordial State)

14th May 4-6pm.

Introduction about this retreat's teaching.

15th May 10-12am.

Introduction about the Three Transmissions in Dzogchen and the real state of Ati Guru Yoga. Giving tridlung of Short Thun practice.

16th May 10-12am.

After practicing the Ati Guru Yoga altogether, how is the non correct or correct way of doing meditation and being in the authentic Primordial State (P.1-4). Giving tridlung of Short Gana Puja.

17th May 10-12am.

After practicing the Ati Guru Yoga altogether, how we recognize the defects of our meditation and how should correct the defects with the way of practice (p. 4-8).

17th May 12,30-1pm.

We do a Short GanaPuja for the full moon.

18th May 10-12am.

After practicing the Ati Guru Yoga altogether, how we should integrate the practice in our attitude and how manifest the signs of the practice is maturing (P.8-11). Giving tridlung of Medium Thun and Medium Gana Puja.

19th May 10-12am.

After practicing the Ati Guru Yoga altogether, how is the perfection beyond purification and accumulation and how manifest the all qualifications (P.11-15).

19th May 5-7pm.

We do a Medium GanaPuja for the end of this retreat.

20th May 10-12am.

Giving advices for how integrate daily life, giving tridlungs of Thun book and many other practices circulating booklets in Dzogchen Community. We finish our retreat with an Ati Guru Yoga and dedications.

Note: A text for this retreat will be available soon on the webcast files page.

<http://www.shangshunginstitute.net/webcast> " onclick="window.open(this.href);return false;

Author: Malcolm

Date: Friday, May 13th, 2011 at 12:05 AM

Title: Re: Kunsangar South Retreat with Chogyal Namkhai Norbu

Content:

Pero said:

I was just about to post this hehe. This belongs to sems sde and it seems

Manjushrimitra wrote his rdo la gser zhun based on this?

Malcolm wrote:
yes.

Author: Malcolm
Date: Friday, May 13th, 2011 at 1:57 AM
Title: Re: Tathagatagarbha and Eternity
Content:

adinatha said:
My impression was that NNR's termas were all Longsal. His mengagde teachings are from his master Changchub Dorje. That's what I thought. I could be wrong; I'm not an expert on his stuff.

Namdrol said:
The full title of Rinpoche's cycle is klong gsal 'od gsal mkha' 'dro snying thig, "Longsel" for short.

It contains termas that range from anuyoga practices like Mandarava, Gomadevi and so on to yang ti. It includes all three series of Dzogchen.

N

adinatha said:
the 8 volumes right?

Malcolm wrote:
Eight that have been published so far.

Author: Malcolm
Date: Friday, May 13th, 2011 at 2:22 AM
Title: Re: Tathagatagarbha and Eternity
Content:

Namdrol said:
It contains termas that range from anuyoga practices like Mandarava, Gomadevi and so on to yang ti. It includes all three series of Dzogchen.

adinatha said:
Yangti, what about Tegal?

Malcolm wrote:

Well, yangti is higher than tögal, but yes, also that.

Author: Malcolm

Date: Friday, May 13th, 2011 at 2:28 AM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

Yangti higher than togal? Who told you that?

Malcolm wrote:

The yangti tantras.

Author: Malcolm

Date: Friday, May 13th, 2011 at 2:58 AM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

Yangti higher than togal? Who told you that?

Namdrol said:

The yangti tantras.

adinatha said:

So what makes it higher than togal?

Malcolm wrote:

More methods, special methods, not taught in tögal. Even so, there has been some bleed over. One finds some methods of Yangti in cycles like Gongspa Zangthal and so on. Tögal is like the base for Yangti.

The simplest way to put it is that sems de works on with mind, but not with visions. In terms of the four visions klong sde works with space, but not with light. Tögal works with light, but not with dark. Yangti works with dark and other special methods which work with light. Since klong sde works with the four visions, this is why it is asserted that one can obtain rainbow body with klong sde. One cannot obtain rainbow body with sems sde.

This also the reason why it is asserted that one cannot obtain rainbow body with mahāmudra lacking tantric practices connected with the wisdom winds. I don't expect

you to agree, but you should be aware of the reasoning.

Further, the yangti tantras assert that yangti is utter pinnacle of Dzogchen practice and theory. Perhaps the most famous yangti cycle is that of Dungsso Repa. The late Khetsun Zangpo was famous as one of the main promulgators of the Dungsso Repa Black Yangti teachings.

There are yangti cycles by Guru Chowang, Ngala Padma Dudul, Rigzin Chanchub Dorje, and so on.

As I keep stressing, there is a lot more to Dzogchen than Yeshe Lama and Thigle Gyacang. Can people obtain awakening from Yeshe Lama? Of course. Is there always more to learn, etc. Yes.

Author: Malcolm

Date: Friday, May 13th, 2011 at 3:20 AM

Title: Re: Tathagatagarbha and Eternity

Content:

Enochian said:

Hi Namdrol,

What is the tibetan word for 'basis' that you have been using in this thread?

Malcolm wrote:

Depends on context.

The basis is gzhi.

Author: Malcolm

Date: Friday, May 13th, 2011 at 3:38 AM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

It seems to be more a matter of personal choice. Rainbow body is rainbow body, whether you go longde, togal or yangti. Perhaps a yangti practitioner is going to say yangti is higher. But why would it be higher if the fruit is the same?

Malcolm wrote:

Faster, more direct, more methods.

adinatha said:

Aside from rainbow body, there is also the fruit of complete manifest buddhahood, like Longchenpa.

Malcolm wrote:

Same thing. Can't attain rainbow body without being a Buddha. As far as that Abhisambuddhahood [complete manifest buddhahood] in Dzogchen is considered a lesser result compared with Samyaksambuddhahood. The former is with remainder, the latter, without remainder.

adinatha said:

Re mahamudra: The co-emergent unification oral instructions say explicitly that the fruit is unlimited. Rainbow body is not a concern.

Malcolm wrote:

Does not go beyond sems sde.

Author: Malcolm

Date: Friday, May 13th, 2011 at 4:25 AM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

Method is just method. Mileage varies. Some people spend whole life on the faster direct methods and don't realize the full extent. Method is no guarantee.

Malcolm wrote:

Then those people do not understand the theory. If method does not work, than view is faulty.

Author: Malcolm

Date: Friday, May 13th, 2011 at 5:42 AM

Title: Re: Tathagatagarbha and Eternity

Content:

Namdrol said:

Then those people do not understand the theory. If method does not work, than view is faulty.

Clarence said:

How can we reconcile that with the illiterate Dzogchen masters attaining rainbow body? How can one come to understand the theory? Is it hard?

Malcolm wrote:

Dzogchen is not rocket science. It is very easy to understand if you have an open mind and you do not go around complicating things.

Sometimes, the biggest obstacle to understanding Dzogchen that people have is Buddhism, so they constantly try to compare Dzogchen with the vehicles of cause and result. This causes them to automatically deviate. Dzogchen is completely beyond cause and result. All notions of paths and stages are completely irrelevant in Dzogchen.

There are mainly one thing that matters in Dzogchen -- whether or not you are a fortunate person. If you are a fortunate person you will meet a master who has experience who can demonstrate to you your real condition and the methods to discover that for yourself. You do not have to be an educated person like me who has studied way too many books. There is a saying in Dzogchen, an illiterate person who has personal experience of their real state will gain liberation far sooner than a Pandita who is expert in a hundred dharma systems but does not have that experience. Dzogchen is not intellectual. It is based on personal experience. You do not have to be literate, or particularly well educated to have that experience. Our friend adinatha will tell you that realization of Dzogchen based on the blessings of the lineage. But actually, it is based on recognizing a personal experience. Maybe we mean the same thing. Certainly having that recognition is wonderful thing, inexpressible, a cause for faith and a great blessing. But collecting blessings and reciting supplications will never get you that experience. Only an experienced master who has that experience will be able to introduce it to you in a direct personal way. That is the best blessing.

N

Author: Malcolm

Date: Friday, May 13th, 2011 at 5:43 AM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

The common opinion among Dzogchen yogis I talk to is that essence mahamudra is at the level of tregcho.

Malcolm wrote:

Tregchö = sems sde.

Author: Malcolm

Date: Friday, May 13th, 2011 at 5:50 AM

Title: Re: Tathagatagarbha and Eternity

Content:

tamdrin said:

this debate is stupid.. comparison is stupid.. milarepa gom.. milarepa sol wan deb..

Malcolm wrote:

Milarepa, another Dzogchen master.

All your siddhas are belong to us....

Author: Malcolm

Date: Friday, May 13th, 2011 at 5:51 AM

Title: Re: Tathagatagarbha and Eternity

Content:

tamdrin said:

this debate is stupid.. comparison is stupid.. milarepa gom.. milarepa sol wan deb..

Namdrol said:

Milarepa, another Dzogchen master.

tamdrin said:

Milarepa, a person who became happy... by giving up samsara

Malcolm wrote:

There is no liberation through giving up samsara.

Author: Malcolm

Date: Friday, May 13th, 2011 at 5:56 AM

Title: Re: Tathagatagarbha and Eternity

Content:

tamdrin said:

yeah thats a nice saying.. people that live in the cities should spend more time in nature..

Malcolm wrote:

I agree, that is why I live in a town of less than 1600 people, way up in the hills, surrounded by forests and fields.

N

Author: Malcolm

Date: Friday, May 13th, 2011 at 6:01 AM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

The common opinion among Dzogchen yogis I talk to is that essence mahamudra is at the level of tregcho.

Namdrol said:

Tregchö = sems sde.

adinatha said:

Tregcho is mengagde.

Malcolm wrote:

yes, the word comes from Man ngag sde (actually, to be perfectly accurate, it comes from the klong sde tantra, klong chen rab 'byams).

But the meaning of sems sde and tregchö is the same -- again, this is not just my opinion -- this has been enunciated by various masters such as ChNN, Khenpo Palden Sherab, etc., masters who have a very broad and comprehensive understanding of textual systems of Dzogchen.

You cannot achieve rainbow body with tregchö -- this is why Longchenpa among others spends a lot of time criticizing tregchö in comparison with Thögal.

Author: Malcolm

Date: Friday, May 13th, 2011 at 6:02 AM

Title: Re: Tathagatagarbha and Eternity

Content:

Namdrol said:

[

There is no liberation through giving up samsara.

tamdrin said:

theres a lot of little things to be given up that will help lessen ones over all karmic baggage.. Living simply is a start, drinking pure water, eating healthy food, and generally avoiding alchohol will be good for ones overall health

Malcolm wrote:

Yes, I agree -- I eat homegrown food, do chulen, drink only moderately, our well is pure, mostly do not eat meat, etc.

Author: Malcolm

Date: Friday, May 13th, 2011 at 6:04 AM

Title: Re: Tathagatagarbha and Eternity

Content:

Namdrol said:

Sometimes, the biggest obstacle to understanding Dzogchen that people have is Buddhism, so they constantly try to compare Dzogchen with the vehicles of cause and result. This causes them to automatically deviate. Dzogchen is completely beyond cause and result. All notions of paths and stages are completely irrelevant in Dzogchen.

adinatha said:

The same is true of essence mahamudra.

Malcolm wrote:

Sometimes I really get the feeling that essence mahāmudra is just a Kagyu theory, a sort of an idealized mahāmudra that is basically unobtainable. Held out as a possibility which no one ever realizes.

N

Author: Malcolm

Date: Friday, May 13th, 2011 at 6:11 AM

Title: Re: Tathagatagarbha and Eternity

Content:

tamdrin said:

actually namdrol,

rainbow body is precisely the result of trekchod ('ja lus)

the result of thogal is the body of light (od lus)

Malcolm wrote:

I don't know who told you that, but it is wrong. Tregchö results in the dispersal of the body into subtle particles since it is the realization only of dharmakāya.

Rainbow body and body of light are synonymous.

You can check this out in Tulku Thudup's book.

N

Author: Malcolm

Date: Friday, May 13th, 2011 at 7:54 AM

Title: Re: Tathagatagarbha and Eternity

Content:

tamdrin said:

actually namdrol,

rainbow body is precisely the result of trekchod ('ja lus)

the result of thogal is the body of light (od lus)

Namdrol said:

I don't know who told you that, but it is wrong. Tregchö results in the dispersal of the body into subtle particles since it is the realization only of dharmakāya.

Rainbow body and body of light are synonymous.

You can check this out in Tulku Thudup's book.

N

tamdrin said:

I read that in Tulku Thondups' book masters of meditation and miracles about the longchen nyinthig masters.. that is what is written there..

Malcolm wrote:

You did not read carefully. People call the result of tregchö "rainbow body", but it is not real rainbow body. ChNN, KDL have both discussed this and made it very clear that tregchö does not result in rainbow body.

N

Author: Malcolm

Date: Friday, May 13th, 2011 at 8:15 AM

Title: Re: Attainment of Buddhahood is impossible

Content:

Sherab said:

If your nature is changeable, buddhahood is not attainable since if your nature is changeable, the buddhahood attained could also change.

If your nature is unchangeable, no amount of practice will enable you to attain buddhahood, since your nature is unchangeable.

Yet Buddha taught that there is path to buddhahood.

And Buddha also taught that buddhahood is not attained.

Namdrol said:

Your whole line of reasoning is predicated in the idea of buddhahood being a thing.

There is no substantial person, and no substantial buddhahood. Therefore, ignorance is possible, and also liberation.

Sherab said:

I don't think my line of reasoning requires the assumption that buddhahood is a thing.

Malcolm wrote:

A nature is either substantial or it is not a nature.

Author: Malcolm

Date: Friday, May 13th, 2011 at 8:40 AM

Title: Re: Tathagatagarbha and Eternity

Content:

tamdrin said:

Namdrol will never quit...

Malcolm wrote:

Not when someone else has a misunderstanding.

Author: Malcolm

Date: Friday, May 13th, 2011 at 8:40 AM

Title: Re: Tathagatagarbha and Eternity

Content:

Namdrol said:

You did not read carefully. People call the result of tregchö "rainbow body", but it is not real rainbow body. ChNN, KDL have both discussed this and made it very clear that tregchö does not result in rainbow body.

Pero said:

Actually it also says that in "The Practice Of Dzogchen". As stated before, there are two main forms of dissolution of the mortal body: the attainment of the dissolution of the atoms or the most subtle particles (total dissolution) of the mortal body, popularly known as the attainment of Rainbow Body ('ja lus), through training in Threkchod (Cutting Through), and the attainment of the Light Body (a'od lus) or the Great Transformation ('pho ba chen po) through training in Thodgal (Direct Approach).

Malcolm wrote:

As I said, "popularly" read further. In any case, I know perfectly well what my teachers have said on this issue. Tregchö does not result in rainbow body. It only results in the dissolution of the elements. Some people call that "rainbow body" but it is a mistake. You don't believe me, take it up with ChNN.

Author: Malcolm

Date: Friday, May 13th, 2011 at 9:01 AM

Title: Re: Tathagatagarbha and Eternity

Content:

tamdrin said:

Namdrol will never quit...

Namdrol said:
Not when someone else has a misunderstanding.

tamdrin said:
You better contact Tulku Thondup and tell him.

Malcolm wrote:
Tulku Thundup has no misunderstanding. He is referring to what is popularly termed "rainbow body".

Keep reading on bottom of page 83 into page 84.

N

Author: Malcolm
Date: Friday, May 13th, 2011 at 9:02 AM
Title: Re: Attainment of Buddhahood is impossible
Content:
Namdrol said:
A nature is either substantial or it is not a nature.

Sherab said:
Substantial as in physically substantial or mentalistically substantial or both?

Malcolm wrote:
Either.

Author: Malcolm
Date: Friday, May 13th, 2011 at 9:39 AM
Title: Re: Vajrapani vs Vajrakilaya
Content:
adinatha said:
Anyone here actually uses Vajrakilaya as deity?

Malcolm wrote:
Many people.

Author: Malcolm
Date: Friday, May 13th, 2011 at 9:45 AM
Title: Re: Tathagatagarbha and Eternity
Content:

adinatha said:

We say different. The union of this and that is common of the Rime movement. We don't say union of anything. We don't rely on anything.

Malcolm wrote:

The Drugpa master, Gyalwa Yangongpa states in The Treasury of the Essential Meaning: The Stages of the Four Yogas of Mahāmudrā

Now then, first it is necessary to recognize “mahāmudra” or phyag rgya chen po. In the sutras and tantras of the Sugatas and the instructions of the siddhas of the past a sequence of four mudrās is taught, since mahāmudrā manifests independent on the three other mudrās. Here, [4/a] the sequence of those instructions, the stages of the three mudrās are complete with meaning by power of blessings. Since one is caused to recognize mahāmudra with a special method, it is an immediate path.

Now then “mahāmudra”: one person claims “Phyag is appearance, rgya is emptiness, chen po is union.” But this is a term for dharmamudra, not our term “mahāmudra.” All terms for clarity and emptiness are terms of samayamudrā. All terms of bliss and emptiness are terms for karmamudrā. Mahāmudra is the position of the Brahmin Saraha, whose position is that it is free from three conditions, beyond the four joys, and alone is distinct from luminous clarity. Since mahāmudrā does not depend on the condition of bliss, does not depend on the condition of clarity, and does not depend on the condition of non-conceptuality, it does not depend on the three conditions. From among the four joys, since the innate joy is demonstrated by the Guru, exists as it understood by the disciple, [4/b] it is an example wisdom with a demonstration and a demonstrator.

But mahāmudra cannot be shown by a Guru, and cannot be understood by a disciple. It is not soiled by experience and sensations, it is not corrupted by realization and certainty, it is not divided by view, meditation and conduct, it is not sectioned into a basis, path and result, all of these phenomena of appearance and existence, samsara and nirvana are neither removed or added, bound or freed, are fixed with an antidote. Recognition of and self-liberation into one's own state is called “mahāmudrā.” Luminous clarity is without appearances and free from extremes but mahāmudra is fresh appearances and knowing (rig pa), and because proliferation is self-liberated it is different than luminous clarity.

This is the real mahāmudra.

BTW, this real mahāmudra is beyond so called "essence" mahāmudra since essence mahāmudra depends in an introduction.

Author: Malcolm

Date: Friday, May 13th, 2011 at 9:47 AM

Title: Re: Tathagatagarbha and Eternity

Content:

tamdrin said:

adinatha,

that is your own made up conception, mahamudra is the indivisible union of emptiness and clarity. read the prayer that jigten sumgon got from Tara when he was enlightened the kyab dun ma ni

Malcolm wrote:

Adinatha is just going to tell you this is mahamudra for sissies and girly men.

Author: Malcolm

Date: Friday, May 13th, 2011 at 8:26 PM

Title: Re: Tathagatagarbha and Eternity

Content:

Sonam Wangchug said:

Namdrol, I understand that you are saying that Dzogchen is superior.

Malcolm wrote:

A text from the Vairocana aural lineage states:

Otherwise, at that time, Vajrasattva emanated Garab Dorje from his heart and he arrived in the presence of five hundred Indian panditas, "My teaching is superior to your eight vehicles, more amazing than the view of mahāmudra, union. If it is understood in the morning, buddhahood in the morning, if understood in the evening, the dharma of buddhahood in the evening. It is the essence of all views, the intention of all buddhas, the apex of all yanas, the dharma of the true meaning, called "the great perfection".

Sonam Wangchug said:

In what specific way is Dzogchen superior to mahamudra?

Malcolm wrote:

When we say Dzogchen is superior to mahāmudra, we are referring to paths. In general, we are referring to sutra mahāmudra and mahāmudra of the two stages. Ultimately however, the state of Dzogchen, the state of Prajñāpāramita, and the state of Mahāmudra are not different.

Dzogchen offers a more detailed explanation of what this state entails, how Samantabhadra's liberation occurred (yes, Samantabhadra is the name for Dharmakāya

in gsar ma tantra as well, originating in Yogatantra, actually), how the delusion of sentient beings occurred and so on, as well as many explanations specific to the path.

Sonam Wangchug said:

Secondly about the buddha-hood that reverts to a basis, What is the tibetan term for this? What exactly does reverting to a basis entail, and could you provide a quote from a dzogchen text, that states that non-dzogchen paths (including mahamudra) Revert to basis? Thanks

Malcolm wrote:

I'll have to get back to you on that:

Meantime, the notion of a primordial Buddhahood is directly refuted by Shri Singha in this text.

This is acceptable since a so called "primordial buddhahood" is not asserted. Full awakening is not possible without being free of the five afflictions. Both śrāvakas and pratyekabuddhas are abandon afflictions. Cittamatra and madhyamaka stop afflictions. Kriya, upa and yoga purify afflictions and transform them. The trio of mahāyoga, anuyoga and the view of union (mahāmudra) take afflictions into the path. The great perfection places afflictions a state of ceaseless objectlessness. It is not possible for wisdom to increase without giving up afflictions. Wisdom will not arise without purifying afflictions.

And, in giving advice about how Tibetans do not understand Dharma he states:

"Since you Tibetans are small-minded, you are newly associated with dharma. Since you make new friends easily, you become biased towards dharma. Since you are fickle, māras and gongpos will enter your hearts. In terms of great perfection, the dharma of the unsurpassed result, one is bound in fabrications by dharmas bound in concepts. Since you have not differentiated views, you grasp your own opinions. Since you have not differentiated what to accept and what to reject, you do as you please. Since you have not differentiated the basis and the dharmakāya, you are not free from hope and fear."

N

Author: Malcolm

Date: Friday, May 13th, 2011 at 8:30 PM

Title: Re: Tathagatagarbha and Eternity

Content:

gregkavarnos said:

So Dzogchen is not about enlightenment (going beyond cause and effect)?

Malcolm wrote:

The state of Dzogchen, your state, is already beyond cause and effect. Practicing will

not make it so. The sole purpose of practice is to remove obscurations. Not to attain something new.

Author: Malcolm

Date: Friday, May 13th, 2011 at 8:40 PM

Title: Re: Attainment of Buddhahood is impossible

Content:

Sherab said:

Is Buddhahood a state then?

Malcolm wrote:

Good question: we treat buddhahood as if it were a state -- the term state implies something steady -- when one thing changes into another thing, we call that a "change of state". But buddhahood is no more a state than ignorance is. In other words, ultimately there is no buddhahood. Buddhahood is just a name for a relative appearance. When the causes and conditions that support that appearance cease, so does buddhahood.

Buddhahood is just the realization of that principle.

N

Author: Malcolm

Date: Friday, May 13th, 2011 at 9:15 PM

Title: Re: Tathagatagarbha and Eternity

Content:

Namdrol said:

The state of Dzogchen, your state, is already beyond cause and effect. Practicing will not make it so. The sole purpose of practice is to remove obscurations. Not to attain something new.

gregkavarnos said:

Going beyond something (as I stated) is not, in a sense, attaining something though the subjective notion of difference can be conceived of as an attainment.

To say though that Dzogchen is not about practice is bit, well, misguided. To say that it is a practice without an object is possibly closer to the truth. It is though, a way of being, thus a way of practicing (in the sense of a form of activity). But now I am splitting hairs.

Malcolm wrote:

Hi Greg:

There is no way to improve on something perfect already i.e. your primordial state. But

there is something to do in terms of removing your ignorance of that fact. That is what I was trying to communicate with you. The difference between a buddha and sentient being is only recognition and integration with that state or not.

Dzogchen is not "a way of being" per se. It is not a "style". It is remaining in a state of knowledge about one's primordial state, that's all.

Author: Malcolm

Date: Friday, May 13th, 2011 at 11:11 PM

Title: Re: lacking the capacity

Content:

kalden yungdrung said:

- Who are meant with "they"?

Malcolm wrote:

All Tibetans.

kalden yungdrung said:

- Why do you think that "they" know him as "Kuntu Zangpo" rather than Samantabhadra?

Malcolm wrote:

Because they are Tibetans.

It is only in the West that Kun tu zang po is more commonly known as Samantabhadra.

Author: Malcolm

Date: Friday, May 13th, 2011 at 11:25 PM

Title: Re: Kunsangar South Retreat with Chogyal Namkhai Norbu

Content:

Fa Dao said:

Namdrol,

for those of us not as well versed in Dzogchen would you mind explaining some of the terminology? for example:

"tridlung of Short Thun practice" and

"Ati Guru Yoga" how is this different from regular Guru Yoga?

Malcolm wrote:

Trilung = khrid lung i.e. an oral transmission of a basic short practice which includes refuge, guru yoga, deity yoga practice, dedication, etc.

Ati guru yoga means a kind of Guru yoga done in the most essential way. It differs from regular guru yoga in that it is the most essential possible guru yoga apart from being in the state of the realization of the guru.

N

Author: Malcolm

Date: Saturday, May 14th, 2011 at 1:53 AM

Title: Re: Rigdzin

Content:

username said:

Rig is not originally Tibetan either. It is from one of Old Persian languages, Pahlavi IIRC, meaning ultimate knowledge and wisdom.

Malcolm wrote:

Where did you learn this?

N

Author: Malcolm

Date: Saturday, May 14th, 2011 at 2:01 AM

Title: Re: Tathagatagarbha and Eternity

Content:

gregkavarnos said:

Or at least that is how it seems to me.

Malcolm wrote:

Dzogchen is liberation through recognition. That is all.

N

Author: Malcolm

Date: Saturday, May 14th, 2011 at 3:44 AM

Title: Re: Rigdzin

Content:

username said:

Rig is not originally Tibetan either. It is from one of Old Persian languages, Pahlavi IIRC, meaning ultimate knowledge and wisdom.

Namdrol said:

Where did you learn this?

N

username said:

I, not expert in the field, used to read various books on the Gathas/Avesta/etc. and was given rare and new books on them by an expert author friend often when I was interested back then. So long before being a Buddhist knew what rig meant. A few years ago reading an article on Bon, can't remember whose, it stated the etymology of the word from there as a given. I think most Shangshung experts know this if you email one.

Malcolm wrote:
interesting.

Author: Malcolm

Date: Saturday, May 14th, 2011 at 7:05 PM

Title: Re: Tibetan medicine and fungal infection of the skin

Content:

Inge said:

According to the divination of Lama Dawa I need to comission Lamas to perform Naga offering puja 100 times in my name. Do you think I could do this my self instead based on the teaching in ChNN Rinpoche's "The practice for the Naga" booklet?

Malcolm wrote:

Yes, just make sure you so it on proper days.

Also you should probably do practice of Garuda.

Author: Malcolm

Date: Saturday, May 14th, 2011 at 8:02 PM

Title: Re: Adhi Buddha(s)

Content:

kalden yungdrung said:

Tashi delek,

Since a long time am i interested to know,

- Why there is the Adhi Buddha who is called: Dorje Chang / Vajradhara
 - How to see this in relation to: Kuntu Zangpo
 - Do we mean here also the same entity like Dorje Chang = Kuntu Zangpo = Samantabhadra?
 - Or can one speak here about only different lineages with a different source?
 - In relation to the above mentioned Adi Buddhas, is therefore Mahamudra = Dzogchen?
- KY

Malcolm wrote:

Vajradhara is the Sambhogakāya emanation of Samantabhadra.

Samantabhadra is the name of the dharmakāya or the mind of the Buddhas. Vajradhara is the name for Samantabhadra's manifestation in Akaniṣṭha ('og min).

All lineages begin in Samantabhadra, but the Sambhogakāya who communicates this is called Vajradhara, Vajrasattva, etc. Sometimes you see texts in Dzogchen where Samantabhadra is directly teaching Vajradhara.

The state of the mahāmudra and the state of mahāsaṃdhi (rdzogs chen) are absolutely identical. The paths are very different.

Author: Malcolm

Date: Saturday, May 14th, 2011 at 8:38 PM

Title: Re: Kunsangar South Retreat with Chogyal Namkhai Norbu

Content:

Pema Rigdzin said:

Does Rinpoche usually give the lung for the Song of the Vajra during these types of teachings?

Malcolm wrote:

Always

Author: Malcolm

Date: Saturday, May 14th, 2011 at 8:57 PM

Title: Re: Adhi Buddha(s)

Content:

Namdrol said:

Vajradhara is the Sambhogakāya emanation of Samantabhadra.

dzoki said:

Also in Kagyu texts they are sometimes conflated into "Kunzang Dorje Chang".

Malcolm wrote:

Samantabhadra = mind

Vajradhara, Oḍla Shenkar, etc. = speech

Shakyamuni, Tonpa Shenrab, Garab Dorje, Padmasambhava, etc = body.

Author: Malcolm

Date: Sunday, May 15th, 2011 at 12:03 AM

Title: Re: Tathagatagarbha and Eternity

Content:

gregkavarnos said:

Funnily enough Namkhai Norbu, in his teaching today, basically said that dzogchen, primordial state and bodhicitta are, well, interchangeable terms.

Malcolm wrote:

Yes, but by bodhicitta he explicitly stated it is not the bodhicitta of sutra.

Author: Malcolm

Date: Sunday, May 15th, 2011 at 12:05 AM

Title: Re: Dechan Jueren and Hanmi Buddhism

Content:

Astus said:

A fascinating new Chinese derived Esoteric and Zen group: <http://www.dari-rulai-temple.org/index.html> " onclick="window.open(this.href);return false;

Historically, Chinese Esoteric Buddhism, or the Hanmi Mystery School, was thought to be lost when Emperor Tang Wuzong banned the teaching. Huiguo, the last known disciple of Amoghavajra, had left China and went with Kukai to Japan to establish the Japanese Esoteric school of Buddhism, later known as the Shingon sect. Unknown to history, Amoghavajra had another disciple, Huisu, who received all the religious instruments and dharma transmission. He then became the Dharma Lineage Bearer. Since then, Hanmi has been underground for over twelve centuries.

The Hanmi lineage has been passed on through one master per generation. Master Yu Tian Jian is the highest and only living master of Hanmi, the Honorable Abbot of the 1000-year old LongQuan Temple in Chifeng, Inner Mongolia, a doctor of Chinese medicine, and acknowledged as a Living Buddha in China.

Malcolm wrote:

I know several people that have had a very bad experience with this person.

Author: Malcolm

Date: Sunday, May 15th, 2011 at 12:47 AM

Title: Re: Tathagatagarbha and Eternity

Content:

gregkavarnos said:

Funnily enough Namkhai Norbu, in his teaching today, basically said that dzogchen, primordial state and bodhicitta are, well, interchangeable terms.

Nangwa said:

Its used differently.

It plays a big role in the Semde literature.

Namdrol, is the term used as frequently and in the same way in the other two classes?

Malcolm wrote:
Not so much.

Author: Malcolm
Date: Sunday, May 15th, 2011 at 1:31 AM
Title: Re: Tathagatagarbha and Eternity
Content:
gregkavarnos said:
What's in a name? that which we call a rose
By any other name would smell as sweet;

Malcolm wrote:
"A rose is a rose is a rose".

-- G. Stein.

Author: Malcolm
Date: Sunday, May 15th, 2011 at 1:38 AM
Title: Re: Tathagatagarbha and Eternity
Content:

adinatha said:
Is the text above published in English somewhere? I would like to hunt down a copy.
Wonderful!

Malcolm wrote:
Only in my incomplete and unedited rendering.

N

Author: Malcolm
Date: Sunday, May 15th, 2011 at 5:08 PM
Title: Re: Adhi Buddha(s)
Content:
adinatha said:
Vajradhara is to Kagyu as Samantabhadra is to Dzogchen.

Malcolm wrote:
Not really, it just seems that way. Also the Guhyasamaja, etc., refers to the dharmakāya as Samantabhadra. However, in new tantra system of Sakya, Kagyu, Gelug and Jonang, Samantabhadra is never represented with form since he is the mind of all the Buddhas. Only Vajradhara has a representation since he represents the principle of the

manifestation of the dharmakāya as a teacher.

In Dzogchen however, the dharmakāya is represented as a Buddha free from ornaments, whereas the sambhogakāya is represented as possessing ornaments.

In the system of the nine kāyas Vajradhara represents the dharmakāya sambhogakāya, whereas Samanabhadra is the dharmakāya dharmakāya.

Author: Malcolm

Date: Sunday, May 15th, 2011 at 5:11 PM

Title: Re: Adhi Buddha(s)

Content:

kalden yungdrung said:

Must say that Dzogchen and Mahamudra differ.

Malcolm wrote:

You missed the point. The state of dzogchen and the state of mahamudra are the same.

The paths of dzogchen and the paths of mahamudra are completely different.

Author: Malcolm

Date: Sunday, May 15th, 2011 at 5:14 PM

Title: Re: Tibetan medicine vs Ayurveda

Content:

seraphim said:

Great Info, thanks! So can we say that most Tibetan doctors are Nyingmapas, and to what extent is the Yuthog Nyingtik practiced today as a Dzogchen practice (not as a medicine practice)?

Malcolm wrote:

Most Tibetan doctors should be practitioners of Yuthog Nyingtik. No one practices Yuthog Nyingtik who is not a doctor.

Author: Malcolm

Date: Sunday, May 15th, 2011 at 9:28 PM

Title: Re: Adhi Buddha(s)

Content:

kalden yungdrung said:

Must say that Dzogchen and Mahamudra differ.

Namdrol said:

You missed the point. The state of dzogchen and the state of mahamudra are the same.

The paths of dzogchen and the paths of mahamudra are completely different.

dzoki said:

Well, it depends on what you compare, I found the instructions of 9th Karmapa's Ngedon Gyatso and the instructions on Kham Lug Semde compiled by Yungton Dorje Pal to be identical.

Malcolm wrote:

That is interesting.

Yes, it is true there are many things in common between sems sde and kagyu mahamudra. Also for example, Adzom Drugpa's major commentary on rdzog chen presents the four yogas of mahāmudra as sems sde.

N

Author: Malcolm

Date: Sunday, May 15th, 2011 at 10:31 PM

Title: Re: Kunsangar South Retreat with Chogyal Namkhai Norbu

Content:

alpha said:

is ati guru yoga part of short thun practice?

Malcolm wrote:

Yes. It is also a stand alone practice.

alpha said:

If this ati guru yoga is the most essential possible guru yoga then is it enough that one does only this type of guru yoga? i take "most essential possible" to mean most important...is that correct?

Malcolm wrote:

Yes. It is sufficient.

alpha said:

is the short thun practice a kind of preliminary type of practice?

Malcolm wrote:

No, it is a complete practice that integrates Ati yoga and Anuyoga. The medium and long

thun integrate Mahayoga, Anuyoga and Atiyoga.

alpha said:

i must admit that i have difficulty in 1.understanding rinpoche and 2.understanding where would these practices fit in?

Malcolm wrote:

You will get used to Rinpoche's English and his terminology over time. Primordial state = gzhi i.e.basis; presence = mindfulness, dran pa; instant presence, knowledge = rig pa. essence nature and energy = ngo bo, rang bzhin and thugs rjes.

alpha said:

i still see things in a kind of gradual fashion and all my questions stem from this ..
At what point one does this thun practice?

Malcolm wrote:

Whenever you have more time. No time, White A; more time, short thun, even more time, medium thun, etc. There is no specific preliminary practice to do in Dzogchen Community. Perhaps one should learn how to sing song of the vajra properly. A sample practice might run -- purification mantra of five elements; guru yoga of white A and Song of the vajra, dedication. This is a pure Atiyoga practice. But Rinpoche has remarked there is no such a thing as "pure" Atiyoga. Why? Because practitioners have needs since we have dualistic vision. Therefore, we need things like Mandarava practice for long life, Garuda for cancer, etc. But the one thing that is indispensable is Guru Yoga of White A.

If you like gradual style, than I encourage you to study for the base level exam of Santi Mahāsaṅgha. Obtain the book Precious Vase.

Author: Malcolm

Date: Sunday, May 15th, 2011 at 10:39 PM

Title: Re: Kunsangar South Retreat with Chogyal Namkhai Norbu

Content:

Madeliaette said:

Did you experience any problem? The video froze for a while,
Ah, so there was a video problem then - I thought the 'cut out' was because it transferred to secret teachings rather than general at that point, so I turned it off! Silly me!

I tried to watch it - and got the begining where they were all getting ready and the first 50-55 minutes of the talk - at which point it froze and went black/blank. Even that short attempt to tune in was interrupted - my dad woke up from his nap and was neing sick and so I had to hop downstairs for ten minutes... Oh well, it seems there are teachings given a couple of times a year - maybe next time, I will have better luck, not have a sick father and remember that tip on how to fix the video!

Malcolm wrote:

There are teachings more than a couple times a year. So you listen tomorrow morning as well.

They never turn off camera during a webcast for that reason.

N

Author: Malcolm

Date: Sunday, May 15th, 2011 at 11:19 PM

Title: Re: Kunsangar South Retreat with Chogyal Namkhai Norbu

Content:

Clarence said:

So, even just after today's teachings, if we become members of DC, we can start practicing the Semdzins, Lojongs and Rushens to take away all doubts?

Malcolm wrote:

You don't have to become a member of the DC to do that. But in general, yes, if you are interested you can buy books, and so on after becoming members of DC. Song of the Vajra, incidentally, is a perfect semzin. You should purchase precious vase, also there are short booklets that explain these things very well. Then you try to meet people who are nearby who are in DC and ask for their help in showing you how to do things, or you buy DVD's etc, for those practices in which you are interested.

Clarence said:

Is that what you would recommend for someone who is still unsure about Rigpa?

Malcolm wrote:

Practice Guru yoga.

Clarence said:

Do the booklets provide accurate enough descriptions of HOW to do them?

Malcolm wrote:

Yes.

Clarence said:

For example, with the Guru Yoga of the white A, is there a special place on visualises the A or not at all? I didn't completely understand that.

Malcolm wrote:

Center of your body.

Author: Malcolm

Date: Monday, May 16th, 2011 at 1:58 AM

Title: Re: Tathagatagarbha and Eternity

Content:

Namdrol said:

BTW, this real mahāmudra is beyond so called "essence" mahāmudra since essence mahāmudra depends in an introduction.

adinatha said:

What are you referring to when you say "essence mahamudra"? What introduction?

Malcolm wrote:

Essence mahāmudra as described by Kongtrul.

This depends on the descent of the wisdom vajra empowerment:

The essence is the descent of the vajra of pristine awareness (ye shes rdo rje)...

See page 225-226 Esoteric Instructions, volume of Treasury of Knowledge series.

Author: Malcolm

Date: Monday, May 16th, 2011 at 2:09 AM

Title: Re: Adhi Buddha(s)

Content:

adinatha said:

Vajradhara is to Kagyu as Samantabhadra is to Dzogchen.

Namdrol said:

Not really, it just seems that way. Also the Guhyasamaja, etc., refers to the dharmakāya as Samantabhadra. However, in new tantra system of Sakya, Kagyu, Gelug and Jonang, Samantabhadra is never represented with form since he is the mind of all the Buddhas. Only Vajradhara has a representation since he represents the principle of the manifestation of the dharmakāya as a teacher.

In Dzogchen however, the dharmakāya is represented as a Buddha free from ornaments, where as the sambhogakāya is represented as possessing ornaments.

In the system of the nine kāyas Vajradhara represents the dharmakāya sambhogakāya, whereas Samanabhadra is the dharmkāya dharmakāya.

adinatha said:

There are many different representation traditions. In Drikung, Vajradhara is synonymous with the dharmakaya.

Malcolm wrote:

Well, in reality, Dharmakāya does not have form, ornaments, etc. Vajradhara is Sambhogakāya manifestation of dharmakāya. This is clearly explained in the new tantra system. Original source of Samantbhadra as Dharmakāya is from Yoga tantra, Tattvasaṃgraha. Also is present in Guhyasamāja, the main father tantra the same way. In the new tantra schools, Vajradhara is considered the source of all teachings. Even so, when depicted with ornaments, etc., Sambhogakāya. As I said, there is no real contradiction. We call Vajradhara dharmakāya because Vajradhara is the dharmakāya manifesting as sambhogakāya to give teachings.

N

Author: Malcolm

Date: Monday, May 16th, 2011 at 2:14 AM

Title: Re: Adhi Buddha(s)

Content:

Namdrol said:

Yes, it is true there are many things in common between sems sde and kagyu mahamudra. Also for example, Adzom Drugpa's major commentary on rdzog chen presents the four yogas of mahāmudra as sems sde.

N

adinatha said:

There are many different ways to describe the four yogas. Perhaps one way is comparative with the sems de. But there are others that are equal to the ultimate mahamudra.

Malcolm wrote:

IN general, four yogas are considered part of sutra mahāmudra. We say "sutra", but in reality, explanation of sutra mahāmudra is mixed up with tantras as well.

You should understand I have had in-depth personal instruction on the similarities and differences between mahāmudra and dzogchen from Lamkhyen Gyalpo Rinpoche. I translated his book on Five Fold mahāmudra for him and edited it with him and his student, Khenpo Tenzin. Gyalpo Rinpoche was the dean of the Drikung Shedra for many years. For me, he is an awakened person. He is one of my important teachers.

Author: Malcolm

Date: Monday, May 16th, 2011 at 2:22 AM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

The wisdom vajra empowerment is not an introduction.

Malcolm wrote:

Yes it is. The procedure for conferring the empowerment of the wisdom vajra is described in detail in chapter seventeen of Indrabhuti's Jñānasiddhi. This is the original source.

Author: Malcolm

Date: Monday, May 16th, 2011 at 2:28 AM

Title: Re: Adhi Buddha(s)

Content:

Namdrol said:

As I said, there is no real contradiction. We call Vajradhara dharmakāya because Vajradhara is the dharmakāya manifesting as sambhogkāya to give teachings.

N

adinatha said:

That's true. All I'm noticing is that I never saw the name Samantabhadra in connection with Drikung except when referring to the bodhisattva Samantabhadra. And in the pith instructions it is stated that Vajardhara is the nature of mind, dharmakaya.

Malcolm wrote:

Sure, I can understand that. In any case, it is as I said.

Author: Malcolm

Date: Monday, May 16th, 2011 at 2:35 AM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

The wisdom vajra empowerment is not an introduction.

Namdrol said:

Yes it is. The procedure for conferring the empowerment of the wisdom vajra is described in detail in chapter seventeen of Indrabhuti's Jñānasiddhi. This is the original source.

adinatha said:

Maybe that's what it says in a text, but as you may know the lineage develops over time and the nature of wisdom blessings becomes more direct. Milarepa has specific

teachings about this. Jnanasiddhi is only referred to now as a source of support for the existence of the vajra wisdom empowerment to deal with critics. Jnanasiddhi text is no longer used in practice.

Malcolm wrote:

There is no contradiction. Guru, disciple and dependent origination = empowerment. It is not an elaborate empowerment with many words and so on. But there is an intention to transmit and an intention to receive. That is required.

The last chapter says:

Meditating the mandala of mudras, colors,
arms, seats,
meditating the three samadhis, the four mudras,
three faces, six arms,
this is just the outer bark,
the intimate instructions of various elaborations
all of them are explained to be inferior,
all of them are just methods of simulation, etc.

Author: Malcolm

Date: Monday, May 16th, 2011 at 2:40 AM

Title: Re: Adhi Buddha(s)

Content:

adinatha said:

I appreciate you've had all kinds of teachers. My little unknown lama descends from Pachung Rinpoche and Yeshe Rinpoche. These people are not khenpos. They are realized siddhas and 3-year retreat masters. Their teachings come from the perspective of experience. I'm pointing out that there is a way of demonstrating the Four Yogas in one's immediate direct realization of mahamudra.

Malcolm wrote:

You will find it very hard to find someone in Drikung more qualified than Gyalpo Rinpoche. Even Garchen Rinpoche has taken empowerments from him. He is renowned among other things for his expertise in the Yamantanaka cycle. He is an emanation of Rigzin Gode.

Author: Malcolm

Date: Monday, May 16th, 2011 at 6:27 AM

Title: Re: Ojas

Content:

rai said:

Dear Namdrol,

Would practices like Yantra Yoga or other yogas have any beneficial influence on increasing or maintaining the Ojas? is there any connection?

Thank you again!

Malcolm wrote:

Yes, for maintaing very important.

Author: Malcolm

Date: Monday, May 16th, 2011 at 6:29 AM

Title: Re: Adhi Buddha(s)

Content:

adinatha said:

Of course Gyalpo Rinpoche is a nice master. Drikung has two lineages in it. The first is the lineage of empowerment people, like His Holiness Drikung Chetsang Rinpoche and Garchen Rinpoche. They can only give empowerments and teachings, but not retreat stuff like Six Yogas. .

Malcolm wrote:

Gyalpo Rinpoche is qualified to give all. More importantly he is the probably the main master for Yangzab.

N

Author: Malcolm

Date: Monday, May 16th, 2011 at 6:31 AM

Title: Re: Adhi Buddha(s)

Content:

tamdrin said:

But what Namdrol is implying that Garchen Rinpoche is less realized than Gyalpo Rinpoche because he has taken empowerments from him (if he has) is not exactly true..

Malcolm wrote:

NO, what I was implying was that Gyalpo Rinpoche is so highly respected, that Garchen Rinpoche received the transmission of Yamantaka from Gyalpo Rinpoche. They are both Gurus of mine.

Author: Malcolm

Date: Monday, May 16th, 2011 at 6:34 AM

Title: Re: Kunsangar South Retreat with Chogyal Namkhai Norbu

Content:

gregkavarnos said:

NN kept talking about secondary causes "refracted" through our crystalline "pure" nature giving rise to manifestations, but he did not give an example of what a secondary cause is. Can somebody furnish some examples?

Thank you!

Malcolm wrote:

Everything belong to mind.

Author: Malcolm

Date: Monday, May 16th, 2011 at 6:36 AM

Title: Re: Tathagatagarbha and Eternity

Content:

Malcolm wrote:

[quote="adinatha"]

Not sure what that quote shows. Vajra wisdom empowerment is not a ceremony.

[quote]

It can be. It also might not be. But it is a transmission. The masters intends to transmit something, the disciples intends to receive. It is a fancy name for direct introduction.

Author: Malcolm

Date: Monday, May 16th, 2011 at 7:47 AM

Title: Re: Attainment of Buddhahood is impossible

Content:

Sherab said:

Is Buddhahood a state then?

Namdrol said:

Good question: we treat buddhahood as if it were a state -- the term state implies something steady -- when one thing changes into another thing, we call that a "change of state". But buddhahood is no more a state that ignorance is. In other words, ultimately there is no buddhahood. Buddhahood is just a name for a relative appearance. When the causes and conditions that support that appearance cease, so does buddhahood.

Buddhahood is just the realization of that principle.

N

Sherab said:

So when ignorance ceases, Buddhahood ceases. What is left then is just is. Is that what you mean?

Malcolm wrote:

When there are no more sentient beings, there are no more buddhas either.

Author: Malcolm

Date: Monday, May 16th, 2011 at 9:24 PM

Title: Re: Kunsangar South Retreat with Chogyal Namkhai Norbu

Content:

gregkavarnos said:

So our "nature " is beyond mind or is it a level of mind like tthe alayavijnana?

Malcolm wrote:

Beyond mind.

Author: Malcolm

Date: Monday, May 16th, 2011 at 11:10 PM

Title: Re: The man Padmasambhava killed

Content:

Malcolm wrote:

The acts of mahāsiddhas are inconceivable.

Author: Malcolm

Date: Monday, May 16th, 2011 at 11:43 PM

Title: Re: Kunsangar South Retreat with Chogyal Namkhai Norbu

Content:

Clarence said:

That is why Rinpoche has been stressing that the space between thoughts is NOT Rigpa?

Malcolm wrote:

Space between thoughts/concepts in not _dharmakāya_. It is just an experience of emptiness. Not same emptiness as dharmakāya.

Author: Malcolm

Date: Tuesday, May 17th, 2011 at 5:02 AM

Title: Re: Dechan Jueren and Hanmi Buddhism

Content:

Jikan said:

I think I'm less skeptical about the claims of institutional Vajrayana lineages than Astus is. I don't think it's possible to put projects like this, or Aro gTer, or the Mahajyra people, in the same category as Shingon or Nyingma for instance.

Astus said:

I think the emphasis is on institutional. These small (or not so small) groups lack the institutional system that the "old churches" have. But besides that I find their ways of presentation and spreading similar to those groups (not necessarily Vajrayana related) that are now the great institutions. Just think how many schools started as unorthodox sects with questionable practices from India to Japan.

Malcolm wrote:

I know a whole crew of people who know this guy personally, who were his students for quite a long period of time. He is not a scrupulous person.

N

Author: Malcolm

Date: Tuesday, May 17th, 2011 at 6:40 AM

Title: Re: Kunsangar South Retreat with Chogyal Namkhai Norbu

Content:

Pero said:

And I remember one time on E-Sangha that there was some mention of a teacher who said you can get his lung from CD too, I don't remember who it was though.

Malcolm wrote:

Dodrupchen used to send tapes of lungs to his students in US.

Each master has different idea.

N

Author: Malcolm

Date: Tuesday, May 17th, 2011 at 8:46 AM

Title: Re: Tathagatagarbha and Eternity

Content:

adinatha said:

There are secret things you don't know. And I can't say. Kagyu is different.

tamdrin said:

Yeah don't think you know everything... I just learned in reading some of the teachings of Bardor Tulku that there are lineages of the 6 yogas that are secret too- it is only a more

common one that is passed on in 3 year retreats etc..

Malcolm wrote:

Anyway Sean, apparently David is having a real interesting program in VT in early June. You can ask that Lama about some of Adinatha's pronouncements.

Author: Malcolm

Date: Tuesday, May 17th, 2011 at 8:57 AM

Title: Re: Tathagatagarbha and Eternity

Content:

tamdrin said:

Hey Malcolm,

You mean the one with Drupon Rinchen Dorje on Saraha's Doha's, etc?? What exactly are Adinatha's pronouncements? Yeah there is secret stuff in the Kagyu that no one has access too.. not me, not him, almost no one..

Malcolm wrote:

Of course there is secret stuff in all lineages. But when you find out what it is, you find out it is not really so secret. What makes it secret is that usually it is a form of oral instruction that clarifies a key point which is only useful to someone who has experience in a given practice. There are many such instructions like this in Sakya, Nyingma, Kagyu, Gelug, etc. Experiential instructions.

But there is not such thing as a secret instruction that grants anyone instant buddhahood.

N

Author: Malcolm

Date: Tuesday, May 17th, 2011 at 2:54 PM

Title: Re: 'agod pa

Content:

Nangwa said:

Well, what the heck does it mean?

Pero said:

That doesn't seem to be anything according to either of my dictionaries (assuming you put it in Wylie). But god pa is decreased, diminished, lost.

edit: Just remembered. Perhaps you misread the Tibetan and it says 'god pa?

Nangwa said:

I thought of that. I checked the text again and it seems like I have it right.

I haven't been able to find anything either. Although the closest I have gotten is lost, diminished, etc.

The text I am looking at definitely has an a chung before the ga.

Malcolm wrote:

"establish", etc it is not 'agod but rather simply 'god.

Author: Malcolm

Date: Tuesday, May 17th, 2011 at 10:35 PM

Title: Re: Buddhists in America get political

Content:

Seishin said:

<https://www.facebook.com/TheBuddhistParty#!/TheBuddhistParty>

I have to say that the Buddhists behind this campaign are coming off as fundamentalists.

Malcolm wrote:

Ignore.

Author: Malcolm

Date: Tuesday, May 17th, 2011 at 10:49 PM

Title: Re: What is a tantric teaching in Buddhism?

Content:

Urgyen Chodron said:

I understand things better now, and so I am not leaving. My teacher doesn't practice it as such.

I also learned from a reliable source, an atheist Buddhist, that the Trimondi's book is not to be taken seriously, and I wish the OP to know this.

I do not have weird protestant morality. Just because I don't believe that teachers should be sleeping with their disciples or that sex should be used to reach high states of meditation, does not make me a weird protestant. You don't need the use of sex to reach enlightenment, and I also agree with Dechen, that most flock to tantric teachings for the wrong reason, and that too is materialism. Sometimes, they may wind up with teachers who do take advantage of them, but maybe that is what they wanted too. The book, Sex and the Spiritual Teacher, is a good read.

Malcolm wrote:

Fundamentally, Vajrayāna is a path of non-renunciation. In other words, in Vajrayāna we are not rejecting any dimension of our experience on the path. Therefore, since we do not reject any of our experience, we have to integrate all of our experience on the path, including our sexuality. If we do not, our path is not complete and our sexual experience

continues to be a cause for more samsara.

If you are practicing any kind of mandala yoga for example Kalacakra or Vajrayogini, it is a 24/7 practice.

The person who wrote the book above has no insight in Vajrayāna. He is coming from the Zen tradition. This is fine, but there it is not appropriate to apply his point of view to Vajrayāna.

N

Author: Malcolm

Date: Tuesday, May 17th, 2011 at 10:51 PM

Title: Re: Kunsangar South Retreat with Chogyal Namkhai Norbu

Content:

alpha said:

I wonder if they had some technical difficulties because there was a pause in the broadcast for about 25 min or was it just me having this problem?

Malcolm wrote:

The connection was dropped for about 20 minutes by my notes.

Too bad, because that twenty minutes explained the guts of meditation from sems sde POV.

See, have to become a member than no

Author: Malcolm

Date: Tuesday, May 17th, 2011 at 10:52 PM

Title: Re: Kunsangar South Retreat with Chogyal Namkhai Norbu

Content:

Fa Dao said:

Has the text that Rinpoche has been teaching from "Jangchub Semgom" been translated into English? and if so where can it be found?

Malcolm wrote:

A related text, rdo le ser zhun has been translated into English as Primordial Experience. It is not an easy read because the translators tried to be very experimental in their approach.

Author: Malcolm

Date: Tuesday, May 17th, 2011 at 11:01 PM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

mudra said:

Actually Pero it's not BS because what you are doing is creating a prejudice.

Malcolm wrote:

Islam, Christianity, Judaism, not to mention Capitalism and State Socialism, and even "Hinduism" and "Buddhism", are undead leviathans who will eat everything in their path and spare no one.

For a good history of the rise and fall of Leviathans since the city state of Ur, see "Against His-story, Against Leviathan" by Fredy Perlman.

Author: Malcolm

Date: Tuesday, May 17th, 2011 at 11:42 PM

Title: Re: What is a tantric teaching in Buddhism?

Content:

Namdrol said:

Fundamentally, Vajrayāna is a path of non-renunciation. In other words, in Vajrayāna we are not rejecting any dimension of our experience on the path. Therefore, since we do not reject any of our experience, we have to integrate all of our experience on the path, including our sexuality. If we do not, our path is not complete and our sexual experience continues to be a cause for more samsara.

LastLegend said:

Experiment yes but at the end you have to get rid of it completely if you want to achieve enlightenment, then you have to uproot the anchored habit of lust as this is one of the chains in DO. I am talking about birth.

Malcolm wrote:

You are not a Vajrayāna practitioner, you don't understand. Vajrayāna is not a path of renunciation. Desire is not "uprooted", it is transformed.

N

Author: Malcolm

Date: Wednesday, May 18th, 2011 at 12:53 AM

Title: Re: What is a tantric teaching in Buddhism?

Content:

LastLegend said:

Hopefully you will transform the lust and don't let the lust transform you

And what how does this transformation work? Does the transformation of this lust happen during the process of realizing enlightenment or when you are enlightened?

Malcolm wrote:
It is the path.

Author: Malcolm
Date: Wednesday, May 18th, 2011 at 1:01 AM
Title: Re: Lama Ole Nydahl, what do you think?
Content:

Jikan said:
I still object to the way in which Nydahl attempts to flame up anti-Islamic sentiment as a way to curry favor with his readers and listeners. Counterproductive is the gentlest term to use for it.

Malcolm wrote:
We don't live in Europe. So we don't see things the way they do. We are not having our cities overrun with Moslems who have no interest in integrating with our society (not yet, anyway). I don't particularly like nationalism, but Islam is a religion based on cultural warfare and ethnic cleansing, just like Christianity and Judaism. However, Christianity was ultimately neutered by the end of the 19th Century because of the forces of The Enlightenment. Islam never went through an Enlightenment.

Author: Malcolm
Date: Wednesday, May 18th, 2011 at 1:03 AM
Title: Re: Olmo Lungring: The imperishable sacred land
Content:

tamdrin said:
Bonpo's really did just copy everything from the Buddhists, and gave it a flavor of eternalism.. the "eternal bon sku".. lol

Malcolm wrote:
That is not true, we also consider dharmakāya to be "eternal".

Author: Malcolm
Date: Wednesday, May 18th, 2011 at 1:25 AM
Title: Re: lacking the capacity
Content:
alpha said:
time is another factor...

i wonder if i still have time left to achieve the rainbow body in this lifetime given that i am

37 already...considering that i have received everything one needs to get there..

i know about a rinpoche -shardza rinpoche -who decided relatively late that he had enough of samsara and went into retreat when he was 34 or 35 and he still achieved rainbow body...

Malcolm wrote:

Generally speaking, yes. You have time. If you have all the instructions, it is purely based on your diligence, and nothing else.

Author: Malcolm

Date: Wednesday, May 18th, 2011 at 2:15 AM

Title: Re: What is a tantric teaching in Buddhism?

Content:

Urgyen Chodron said:

If you don't like the idea of sex as practice and want to practice Vajrayana your best bet is with the Gelukpa sect as they, in general, follow the example of Je Tsongkhapa who maintained pure monastic vows, thus he didn't use a consort, and consequently he was said to have achieved enlightenment in the bardo instead of in this life. Although there are always exeptions, in Gelukpa too.. Stuff happens in secret, people aren't perfect. And this type of consort practice that is found in vajrayana is not a teacher taking advantage of a student, or at least it shouldn't be- I agree with you there! What pissess me off is the monks who pretend on the outside that they are monks- but in secret they take women.. This is pretty common in Tibetan Buddhism-unfortunately. Maybe you should question yourself as to why you feel such an aversion to people using sex on the path if it is a consensual relationship?

Thank you so much for this post. Even my teacher said that they do not practice in the way I feared and that they keep monastic vows. I thought it was all the same.

Thank you all for your posts since I last posted, as it cleared up many misconceptions.

Malcolm wrote:

If you are a monk, it is considered that you should not break your monastic vows.

However, most mahāsiddhas who were monks left their vows and took up with female partners. For example, Saraha, Naropa, Virupa, etc., the list is quite long.

N

Author: Malcolm

Date: Wednesday, May 18th, 2011 at 4:55 AM

Title: Re: What is a tantric teaching in Buddhism?

Content:

Urgyen Chodron said:

My feeling about lamas and other gurus is that I think they could be married and still be a lama. It is the secrecy that I don't like because it harms the sangha.

Malcolm wrote:

Sometimes, when you are an advanced practitioner, there are kinds of conduct you must keep secret until you have mastered stability in your practice. For example, eating meat, drinking wine, etc. these things were very shocking in ancient Buddhist India.

Now of course many of these things have become kind of a ritual divorced from their real context.

However, if you are a Lama and you are sleeping with someone other than your wife secretly, this is hard to justify. It is quite another thing if it is all out in the open.

N

Author: Malcolm

Date: Wednesday, May 18th, 2011 at 5:10 AM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

Jikan said:

I disagree.

Malcolm wrote:

Ok.

Jikan said:

It's true that many European cities are ringed by impoverished suburbs dominated by immigrants from their former colonies by virtue of their own policies: guest worker programs and the distribution public assistance on one hand, and refusal of full political and social enfranchisement on the other. It's worthwhile to compare the experience of Sweden, where immigrants are taught the language and better encouraged into the mainstream, to that of France or the Netherlands, where immigrants are effectively ghettoized and have little else to do than practice "la perruque" if employed at all. Sweden's system isn't perfect, but it seems to produce better results.

Malcolm wrote:

In Sweden that openness is ending.

Jikan said:

The question of Enlightenment is a debatable one historically. The debate on it is irrelevant to the thread, so I'll just say that if there is something analogous to an enlightenment in the Islamic world, it's happening right now, starting in Tunisia.

Even if you bracket all that, I think my broader point stands: it's counterproductive to use us-against-them rhetoric to build yourself up as a popular One of Us. It's analogous to the teabagger treatment of Latinos in the U.S., who are also said to overrun our cities and dilute our culture like a contagion, all the while relying on familial bonds and medieval superstitions such as saint worship. I find that nonsense objectionable too, as it incites violence (literal and otherwise) against the Other.

Malcolm wrote:

Latins who come here do not have at their back an alienated culture that has been historically in conflict with all cultures surrounding it since the 7th century.

Jikan said:

That's not to say I think Islam as a religion or body of doctrine is above criticism. It's not an accident I'm not a Muslim. I'm just suspicious of the kinds of rhetorical moves Nydahl is making in order to win friends and influence people, and their consequences.

Malcolm wrote:

Ole is a dumb guy. But his concerns, while phrased in right wing terms that I do not particularly admire show that there is an underlying problem with the assimilation of Muslims in Europe. Of course we can point to colonial policies in various colonies, etc., but ghettos form for two reasons, one because ghettoed communities themselves tend to practice cultural exclusion (Muslims and Jews are perfect examples of this i.e. Hallal, Kosher, refusing to eat with gentiles) and are also ghettoized because they are "others". The fact that Christians broke this trend was key to the success of Christianity among Greek slaves in the Roman empire.

Also, I stand by the historical record that shows that Muslims barely tolerated Buddhists in places they conquered and often slaughtered us wholesale and went to great lengths to erase all evidence of Buddhism in Central Asia.

I am pretty sure that the "revolution" in Muslim countries now will wind up with the creation of Islamocracies like Iran. I don't see these revolutions remaining progressive for very long. The world is in for one long drawn out conflict between the Muslim world and everyone else. You may not like it, you may not believe it, but it is going to happen.

N

Author: Malcolm

Date: Wednesday, May 18th, 2011 at 7:13 AM

Title: Re: What is a tantric teaching in Buddhism?

Content:

tamdrin said:

What is the reason behind tankrikas drinking alchohol exactly? Like, copious amounts?

Malcolm wrote:

Conducts are in general used to test one's "heat" on the path of application.

N

Author: Malcolm

Date: Wednesday, May 18th, 2011 at 4:45 PM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

heart said:

Should payback be something we serve on the basis of peoples religion? I find that very frightening and without doubt the reason ChNN is warning against showing our beliefs to openly. The fascist will start with the Muslims but it will not take long before other "strange" religions like Buddhism go the same way.

/magnus

Malcolm wrote:

I am not unaware of this. But this does not mean that we need to understand that Islam is our friend.

I agree however with your general idea that civil rights of people everywhere need to be respected, including Moslems. It is a pity that in general this sentiment is not shared by Islamic governments.

N

Author: Malcolm

Date: Wednesday, May 18th, 2011 at 4:51 PM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

tobes said:

Right, the same Enlightenment which lead directly to the genocide of six million Jews? Europe: civilised. Middle East: barbarian.....c'mon, this is nonsense. You know better.

Malcolm wrote:

You can hardly blame the Enlightenment for the Holocaust. Instead you can blame a millennia of institutionalized Anti-semitism in Christian Europe.

Author: Malcolm

Date: Wednesday, May 18th, 2011 at 4:55 PM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

tobes said:

Well, if Europe was really enlightened in the Kantian sense, wouldn't Europeans be genuinely cosmopolitan in orientation? What about Locke and tolerance?

Malcolm wrote:

Compared to US, it was/is. And even the US is more tolerant than any Muslim nation today. Go and try to practice Buddhism in Saudi Arabia, for example. It is illegal to practice any religion in Saudi Arabia other than Islam. But I am sure you know this.

tobes said:

It is the greatest of ironies that this problematic gets caught out in liberal-enlightenment terms, when it is infact profoundly psychoanalytic: irrational to the extreme. The identifications people make to nation-states are constructed and without substance: Buddhists should be well aware of these processes, and the dangers they contain.

Malcolm wrote:

My purpose in bring up the Enlightenment was to point out that it lead to the intellectual decline of Christianity, not that it removed people's cultural biases.

tobes said:

Robust nationalism was the core reason for the failure of the Enlightenment as a political project,

Malcolm wrote:

As I said above, you missed the point of why I introduced the Enlightenment.

tobes said:

and the failure persists in the present day defence of good civilised, white, Frenchness, Dutchness, Austrianess et al, all of which, can only exist if 'the other' is demonised,

made alien, scapegoated.

Malcolm wrote:

You forget, for Moslems, all non-Moslems are automatically "others". You would do well never to forget this.

N

Author: Malcolm

Date: Wednesday, May 18th, 2011 at 5:00 PM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

tobes said:

Fine, but I don't see Lama Ole making a subtle argument about the juridical system.

He's not saying "sovereign law should be equally applied to all citizens. I am troubled by the friction between the proper functioning of a law and minorities."

Nor are many of the right in Europe, for that matter.

They are, in fact, talking about 'wearing foreign garb.' Legislating to ban it in fact.

Malcolm wrote:

Look, American Politics is still about the civil war. European Politics is still about the crusades.

Author: Malcolm

Date: Wednesday, May 18th, 2011 at 5:02 PM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

tobes said:

compassion, not division.

muni said:

Agree here with you. Awareness' impartiality.

Malcolm wrote:

There are two kinds of compassion -- one will get you killed.

N

Author: Malcolm

Date: Wednesday, May 18th, 2011 at 5:10 PM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

tobes said:

Fine minds have made the argument: Fromm, Adorno, Agamben.

I agree that it's very reductive, but their point is not that the Enlightenment caused the Holocaust; but more that the Holocaust stands as very compelling evidence that its political idealism (especially Kant's cosmopolitanism) did not prevail in reality.

Malcolm wrote:

You still missed the point of my bringing up the Enlightenment.

And you have hoisted yourself on your own petard. Political idealism never prevails in reality.

N

Author: Malcolm

Date: Thursday, May 19th, 2011 at 12:27 AM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

kirtu said:

Saudi Arabia is an example of a fundamentalist Muslim state. Most Muslim societies are not fundamentalist.

Indonesia is the world's largest Muslim country and it says it guarantees freedom of religion and generally tolerates freedom of religion for Hindu's, Buddhists, Christians and a very small Jewish community.

Malcolm wrote:

In practice, however it is different:

<http://www.hrw.org/en/news/2010/11/04/indonesia-uphold-religious-freedom> "onclick="window.open(this.href);return false;"

kirtu said:

Iran before the revolution was a good example of a kind of working multiculturalism.

Malcolm wrote:

Sort of. It is true that the Shah repatriated Parsees who wanted to return to Iran etc.

kirtu said:

India *after* the invasions, under the Mughals was broadly tollerant.

Malcolm wrote:

After Buddhism was totally destroyed.

kirtu said:

Morocco, Tunisia

Malcolm wrote:

Close to Europe. Too much money to lose by being fanatics.

N

Author: Malcolm

Date: Thursday, May 19th, 2011 at 12:39 AM

Title: Re: Buddhists in America get political

Content:

Seishin said:

I believe that these guys are in some way related to Enjitsu, who has caused a storm everywhere he goes, including on this forum.

Jikan said:

Yes, I suspect we've met this individual before.

<https://www.dharmawheel.net/viewtopic.php?f=64&t=2448> "
onclick="window.open(this.href);return false;

As an American, I propose instead we consider the World Party.

<https://www.youtube.com/watch?v=LMtZOXnavWA> "
onclick="window.open(this.href);return false;

Malcolm wrote:

As a Buddhist, I suggest we regard all politics as manifestations of the Kali Yuga.

Author: Malcolm

Date: Thursday, May 19th, 2011 at 5:50 AM

Title: Re: What is a tantric teaching in Buddhism?

Content:

tamdrin said:

Yes I agree, one will find more satisfaction meditating in the mountains than wandering the cities- mind full of the 3 poisons...

Malcolm wrote:

The problem is not objects, said Naropa, the problem is the attachment. If you spike the root of attachment, the leaves of the three poisons wither on their own.

Author: Malcolm

Date: Thursday, May 19th, 2011 at 7:23 AM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

tobes said:

I am bringing into question your fundamental assumption that the European enlightenment was successful and needs to be emulated in the Islamic world.

Malcolm wrote:

It was successful in destroying Christianity, intentionally or not. That is all I said it was successful at doing. Islamic nations need a similar secular revolution.

Author: Malcolm

Date: Thursday, May 19th, 2011 at 7:25 AM

Title: Re: What is a tantric teaching in Buddhism?

Content:

tamdrin said:

Theoretically,

However I don't agree with the view that renunciation is not necessary especially for beginners. I think it is.

Malcolm wrote:

It very much depends on who the beginner is, and who their teacher is, and what tradition they choose to follow.

Not everyone needs to follow sūtra style renunciation.

Author: Malcolm

Date: Thursday, May 19th, 2011 at 7:37 AM

Title: Re: Swelling

Content:

Nangwa said:

the moxa treatment is remarkable.

Not only did it diminish the swelling in my knee, but my comfortable range of motion was significantly increased.

thanks again for the recommendation Namdrol.

Malcolm wrote:

Sure thing.

Author: Malcolm

Date: Thursday, May 19th, 2011 at 8:30 AM

Title: Re: rGyud-bzhi' and the Bumshi medical texts

Content:

kalden yungdrung said:

Tashi delek,

Bon has so its own sources for their Tibetan Medicine.

Undermentioned link is written by Colin Millard, with whom i came recently in contact.

- Key points are here the rGyud-bzhi' and the Bon Zhang Zhung Bumshi

<http://www.bodyhealthreligion.org.uk/BAHAR/bon-medical-tradition.html>
onclick="window.open(this.href);return false;

Best wishes

KY

Malcolm wrote:

In all likelihood, the 'Bum bzhi is later than the rgyud bzhi and derives from it.

This area is something in which I am somewhat expert, having compared these texts with Tibetan translation of the Aṣṭāṅga hridaya samhita, one of the main Ayurvedic treatises. Both the rgyud bzhi and the 'bum bzhi depend on this text as an antecedent, especially most of the explanatory tantra (bshad rgyud) or the bon version, the multicolored volume ('bum khra bo) -- there are many, many passages derived directly from the Aṣṭāṅga hridaya samhita in both texts.

There is another text called "the minor tantra" (rgyud chung) which is preserved in the cha lag bco brgyad which is a miscellany of texts composed by Yuthog Sarma and others (the evidence of for a Yuthog Nyingma is lacking and he probably was invented by Darmo Menrampa in the 17th century) in the late 12th, early 13th century. The the minor tantra, in my opinion, is the source of both the man ngag rgyud (clinical medicine) and the phyi ma rgyud (therapeutics) as well as the black volume and the white volume ('bum nag po, 'bum dkar po).

The "minor tantra" was received by Yuthog Sarma. He expanded it with his main disciple, Yeshe Zung into the present Four Tantras we have today by composing the root tantra and abstracting major portions of the sutra sthana and sarira sthana out of the Aṣṭāṅga hridaya samhita. Moreover, whole chapters of the Uttara sthana are reproduced word for word in the Man ngag rgyud/'bum nag.

Moreover, there is a detailed tantric system called the Yuthog Nyingthig which is associated with this tradition that share significant intertextuality with the four tantras themselves -- in particular the conduct of the doctor -- which itself is abstracted in large measure from the Aṣṭāṅga hridaya samhita. There is to my knowledge (I could be wrong) no such corresponding tantric system associated with the 'Bum bzhi in Bon which is practiced only by Bon doctors.

Now then, do medical traditions from Bon and Shang Shung exist in the four tantras? The answer is yes. The system of compresses and medicinal baths and so on, as well as many remedies, some names of herbs, and so on derive from Shang Shung and Bon.

But to claim that the rgyud bzhi really is a text converted from a Bon original means the original Bon author copied and abstracted large sections of a Buddhist Ayurvedic text, Aṣṭāṅga hridaya samhita that was only translated into Tibetan in the 980's by Rinchen Zangpo.

Personally, in this instance I think it is clear that 'bum bzhi depends on the rgyud bzhi, and that the rgyud bzhi is the earlier text.

In any event, the main point is that both text teach an identical system of medicine i.e. the system of Tibetan Medicine.

N

Author: Malcolm

Date: Thursday, May 19th, 2011 at 9:46 AM

Title: Re: What is a tantric teaching in Buddhism?

Content:

conebeckham said:

Very much agree--with the proviso that far fewer people can take sexual activity, alcohol intoxication, and such on the path immediately without training in renunciation and all the other trainings that are known to be "preliminary" to "entering the action," "Karmamudra," etc., than those who need to work with "sutra style renunciation" prior to such practices.

Then again, maybe you've met more mature Dharma practitioners than I.....

Malcolm wrote:
Different strokes for different folks.

Author: Malcolm
Date: Thursday, May 19th, 2011 at 2:55 PM
Title: Re: English w/diacritics for Sanskrit, please.
Content:

trinle thaye said:

I would like to use the proper Sanskrit with diacritics for the two terms below, but I don't read Sanskrit. Any help much appreciated. Further, if anyone knows of resources for Tibetan-Sanskrit, that would be much appreciated. I have Tibskrit which is great for names of Indian masters w/diacritics, I have Illuminator dictionary also, but it is limited. Is there another resource I might find helpful? Thank you.

'bigs byed.png
rnam gru'i gdon.png

Malcolm wrote:
Vindhya

Rematī bhuta

Author: Malcolm
Date: Thursday, May 19th, 2011 at 5:02 PM
Title: Re: English w/diacritics for Sanskrit, please.
Content:

ratna said:

The second reads Revatīgraha. According to Monier-Williams, it's the name of a demon presiding over diseases in Buddhist sources.

For Tibetan-Sanskrit, I don't think there's one single good source for everything. There's Mahāvyutpatti, which is available online at <http://texa.human.is.tohoku.ac.jp/aiba/archive/mvyut/open> "onclick="window.open(this.href);return false;". Otherwise, there are Tibetan-Sanskrit indexes for specific texts, etc.

R

Malcolm wrote:
You are right, it is 5 am where I am and I was on autopilot.

Revati, Remati are synonyms. Revati/Remati is a title of Palden Lhamo/Shri Devi. She is responsible for illnesses also.

Author: Malcolm

Date: Thursday, May 19th, 2011 at 9:28 PM

Title: Re: Tibetan Buddhist View of Zen

Content:

tamdrin said:

There were Zen practitioners in Tibet. The Drikung Kyabgon Rinpoche has written a book about this, but I don't believe it has been translated into English.

Malcolm wrote:

Adriano Clemente's has translated portions of Nubchen related to Zen, etc. It should be out this year.

Author: Malcolm

Date: Thursday, May 19th, 2011 at 11:44 PM

Title: Re: Conventions contrary to scripture.

Content:

Astus said:

S. Dhammika's book <http://www.buddhistische-gesellschaft-berlin.de/downloads/brokenbuddhanew.pdf> (PDF) addresses this issue in detail within the Theravada tradition.

There are precepts against magic and all sorts of rituals but at the same time it is found everywhere in Buddhism. There are precepts against music, dancing, working and games while monks may do all that in East Asia.

Malcolm wrote:

Mahāyāna is not bound by Hināyāna rules.

Author: Malcolm

Date: Thursday, May 19th, 2011 at 11:56 PM

Title: Re: Conventions contrary to scripture.

Content:

Huseng said:

If the motivation is driven by genuine compassion or need for practicality in aiding sentient beings, then the Vinaya-based śīla can be overridden or modified appropriately.

Malcolm wrote:

It can also be ignored completely if you are not a monk or have a superior understanding based on yogic accomplishment.

Vinaya is for monks and scholars. It is not for lay practitioners.

N

Author: Malcolm

Date: Friday, May 20th, 2011 at 12:15 AM

Title: Re: Conventions contrary to scripture.

Content:

Namdrol said:

Vinaya is for monks and scholars. It is not for lay practitioners.

N

Huseng said:

Some scholars of the Vinaya in China commented that one can study cause and effect as well as dependent origination by looking at the case examples present in the Vinaya coupled with the Buddha's explanations.

Malcolm wrote:

It is easier to understand cause and effect by looking at a plant.

Author: Malcolm

Date: Friday, May 20th, 2011 at 12:28 AM

Title: Re: Conventions contrary to scripture.

Content:

Namdrol said:

It is easier to understand cause and effect by looking at a plant.

Huseng said:

I would agree with that.

Still, some people like studying the Vinaya. It is Buddhadharma and was taught by the Buddha, so we should respect that.

Malcolm wrote:

As I said, scholars and monks.

Yes, one can respect it, and one can also understand what is necessary and not necessary. Vinaya is not intrinsic to Buddhadharma. Many Buddhas taught dharma without teaching a Vinaya. Especially in this era, bhikṣus and bhikṣunis are museum pieces.

Things like Vinaya and so are are very relative.

N

Author: Malcolm

Date: Friday, May 20th, 2011 at 1:44 AM

Title: Re: rGyud-bzhi' and the Bumshi medical texts

Content:

orgyen jigmed said:

In all likelihood, the 'Bum bzhi is later than the rgyud bzhi and derives from it.

This appears to be another controversial 'historical' topic, and in all likelihood it seems that it shall always remain an open one.

Malcolm wrote:

Not really.

orgyen jigmed said:

Going by the conclusions of Dr. Tsering Thakchoe Drungtso, in his book 'Tibetan Medicine: The healing science of Tibet (2008) it seems that he does not share your entire opinion.

Code: #

Although he is in agreement that it is almost impossible to credit the origin of Tibetan Medicine to any one particular source, he notes that while the authorship of the present version of rGyud-bZhi remains highly controversial, he nevertheless brings scriptural evidence to support his claims, that the Last Tantra of the present version of the rGyud-bZhi are derived from the Bon Zhang Zhung texts, such as the sMan-'Bum-dKar-Po, sMan-'Bum-Nag-Po and sMan-'Bum-Khra Bo (p.32).

Malcolm wrote:

He is just giving into a sort of Tibetan nationalism. It is not supported by textual analysis. I have these texts. The 'bum dkar po corresponds with the phyi ma rgyud. The phyi ma rgyud contains the so called las lnga. This presentation of the las lnga (pañcakarma) closely follows the presentation of pañcakarma in the Aṣṭāṅgahriḍaya Samhita. Embryology and signs of death in both the bshad rgyud and the 'bum khra bo closely follows the Sarira sthana of the Aṣṭāṅgahriḍaya Samhita. The same goes for chapters of the progress of disease, diet, lifestyle, etc. The similes of the body are straight out of the Yellow Emperor's classic adapted to Tibetan architecture.

All I can say is that Dr. Tsering Thakchoe Drungtso is either very poorly read in Ayurvedic texts in Tibetan translation or he is suffering of nationalistic bias.

You should examine the research of Yanga Tsarong, the world's leading expert on this subject, who is the dean of students at Lhasa Mentsee Khang. When he was at Harvard, he did line by line comparisons with the rgyud bzhi, 'bum bzhi and the Aṣṭāṅgahriḍaya Samhita as well as extensive research into the history of Ancient medicine in general. He concluded a) rgyud bzhi was composed either by Yuthog Sarma or a circle of his close disciples. b) 'bum bzhi is quite late comparatively and derivative of rgyud bzhi. He has no axe to grind, he is not anti-bonpo. c) rgyud bzhi depends heavily on Aṣṭāṅgahriḍaya Samhita and other Indian, Chinese and Galenic sources. c) the text itself in its present form cannot be older than circa 1200 CE. +- 30 years.

The sman dbyad zla ba rgyal po is older, certainly dating to the tenth century if not earlier. Also Dr Ronit Yoeli-Tlalim has shown that the outline of urinalysis in this latter text (which is the source for urinalysis in the rgyud bzhi/'bum bzhi) is matched very closely by the section on urinalysis in the Canon of Medicine by Ibn Sina (980-1037).

I myself, as a translator of these texts, frequently resort to the Tibetan recension of the Aṣṭāṅgahridaya Samhita and so on to resolve issues. Not only this, but there are direct citations of Caraka embedded with both the brgyud bzhi and the 'bum bzhi, also in the called man ngag rgyud or 'bum nag po. I could go on and on but I don't want to bore you.

orgyen jigmed said:

both Tibetan versions of the Man-ngag-rgyud expands them to eighteen.

Malcolm wrote:

This follows the presentation in the Aṣṭāṅgahridaya Samhita in the Uttarasthana see the bhūta vījnānaiya chapter (Murthy, vol three, pg. 36, Krishandas Ayurvedic Series, 2005) "They (bhūtas) are of eighteen kinds..."

orgyen jigmed said:

From this we can conclude that not all medical knowledge originates from Indian sources, but that some must have been inherited from the old shamanic Bon.

Malcolm wrote:

Some, but not nearly as much as many people imagine. I agree that not all medicine comes from Indian sources in the brgyud bzhi. Much of the knowledge in the brgyud bzhi, while not Bon in particular, is Tibetan. Some of it is from Greek medicine. For example, the method of finding hairline fractures in the skull comes straight from Hippocrates. Pulse diagnoses ultimately derives from Chinese medicine. Moxa is probably of Tibetan Origin. Bloodletting comes from Ayurveda. The surgical implements chapter in the bshad rgyud/'bum khra bo is borrowed directly from Sushruta down to the name of the implements, their shapes and uses.

orgyen jigmed said:

While summarizing the origin and historical development of Tibetan Medicine, Drungtso (2008) argues: "it can be concluded that the Tibetan Medical system has an indigenous origin and, over time, shared knowledge with many neighbouring cultures and kingdoms, which culminated in the compilations of sMan-'Bum-dkar-Nag-Khra-gSum and the two versions of rGyud-bZhi by Yuthok Yonten Gonpo the Elder and Younger, which reflected medical knowledge of the first millennium BCE, the 8th and 12th centuries of the modern era" (p.32).

Malcolm wrote:

Yuthog Nyingma is a fiction. The sole evidence we have for his existence is the 17th

century bio composed by Darma Menrampa (5th Dalai Lama's personal physician). His existence was rejected by doctors at Palung for this very reason. You can talk about this with Professor Thubten Phuntsog (who himself is an advocate of the 'bum bzhi theory).

Prior to this text, there is not a single mention of an elder Yuthog in any historical document connected with Tibetan medicine. I have done a great deal of primary text research in this area. More importantly, Yuthog's grandfather was a direct disciple of Rinchen Zangpo. As I said, the brgyud bzhi was composed based on the rgyud chung and augmented with theory primarily drawn from the Aṣṭāṅgahridaya Samhita. The 'bum gzhi is a derivative text revealed as Bon terma certainly no earlier than the mid 12th century.

Author: Malcolm

Date: Friday, May 20th, 2011 at 3:19 AM

Title: Re: rGyud-bzhi' and the Bumshi medical texts

Content:

kalden yungdrung said:

Tashi delek,

There is in the Tibetan Medicine like the Gyud gzhi a collection of foreign elements like already is mentioned:

Indian, Greece, Chinese and Bon.

All those elements have / own also a whole medical system Like the Chinese have with their TCM and Bon their own medical sources.

But slowly we get some standards in Tibet which results in the TTM we know today.

If the Gyud gzhi would be a copy of the Bum Gzhi that is not true what is true imo would be that the Gyud gzhi contains certain Bon medical texts.

But if that would be like with the Medical Bon Texts, that is what i doubt (If they would contain Aryurvedic elements etc . But i am not sure and will ask this to some Bon Medicine Geshelas.

Best wishes

KY

Malcolm wrote:

The rgyud bzhi contains no Bon medical texts. The Bon canon is very poor in specific medical texts, in reality. In reality the Bon canon has only two medical texts. The 'bum bzhi and a modern synthetic (i.e. also using Buddhist sources) commentary by the famed Bonpo doctor and astrologer, Khyung trul Jigme Namkhai Dorje (1897-1956).

By contrast, the Buddhist Tengyur has five volumes of medical texts.

However, there are some uniquely Bon medical texts that do not seem to have survived

to the present day. There is a famous commentary on poisons attributed to dbyad bu khri shes mentioned by De'u Mar Geshe Tenzin Phunstog. There are perhaps Bon medical terms not included in the present Bon canon. I don't know. There are doubtless some tantras in the Bon canon which preserve medical knowledge. But the Bonpoa do not have an extensive collection of medical texts in their canon. This is easy to discover. Just read the catalogue.

Khyung trul's commentary writings seem to be the source of the sustained contention that 'bum bzhi was translated from Zhang Zhung language. However, there are many more loan words from Sanskrit in the rgyud bzhi than from Zhang Zhung language in fact. Couple this with the fact that Tibetans typically misidentify words taken from any foreign language other than Sanskrit as "Zhang Zhung" these days and you can see there is a whole lot of confusion among Tibetans about the origins of this text.

But the fact is that Bon in general has fairly paltry resources on medicine apart from 'bum bzhi.

Author: Malcolm

Date: Friday, May 20th, 2011 at 3:25 AM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

Namdrol said:

It was successful in destroying Christianity, intentionally or not.

gregkavarnos said:

You obviously have never been to Italy, Greece, Portugal, Spain, Norway, Ireland...

Malcolm wrote:

I have been to Italy. In Tuscany, Catholicism is dead. It is completely Socialist there.

But the last gasp of a dying person does not mean they are alive. Christianity was destroyed by science. No matter how much there may be come reactionary elements that won't let go.

As for those other places, no. I have not been there. But that does not mean Christianity is vital there either.

Author: Malcolm

Date: Friday, May 20th, 2011 at 3:31 AM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

kirtu said:

It produced radical materialism resulting in capitalism,

Malcolm wrote:

Nope, that was a product of Protestantism.

kirtu said:

communism, nazism and fascism.

Malcolm wrote:

Facism began as a left wing movement, then got religion. Nazism started out in Catholic Bavaria. Communism is another story.

kirtu said:

It also immediately undercut the traditional view of the intrinsic value of the person (as that was viewed in Christianity)

Malcolm wrote:

Where the princes of the Church were lords of all, and everyone had his special place ordained by god? Please.

kirtu said:

and resulted in even more mass murder than before in European history with the excesses of the French Revolution.

Malcolm wrote:

No, that was a result of the reaction against the corruption the Ancient Regime When you starve people for a couple hundred years, they get angry.

kirtu said:

Aggression and hatred found a way to pervert Christianity into a tool of power used by unscrupulous people. But with the Enlightenment reason was the standard and unscrupulous people found it even easier to pervert to accomplish murder.

Malcolm wrote:

Christianity was perverted by Constantine. Actually, even before that.

kirtu said:

Not so much if they use it to invent enemies and indulge in killing and enslavement. This is the very real dark side of secular societies.

Kirt

Malcolm wrote:

Religious societies are much worse, IMO.

N

Author: Malcolm

Date: Friday, May 20th, 2011 at 3:36 AM

Title: Re: Conventions contrary to scripture.

Content:

Namdrol said:

Especially in this era, bhikṣus and bhikṣunis are museum pieces.

Jñāna said:

The optimal conditions for meditative development are provided by extensive and sustained immersion in intensive retreat practice.

Malcolm wrote:

Not necessarily.

Jñāna said:

The monastic tradition provides the basic supports for this type of lifelong training funded by lay donors.

Malcolm wrote:

Not really.

Jñāna said:

Without monastic ordination lineages peopled by well trained homegrown monks and nuns we end up with the type of dharma-lite represented by much of what is being packaged and sold in the West as Zen and Tibetan Buddhism these days.

Malcolm wrote:

That will happen anyway and since religion, including Buddhism, is driven by money, we will just have wealthy monks and nuns just like in Thailand.

This is the Kali Yuga, monasticism is obsolete.

Author: Malcolm

Date: Friday, May 20th, 2011 at 3:43 AM

Title: Re: Kunsangar South Retreat with Chogyal Namkhai Norbu

Content:

dakini_boi said:

Hi,

I watched the first couple nights of webcast, but missed it after that cause it was interfering with my sleep schedule. Could someone please tell me if CNNR gave pointing out yet? If he may give pointing out today or tomorrow I would like to attend, and then watch the replays of what I missed.

Thank you.

Malcolm wrote:

The whole retreat was pointing out. Tonight will be general advice and lungs of practices. He finished the text last night.

Author: Malcolm

Date: Friday, May 20th, 2011 at 3:49 AM

Title: Re: Conventions contrary to scripture.

Content:

Namdrol said:

This is the Kali Yuga, monasticism is obsolete.

Huseng said:

Some weeks ago you stated the following at

<https://www.dharmawheel.net/viewtopic.php?f=13&t=3681&p=32883&hilit=namdrol+discipline#p32873>:

From the point of the view of the spirit of the thing, perhaps -- but standards must be maintained. There are many people who are capable of upholding their vows -- so it is not impossible. Since there are such people, I think it is important their discipline be recognized and honored -- and it is not honored by allowing just anyone to call themselves or demand they themselves be treated as a fully ordained person just because they wish to have that status. People you are talking about won't care one way or another what they are called. But Bhikshus are the ambassadors of Shakyamuni Buddha. When his monastic sangha disappears, his dharma will be on the verge of collapsing.

Is there not a contradiction between what you said now and then?

If we do away with monasticism, will not the dharma then be on the verge of collapse? If it already is on the verge of collapse, then shouldn't strengthening the monastic institutions be encouraged?

Malcolm wrote:

Buddhism has been on the verge of collapse for some centuries.

Institutions, in the end, are always about power and money.

N

Author: Malcolm

Date: Friday, May 20th, 2011 at 4:12 AM

Title: Re: Conventions contrary to scripture.

Content:
Namdrol said:
Buddhism has been on the verge of collapse for some centuries.

Institutions, in the end, are always about power and money.

N

Huseng said:
So if monasticism is obsolete as you insist, what do you suggest? We do away with it or try to revive it so that the Buddha's Dharma in the world is not lost just yet?

Malcolm wrote:
People will do as they please, of course.

If someone really has the wish to be a bhikṣu or a bhikṣuni, they can do that. But in the end, it will not prevent the predicted disappearance of Shakyamuni's Dharma sasana.

We have to be realistic.

N

Author: Malcolm
Date: Friday, May 20th, 2011 at 4:14 AM
Title: Re: Conventions contrary to scripture.
Content:
Namdrol said:
Not necessarily.

Jñāna said:
The vast majority of practitioners are not "Indrabhūti" types.

Malcolm wrote:
They don't need to be.

Jñāna said:
Whether you're wumming or not, there's no need to propagate this attitude. All supports -- including the monastic lineages -- are helpful. Far better to emphasize this than dismiss the paths of renunciation with blanket statements.

Malcolm wrote:
Paths of renunciation cannot bear fruit in the Kaliyuga. At best, it is a show for posterity.

N

Author: Malcolm

Date: Friday, May 20th, 2011 at 4:50 AM

Title: Re: Conventions contrary to scripture.

Content:

Namdrol said:

Paths of renunciation cannot bear fruit in the Kaliyuga. At best, it is a show for posterity.

N

Huseng said:

According to the Sūrya Siddhānta, a key Indian astronomical treatise, kaliyuga started on February 18th, 3102 BCE. This would mean nobody's practice of renunciation in Shakyamuni's Sangha has bore fruit at any point? Why did the Buddha teach it if it would not bear fruit?

Malcolm wrote:

That is Surya Suddhanta. Not really in step with Buddhist cycles of time. In any case, it is obviously the Kali Yuga now.

Author: Malcolm

Date: Friday, May 20th, 2011 at 4:51 AM

Title: Re: Tibetan Buddhist View of Zen

Content:

tamdrin said:

That is probably a dzogchen text, I dont think Vimalamitra taught zen.

Jñāna said:

It's a Sūtrayāna text advocating sudden entry practice.

All the best,

Geoff

Malcolm wrote:

Sure, Lanka-avatara teaches sudden awakening.

Author: Malcolm

Date: Friday, May 20th, 2011 at 8:32 PM

Title: Re: What is a tantric teaching in Buddhism?

Content:

Urgyen Chodron said:

The person who wrote the book above has no insight in Vajrayāna. He is coming from the Zen tradition. This is fine, but there it is not appropriate to apply his point of view to Vajrayāna.

N

The persons who wrote the book were students of the Dalai Lama and published his texts and then began reading them. Did they misinterpret them? Another person who followed the Dalai Lama, said, yes, they are sexual. But I don't believe now that all teachers follow the same form of practice that is engaged in by some lineages.

I also do not believe that you have to practice the sex in order to become enlightened as some have said here.

Malcolm wrote:

There are many people who are students of the Dalai Lama who are not Vajrayāna practitioners. That person is a Zen practitioner.

What tamdrin was saying is that there is a Vajrayāna tradition i.e. that our Buddha, in a past life, took a goddess named Tilottama as his partner and achieved awakening together with her through advanced completion stage practices.

You have to understand the theory. The theory is basically that ordinary, sūtrayāna meditation does not still the wind in the body sufficiently so that one can experience the most subtle level of mind which is necessary to recognize emptiness at the most subtle level. One way of accessing a more subtle mind is through the experience of bliss with a partner. The point is not the bliss itself, the point is to go beyond the bliss in a very direct, visceral way, using bliss to go beyond bliss into the union of great bliss and emptiness. This is what deities in yabyum mean i.e. using sensation of bliss to realize emptiness.

When ever you take a major anuttara yogatantra empowerment, you are symbolically introduced to this practice in the higher three empowerments. Also this kind of empowerment is very much connected with the stages of gestation of human beings and that dependent origination. So it is really not about sex per se. Even the use of sexuality in these practices has more to do with reversing dependent origination of one's conception, gestation in the womb, and so on, than anything else.

Whether or not one uses a partner depends a) whether there is a qualified partner (you cannot have just any partner) b) whether one is a lay person or not (this is an area of controversy where some, for example in the Gelug school, claim it is ok for a monk to have a partner solely for this kind of practice, there are differing opinions about this) c) and you ideally should be between 16 and 26 years old for this kind of practice anyway. I have heard it said by Lamas -- when we are this age, no one will teach us this sort of practice and by the time we learn, we are too old to practice it.

There is also another path in Vajrayana, very wide-spread in the Sakya and Gelug school,

in the Vajrayogini tradition i.e. the path for those "who do not enjoy desire", equally effective for realizing mahāmudra based solely on meditation and pranāyama (breathing) exercises.

Then there is Kagyu style mahāmudra -- no need for consort practice in general, though it is present in the six yogas of Naropa.

Then there is Dzogchen. In Mahāmudra and Dzogchen use of partners is not considered essential on any level. It is mainly in Sakya and Gelug that use of partners is considered essential. Tsongkhapa himself wrote that without using a partner, complete liberation was impossible.

The great Nyingmapa master, Longchenpa, on the other hand, wrote that such practices were for people who had a lot of lust who needed something to until they got over it and that that such practices were just a diversion in reality -- not invalid, just a diversion and a possible distraction to the direct path of Dzogchen.

N

Author: Malcolm

Date: Friday, May 20th, 2011 at 8:46 PM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

tobes said:

I grant you that I'm imputing more on your statements than you intend: but that is because you're making rather robust and unfounded claims.

Malcolm wrote:

The Enlightenment did not begin and end in Locke. There is for example Voltaire, every bit as important as Locke. Then there is David Hume, more or less an atheist, etc.

tobes said:

The Enlightenment was deeply theological. When you speak of the turn from Christianity to secularism, probably the most influential figure was Locke, who provided the revolutionary fuel not just for England, but also for both France and America. That is, more than anyone else, he established the liberal political foundations which the west in general leans upon now.

Malcolm wrote:

And also Voltaire, etc.

tobes said:

But go and read him. Read his Two Treatises.

He asserts, plain as day: "God gave the earth to Adam, Adam gave it to human kind."

Malcolm wrote:

Been there, done that.

tobes said:

Hence the conception of natural property rights, and the legitimacy of sovereignty based on protecting them.

...

In this sense, the enlightenment did not destroy Christianity, it has rather successfully embedded its core metaphysical and ethical assumptions into a political-economic structure.

Malcolm wrote:

What you are mistaking for Christianity is Roman property law.

In any event, I will grant you that Pilgrims decision to ethnically cleanse New England, and all encroachments of Europeans on the Americas took precedent from the Old Testament, just as Israel often asserts its right to Israel in similar terms today.

N

Author: Malcolm

Date: Friday, May 20th, 2011 at 8:54 PM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

Namdrol said:

...I have been to Italy. In Tuscany, Catholicism is dead. It is completely Socialist there...

gregkavarnos said:

And you will see those same socialists in church every sunday morning. Guaranteed! And if they are high level socialists politicians they will be sitting in the front row.

Malcolm wrote:

Nope.

gregkavarnos said:

But the last gasp of a dying person does not mean they are alive. Christianity was destroyed by science. No matter how much there may be some reactionary elements that won't let go.

Last time I checked christianity was the religion with the highest number of believers globally.

Malcolm wrote:

Yes, in Africa, South America and in Asia.

gregkavarnos said:

As for those other places, no. I have no been there. But that does not mean Christianity is vital there either.

Reminds me of kids that think if they close their eyes others can't see them. Oh it is vital my friend. VERY vital.

Malcolm wrote:

[/quote]

We can ask Dechen -- how vital is Catholicism in Portugal?

Author: Malcolm

Date: Friday, May 20th, 2011 at 9:10 PM

Title: Re: Kunsangar South Retreat with Chogyal Namkhai Norbu

Content:

dakini_boi said:

haha, well yes, why not, a certificate would be nice!

but seriously, from reading about dzogchen I understand that direct pointing-out from a teacher is absolutely necessary. - however, my ability to "rest in the natural state" seems no better or worse than before watching the webcast. so my question was to clarify that I had indeed received "pointing out." Not that I had particular expectations, but it seems as if having a master like ChNN explain dzogchen in a live webcast is not really qualitatively different than reading his book or seeing a video. I recognize that this view is most likely due to my own ignorance, but I just want to be clear on what the process is about - since the webcast only broadcasts one way, i must therefore post my questions in this community.

Malcolm wrote:

You received permission to meditate on Dzogchen to best of your capacity and to practice Guru yoga, the main practice of Dzogchen.

N

Author: Malcolm

Date: Friday, May 20th, 2011 at 9:33 PM

Title: Re: Conventions contrary to scripture.

Content:

Namdrol said:

That is Surya Suddhanta. Not really in step with Buddhist cycles of time. In any case, it is obviously the Kali Yuga now.

Huseng said:

Sure, but at what point did Buddhists start recognizing a kaliyuga to begin with? There is no mention made of kaliyuga anywhere in East Asian Buddhism, though the idea is clearly there in Tibetan Buddhism. Indian time cycles (kaliyuga, satyayuga, etc...) seem to have been adopted by Buddhists rather than innovated by them. The Buddha is not on record having taught them either.

Malcolm wrote:

We generally consider in Tibetan Buddhism the kali yuga more or less starts with the last 500 years of the Dharma. We term this time period, *rtsod ldan*, "the time of war".

N

Author: Malcolm

Date: Friday, May 20th, 2011 at 11:41 PM

Title: Re: Tibetan Buddhist View of Zen

Content:

Malcolm wrote:

[quote="tamdrin"]

I just read it. It is a very nice short text. It has many citations from many different sutras, especially the Lanka, proving that Cig car is a superior method to the gradual path. I translate a bit of it below. It uses many sūtras translated from Chinese which raises the interesting possibility that Indian Dzogchen masters were sympathetic to Chan in general.

This is one of the nicest citations, taken from the Arya-candragarbha-prajñāpāramitā-mahāyāna-sūtra:

Just as a spark
cannot dry an ocean,
likewise, relative truth
cannot dry one's afflictions,
what need to mention those of others?

Also it has a nice take on practicing the six paramitas, etc.

If it is said by someone 'It is necessary to practice the six perfections and so on', the explanation for that in the Vajrasamadhi sūtra is:

"The six perfections are all included in the emptiness of the mind" and in the Brahmaviśeṣacintiparipṛicchā sūtra: "No thought is generosity. Non-abiding is discipline. Total non-differentiation is patience. Not accepting or rejecting is diligence. Lack of desire is samadhi. Not serving is prajñā. The Lankāvatara sūtra states: "For as long as the mind is engaged, for that long one is a worldly materialist". Since mere generosity and so on exist for thirtikas, if one follows signs, there is the fault of not leaving saṃsāra.

Someone claims "There is no greater merit than reciting and copying [sūtras]. The explanation for that in the Samadhirāja sūtra is "If someone, very faithful to awakening and has regret towards the conditioned, should take seven steps in direction of retreat, the merit is supreme over that [of reciting and copying texts]." The Mahāuṣṇiṣa sūtra states: "Meditating on stainless prajñā for a single day or night has infinitely more merit than reading and reciting the sūtra division of dharma for as many eons as there are atoms." If it is asked why, it is said "In order to be far from birth and death" but this is not said of reciting and copying the sūtras.

Someone claims "There is no method of benefitting sentient beings in non-conceptual meditation." The explanation for that is in the Prajñāpāramitā sūtra: "Subhūti, here, dwelling in the three samadhis of a bodhisattva mahasattva and a sentient being engaging conceptuality, those are placed in emptiness." A sentient being engage in signs joined to signs. A sentient being who aspires for a result is joined to the aspiration. Subhūti, in the same way a bodhisattva mahasattva is engaged in perfect wisdom and dwells in three samadhis, and totally ripens sentient beings." Therefore, the benefit of sentient being is performed by non-conceptuality.

Demonstrating the dharma through signs is the work of māra and is a companion of sin. The Buddhakośa sūtra states "One who does not understand the dharma who demonstrates it to others causes sentient beings to be born in hell." If it is asked why it is because they are demonstrating the dharma incorrectly. "Explaining dharma incorrectly" means "demonstrating through things and signs", therefore, sentient beings are benefitted without being perceived.

Some one claims "There is no non-conceptual confession of sins". The explanation for that is in the Bhricaphulu sūtra: If one wishes to purify through confession, sit straight, gaze properly, and look at reality correctly [yang dag la yang dag lta], having seen reality, one is liberated. This is the supreme purification through confession." Therefore if one sits with an unmoving mind it is said to be the supreme purification through confession."

Author: Malcolm

Date: Friday, May 20th, 2011 at 11:57 PM

Title: Re: What is a tantric teaching in Buddhism?

Content:

Urgyen Chodron said:

What interests me is that often on these boards it is denied that this book has any validity, and yet in this thread it is obvious to me that it does.

Malcolm wrote:

The problem with the Trimondi book is that it is a vilification of HHDL and Tibetan Buddhism in general. They take bits of facts out of context and then distort them with lies.

it is not a serious work.

Author: Malcolm

Date: Saturday, May 21st, 2011 at 12:02 AM

Title: Re: Conventions contrary to scripture.

Content:

Namdrol said:

We have to be realistic.

Anders Honore said:

'Being realistic' would tend to imply not taking prophecies or ancient historical classification as established fact. But you seem to be taking these as your baseline for your monastic prescription.

Malcolm wrote:

When I read ancient predictions attributed to Padmsambhava and so on, I see them born out in the reality of our world. People think that the mass genocides of the 20th century, i.e. Hitler, Stalin, Mao, Pol Pot, the Armenian genocide, etc. cannot happen again. They can, and they will.

We have strange new diseases, etc. I could go on but it would be boring.

Author: Malcolm

Date: Saturday, May 21st, 2011 at 12:08 AM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

tobes said:

The Muslims I have encountered in various parts of the world have been almost universally good natured, kind, hospitable, charitable.

Malcolm wrote:

Yes.

tobes said:

They deserve at least not be judged on what a few bad eggs have done. If you do not know their tradition, as I assume neither of us & Ole really do, we have no basis on which to criticise. A basic standpoint of respect is warranted.

Malcolm wrote:

We can respect Islam and not be blind to a Islamic history, both the good parts and the bad parts, and the imperialistic nature of monotheistic religions in general.

Religion, in the end, is about money and power.

Author: Malcolm

Date: Saturday, May 21st, 2011 at 12:09 AM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

freethinker108 said:

Lama Ole is mostly disliked and smeared in the US because he supports Karmapa Trinlay Thaye Dorje and thwarted an attempt by the Shambala organization to co-opt the seat of the Karmapas after the 16th passed in the 80s.

Malcolm wrote:

No, Ole was disliked before that. Trungpa thought he was an idiot.

N

Author: Malcolm

Date: Saturday, May 21st, 2011 at 12:30 AM

Title: Re: Conventions contrary to scripture.

Content:

Namdrol said:

When I read ancient predictions attributed to Padmsambhava and so on, I see them born out in the reality of our world. People think that the mass genocides of the 20th century, i.e. Hitler, Stalin, Mao, Pol Pot, the Armenian genocide, etc. cannot happen again. They can, and they will.

We have strange new diseases, etc. I could go on but it would be boring.

Huseng said:

Is this in reference to the text outlined here?

http://www.khandro.net/stupa_Boudhnath_KD.htm#kaliyuga "
onclick="window.open(this.href);return false;

Malcolm wrote:
Not this specific one, but yes.

Author: Malcolm
Date: Saturday, May 21st, 2011 at 12:46 AM
Title: Re: Conventions contrary to scripture.
Content:

Namdrol said:
You've said that in Tibetan medicine spirits can be the cause of illness. In the Tibetan medicine community, is there any sense that such cases are more common than they used to be?

Malcolm wrote:
Yes definitely.

Author: Malcolm
Date: Saturday, May 21st, 2011 at 1:16 AM
Title: Re: Kunsangar South Retreat with Chogyal Namkhai Norbu
Content:

Pema Rigdzin said:
Also, receiving transmission for the rushens and lojongs and then doing them thoroughly is really important.

Clarence said:
I thought we got that as well? Or are we not allowed to practice them? I don't want to order the wrong booklets.

BTW, just wondering about something: Rinpoche kept saying to be present, which, if I read Namdrol right, just means being mindful. If one is not yet sure about the Instant Presence, then what is one mindful of during daily life? I can imagine that if one is sure about Rigpa, one tries to abide in that state as much as possible. But, if one is not sure, then being mindful is just regular Sutra practice (still useful), so surely there must be something one can be mindful of in daily life-- until one has reached a state of certainty-- which is still Dzogchen practice?
Hope that is clear enough.
Very happy I attended the webcasts and looking forward to the next.

Malcolm wrote:
One should pay attention to what one is doing, that is all presence means. When you can join presence with instant presence, then your presence becomes a truly liberative

practice.

Dzogchen practice means you are a) trying to understand Dzogchen practice b) you understand Dzogchen practice and are moving ahead.

Author: Malcolm

Date: Saturday, May 21st, 2011 at 1:18 AM

Title: Re: Tibetan Buddhist View of Zen

Content:

tamdrin said:

cool

how long is this text? Maybe tibetans should become more Chan friendly. I don't think the Buddha himself would have advocated either the gradual or the instantaneous paths.

Malcolm wrote:

It is about 12 folio sides, not that long. I will probably translate it since it is useful.

Author: Malcolm

Date: Saturday, May 21st, 2011 at 1:20 AM

Title: Re: Conventions contrary to scripture.

Content:

Namdrol said:

Especially in this era, bhikṣus and bhikṣunis are museum pieces.

This is the Kali Yuga, monasticism is obsolete.

kirtu said:

No and no. Pure monasticism in the Kali Yuga esp. is vital to the survival of Buddhism. And anyway, it is useful for the monastics themselves because of the vast accumulation of merit.

Kirt

Malcolm wrote:

In case you did not remember, sutric Buddhism as a religion has an expiration date. This is not true of Dzogchen and tantric teachings however. Also Dzogchen and tantric teachings do not require a monastic Sangha for support. During most eons when Dzogchen was taught, it was taught separately from any kind of sutric teaching at all.

As I said however, people are free -- if they want to spend their money supporting monasteries, that is their business. It is not a bad thing to do, of course. I just don't

really see much hope in it.

Author: Malcolm

Date: Saturday, May 21st, 2011 at 1:25 AM

Title: Re: Kunsangar South Retreat with Chogyal Namkhai Norbu

Content:

Namdrol said:

One should pay attention to what one is doing, that is all presence means. When you can join presence with instant presence, than your presence becomes a truly liberative practice.

Dzogchen practice means you are a) trying to understand Dzogchen practice b) you understand Dzogchen practice and are moving ahead.

Clarence said:

With a., that is listening to the webcasts and practicing the Lojongs, Rushens, Semdzins, and GuruYoga of white A? Do you know whether or not we have the permission to practice those?

With b., well, I will see when the time is right.

Malcolm wrote:

Regarding a) merely by attending a retreat, you have permission. Get the Precious Vase. Study it. Apply it.

Author: Malcolm

Date: Saturday, May 21st, 2011 at 2:14 AM

Title: Re: Conventions contrary to scripture.

Content:

kirtu said:

Sure I remember. Care to show me the expiration date? Sutra can be read variously on this point.

Malcolm wrote:

About 2500 years.

kirtu said:

A revival of the tradition of Chandragomin in very much in order, IMO.

Malcolm wrote:

The gomi ordination never existed in Tibetan Buddhism or Mulasarvastivada. There is no tradition for it, do cannot be revived.

kirtu said:

Having said that, the merit is still exceeded by monastics and people very much need merit.

Kirt

Malcolm wrote:

People accumulate the most merit by meditating correctly.

N

Author: Malcolm

Date: Saturday, May 21st, 2011 at 2:16 AM

Title: Re: Conventions contrary to scripture.

Content:

Namdrol said:

Paths of renunciation cannot bear fruit in the Kaliyuga. At best, it is a show for posterity.

kirtu said:

This is the case for most people but most people are not going to even raise interest in entering the sangha. For those that do their practice can be very beneficial for themselves and for others who have a similar bent but haven't decided to enter the sangha. And they can remind other people to be virtuous and just remind them of positive values.

Kirt

Malcolm wrote:

Maybe. Most of the people I know who take monastic vows just take vows to create a lack of merit since they cannot keep their vows.

N

Author: Malcolm

Date: Saturday, May 21st, 2011 at 3:45 AM

Title: Re: rGyud-bzhi' and the Bumshi medical texts

Content:

orgyen jigmed said:

Although I find your arguments plausible, nevertheless the Bon maintains a different position as to the origin of the rGyud bzhi.

Malcolm wrote:
yes.

orgyen jigmed said:
For example, in contrast to your argument in favour that the rGyud bzhi being a translation of an Indian work,

Malcolm wrote:
I never said that. The rgyud bzhi is definitely not a translation of an India work. It is a native Tibetan composition. More importantly, the text itself never pretends to be a translation. Unlike the rgyud chung, the rgyud bshi lacks a translator's colophon in every single edition, of which we have twelve. Not only does it lack a translator's colophon, it lacks a treasure colophon as well. The rgyud chung i.e. the minor tantra, the Amritahridayaguhyapadesha tantra on the other hand claims to have been written by Candrānanda (the author the major commentary of the Aṣṭanga hridaya samhita) and having been passed in a single lineage from one emanational person to another, found its way into the hands of Yuthog. This text is absolutely the basis for the man ngag rgyud and phyi ma rgyud and their 'bum bzhi corollaries.

orgyen jigmed said:
the Bonpo Ga-rgya Khyung-sprul 'Jigs-med namkha'i rdorje (1897-1957) claims that the rGyud bzhi was written in the Zhang Zhung language. Whatever your opinion may be to his claim, what is known for certain is that medical texts believed to be of Zhang-zhung origin have been found among the Dunhuang manuscripts (PT 127), which asserts that it was based on the Zhang-Zhung medical tradition (Karmay, 2009).

Malcolm wrote:
These texts that mention Zhang Zhung do not mention the 'bum gzhi.

orgyen jigmed said:
To reach an understanding how the Bon could have come to such a conclusion, one must consult with the Zhiji...

Malcolm wrote:
gzi gjid is quite late. And I have consulted it. It's discussion of medicine is very limited. It revealed after the rgyud bzhi was composed.

orgyen jigmed said:
What I do find interesting according to this account, is not only that the doctrine of Tonpa Shenrab was spread by "six-great translators" to adjacent countries which included: Zhang-Zhung, Sum-pa (East of Zhang-Zhung), Phrom (Mongolia) China,

Kashmir, India and finally Tibet, but that these teachings have also spread to India by Lha-bdags sNgags-grol ; presumably these included medical knowledge, considering that all cultures have shared ideas of what makes people sick, what makes well and how people can maintain good health through time, and therefore may have also included the Variegated Collections of Therapies (dPyad 'bum Khra bo) and the White and Black Collection of Medicines (sMan 'bum dkar nag), although I must concur that I do not have any evidence in favour or against to further support these claims.

Malcolm wrote:

Ayurveda comes from the Atharva Veda. Not from Tazig. Caraka Samhita is a late commentary compiled between 200 BCE -- 200 CE, with large and significant portions reconstructed at a later date. The text around which Caraka was compiled is a text called Agnivesha tantra.

orgyen jigmed said:

But on the other hand, if this hypothesis is correct, it is not so difficult to understand how traditional medical knowledge and practices could have also entered India from the North (something the proud Indians would not so easily submit), as well as other neighbouring countries.

Malcolm wrote:

it is quite easy to understand northwestern influences on Indian culture i.e. Bactria.

orgyen jigmed said:

This migration could have been part of pastoral adaptation in search of subsistence in different ecological environments. As a result of this process of syncretism with the multi-Hindu cultures and worldviews, Ayurveda, may have evolved as its own tradition. Thus, one must take into consideration this dynamic circular process instead of a static one way process.

Malcolm wrote:

There is no doubt that knowledge spread widely in the Ancient world along trade routes that had been well established for centuries. Who knows what interesting texts were in the library at Alexandria?

orgyen jigmed said:

Another divergence in opinion held by the Bon is that g.Yu-thog Yon-tan mgon-po is considered to be not other than the Bonpo gter ston Khu-tsha Zla-'od (Karmay, 2009). However, as I am neither a scholar nor can I claim any competence in Tibetan Medicine and its history I must remain open to more expert views.

Malcolm wrote:

[/quote]

I find this quite unlikely simply due to the fact that most of the major elements of Yuthog's life and his immediate students are well attested. For example, in the mid-12th

century, Chomden Rigpa'i raltri's commentary on the Aṣṭāṅga hridaya samhita criticized the rgyud bzhi tradition directly, see my blog entry here:

http://www.bhaisajya.net/2008_09_01_archive.html

There are two articles I wrote that bear on our discussion. I did make one mistake in this article that was corrected by Dan Martin. Chebu Trishe is mentioned in the mdo 'dus. This is from the tenth century perhaps. But it is deprecated in Bon because it describes Shenrab as having a human mother and father, etc. It is not as grand as Ziji or Zermig.

Even more importantly, if Yuthog was also known as Khu-tsha Zla-'od, his grandfather was still a direct disciple of Rinchen Zangpo and heard the Aṣṭāṅga hridaya samhita from that translator. There is no possible way that the explanatory tantra and the 'bum khra bo are not based on Aṣṭāṅga hridaya samhita.

Basically, Bon claims to origins of brgyud bzhi simply do not stand up to text critical analysis. This is not personal, and I have no axe to grind. Bonpo physicians are just as good as Buddhist ones. We use the same basic text. But the text does not originate in Bon. Even so, if it did, it would still depend on the Aṣṭāṅga hridaya samhita for many things.

Further, I could give you a hundred words in the brgyud bzhi/'bum bzhi that are direct derivatives from Sanskrit i.e. tigta (tikta which means bitter in fact in Sanskrit i.e. swertia chirata), shing kun (a Tibetan mispronunciation of hing gu, i.e. asafeotida), Manupatra/puṣkarmūla i.e. inula racemosa etc. I really can go and on and on. There are very few words in this text from Zhang Zhung language -- hong len (Lagotis brevifolia, which may actually be a Chinese word), tre sam, etc., these are just a very few of the few words left over from Shang Shung language in this the rgyud bzhi/'bum bzhi.

Moreover, for example, the sngo 'bum chapter of the explanatory tantra definitely depends on two texts described in my blog article here:

http://www.bhaisajya.net/2009_01_01_archive.html

For the most part, the whole of the Tibetan textual tradition about herbs depends on the two texts described in that article. There are no corresponding Bon sngo 'bums.

Anyway, this is my conclusion and in my opinion, the Bonpos do not have good support for their counter arguments.

N

Author: Malcolm

Date: Saturday, May 21st, 2011 at 3:48 AM

Title: Re: Conventions contrary to scripture.

Content:

Namdrol said:

If someone really has the wish to be a bhikṣu or a bhikṣuni, they can do that. But in the end, it will not prevent the predicted disappearance of Shakyamuni's Dharma sasana.

kirtu said:

Well no, but as Gelek Rinpoche said there will be ups and downs before the Dharma actually disappears.

Kirt

Malcolm wrote:

The dharma won't disappear. Dzogchen teachings will be around for much longer than the Buddhist monastic Sangha. In fact, eventually, that is mainly what people will identify as Dharma i.e. Dzogchen teachings.

Author: Malcolm

Date: Saturday, May 21st, 2011 at 5:22 AM

Title: Re: Rigpa vs. Nature of Mind

Content:

Clarence said:

Is there a difference? Or just a different way of translating things?

I don't know how much we can ask here about specific ways of looking at the mind or not, so I will wait with those.

Hayagriva said:

It's my understanding that the Nyingma separate mind, the nature of mind and rigpa. The nature of mind is emptiness whereas rigpa is emptiness, clarity and energy. From what I can tell this differentiation isn't made in in more informal teachings where the discussion is just about sem and rigpa.

heart said:

Not right, nature of mind is rigpa at least in a Nyingma context. Check out Longchenpa.

/magnus

Malcolm wrote:

This is more according to sems sde. Man ngag sde is a bit different.

Author: Malcolm

Date: Saturday, May 21st, 2011 at 5:23 AM

Title: Re: Rigpa vs. Nature of Mind

Content:

tamdrin said:

all this distinction is not really necessary.. Even the distinction between sem and rigpa is just a method, provisional at best. What we need is direct perception (ngon gsum)

Malcolm wrote:

In Dzogchen, the differentiation between sems and rigpa is critical. Not just method.

Author: Malcolm

Date: Saturday, May 21st, 2011 at 5:31 AM

Title: Re: Conventions contrary to scripture.

Content:

kirtu said:

It doesn't matter as Chandragomin is the model and people cannot be prohibited from privately taking the eight vows daily on their own or, if their teacher supports it taking the eight vows permanently, and thus reestablishing the tradition in a de facto manner.

Malcolm wrote:

It has no force. It would be a made up ordination. No lineage. Therefore, useless. But if you want to take the fast day vows everyday for your whole life, I won't stop you.

kirtu said:

But anyway we are living in a time where many people go through a mini-rudra period where they emphasize practice and still pursue an outwardly worldly life and don't really tame their minds or behaviour although they honestly think they are practising correctly. The restraint of the precepts is still very much needed.

Malcolm wrote:

If you need a vow, take a vow. If you don't, no point.

kirtu said:

Then for monastics they are the models of Buddha and should be modelling all of their behaviour on the behaviour of Buddha, being a model for everyone.

Malcolm wrote:

One cannot model the Buddha through characteristics since the Buddha is not something definable by characteristics.

N

Author: Malcolm

Date: Saturday, May 21st, 2011 at 5:38 AM

Title: Re: Rigpa vs. Nature of Mind

Content:

Hayagriva said:

Is rigpa a term that's even used much in semde? Seems that semde talks about chang chub sem.

Malcolm wrote:

No it is not used that much in primary sems sde texts, but is used more in commentaries on those texts.

Author: Malcolm

Date: Saturday, May 21st, 2011 at 5:38 AM

Title: Re: What is a tantric teaching in Buddhism?

Content:

Urgyen Chodron said:

This thread has made it clear to me that there is a lot of truth to The free online book

Malcolm wrote:

I am telling you that the Rottgen's do not understand this tradition and have twisted things to show them in the worst possible light.

But go ahead and believe whatever suits you.

Author: Malcolm

Date: Saturday, May 21st, 2011 at 6:52 AM

Title: Re: What is a tantric teaching in Buddhism?

Content:

Urgyen Chodron said:

So you can all say that these sources are bogus.

Malcolm wrote:

The Trimondi book is a smear job. But you have decided to believe it. That, at this point, is your problem.

N

Author: Malcolm

Date: Saturday, May 21st, 2011 at 6:57 AM

Title: Re: Conventions contrary to scripture.

Content:

kirtu said:

It's not made up at all. It's mentioned in Kongtrul's "Ethics" and it's also mentioned as a possibility in every Sakya overview of pratimoksha vows I have ever been at (taking the eight vows for an extended period or life and the phrase "like how Chandragomin lived" is often explicitly added).

Malcolm wrote:

It is rejected by Vasybandhu and also Sapan points out there is no Gomi ordination. Sakyas also ordain "nuns" even though Gorampa explicitly rejects the practice as corrupt.

kirtu said:

That's true. That's my point. People really do need the vows. Most people can't jump into Ati mode immediately.

Malcolm wrote:

That's up to them. If they want to, they can.

kirtu said:

Thus the vows free people from negative karma and negative behavior that would otherwise tend to keep them from developing inwardly and really meditating.

Malcolm wrote:

Not really. They actually make negative behavior heavier in karma since no one was ever prevented from engaging in negative behavior by a vow. Mindfulness is what prevents negative behavior, not vows.

N

Author: Malcolm

Date: Saturday, May 21st, 2011 at 8:47 AM

Title: Re: Conventions contrary to scripture.

Content:

kirtu said:

Vasubandhu where?

Malcolm wrote:

Karma chapter. He mentions them, and then points out they do not exist in Sarvastivada and its offshoots.

kirtu said:
Sapan in the "Three Vows"?

Malcolm wrote:
Yes, he points they never existed in Tibet.

kirtu said:
Even though the Sravaka schools assert vows as a physical thing

Malcolm wrote:
Only Vaibhashika. Sautrantikas reject theory of avijñapti.

kirtu said:
the whole point of vows are to practice mindfulness. They are an aid to mindfulness.
That is their purpose.
Kirt

Malcolm wrote:
It is better to just be mindful. Vows don't really help mindfulness - it is a myth that they do. I never needed a vow not to kill. Once I decided killing was a bad thing, I stopped killing things. Taking a vow of not killing did not make me better at it. Etc.

The difference we are having is this. I don't think that these things are really helping people. You have a more conservative take on it. But I don't think vows are that essential. Not harming others, helping others, and realizing the nature of our minds. This includes all vows of three yānas. There are no vows not included in this. So who needs more than this? No one.

N

N

Author: Malcolm

Date: Saturday, May 21st, 2011 at 8:48 AM

Title: Re: Throw Out Buddhist Philosophy / Phenomenology / Psychology

Content:

adinatha said:

You've been grossly misinformed. The Drikung Kagyu lineage is the experience lineage of nonconceptual dharmakaya realization. Lord Jigten Sumgon teaches that the dharmakaya is beyond logic, and that buddhahood arises from lineage blessings and practice, not logical reasoning.

Malcolm wrote:

Actually, you just have not studied as much about Drikung as you would like us to believe.

N

Author: Malcolm

Date: Saturday, May 21st, 2011 at 8:49 AM

Title: Re: Rigpa vs. Nature of Mind

Content:

Nosta said:

Is rigpa = nibbana?

Malcolm wrote:

No.

Author: Malcolm

Date: Saturday, May 21st, 2011 at 9:23 AM

Title: Re: Conventions contrary to scripture.

Content:

kirtu said:

That's quite different from actually not having been practiced. It's a point of Indian Buddhism that didn't get copied in some form to Tibet.

Malcolm wrote:

They were never practiced in our ordination lineage, Mulasarvastivada.

kirtu said:

Some people really don't know that killing is wrong. American's and countless other societies enshrine killing one's enemies as a virtue. History is replete with this.

Malcolm wrote:

Those people don't generally take Buddhist vows. They are not even Buddhist

kirtu said:

Similarly for all the other five precepts. You may not have needed moral instruction on this but really many people in many societies really do.

Malcolm wrote:

Listen, you cannot fix samsara. You will never convince everyone to stop killing.

kirtu said:

Then the practice of the eight vows is a mildly ascetic practice and comes directly from Shakyamuni Buddha over his previous lives. It is an ancient Indian pre-Buddhist

practice adapted for Shakyamuni's teaching. And the upshot of the practice is to accumulate merit and to raise mindfulness of body, voice and mind.

Malcolm wrote:

It is something quite relative. If you want to do posadha fast day vows, great. If you want to be a monk, fine. But it is not essential. It is not essential to accumulating merit, and it is not essential to realization. If it was, all Buddhas would have taught Vinaya etc., but they do not.

Author: Malcolm

Date: Saturday, May 21st, 2011 at 9:32 AM

Title: Re: Conventions contrary to scripture.

Content:

kirtu said:

People raised in bad societies, or with bad teachers, or in bad historical situations. People in Nazi Germany, or Poland during WWII, Serbska and Croatia predominately during the 1990;s, Anguilimala, Rwanda, any country during wars or anywhere during economic depressions, anyone raised in a mind controlling situation dominated by others (there is a short teaching about this by Asanga).

Kirt

Malcolm wrote:

Dharma will never exist in these places with these conditions. So what's the point of even bringing it up?

Angulimala acheived Arhatship very quickly.

Author: Malcolm

Date: Saturday, May 21st, 2011 at 9:49 AM

Title: Re: Conventions contrary to scripture.

Content:

kirtu said:

As KDL says in notes in a sadhana: "save as many as you can". I think we have to do the best we can on this point esp. as the 21st century is clearly becoming as much a river of blood as the 20th was. Just little drops of Dharma can help many people I think.

Kirt

Malcolm wrote:

Best way to save others is to become realized yourself, like KDL. Otherwise, it is not much use trying to help anyone in more than a temporary way.

N

Author: Malcolm

Date: Saturday, May 21st, 2011 at 8:06 PM

Title: Re: Rigpa vs. Nature of Mind

Content:

heart said:

Not right, nature of mind is rigpa at least in a Nyingma context. Check out Longchenpa.

/magnus

Namdrol said:

This is more according to sems sde. Man ngag sde is a bit different.

heart said:

It is not that different since also in Semde the differentiation between rigpa and sem is also of critical importance.

/magnus

Malcolm wrote:

Hi MAgnus:

We already had this discussion on e-sangha. Pointless to rehash it again. Believe whatever you like.

Author: Malcolm

Date: Saturday, May 21st, 2011 at 8:15 PM

Title: Re: Conventions contrary to scripture.

Content:

Namdrol said:

Also Dzogchen and tantric teachings do not require a monastic Sangha for support. During most eons when Dzogchen was taught, it was taught separately from any kind of sutric teaching at all.

Jñāna said:

This kind of dzogchen-centric viewpoint is problematic for a number of reasons, not the least of which is that the vast majority of Buddhists in the history of the Buddha's dispensation never heard of dzogchen...

Malcolm wrote:

So what? That is their lack of fortune. Now they have a chance to hear about it, and it

they are interested, practice it. And from this Dzogchen centric POV, a monastic Sangha is not necessary for the Dharma. It also was not necessary during Sikhin's dispensation. He had no monastic Sangha. On the other hand, even though Buddha himself mentions Sikhin, etc. there is no reason for any contemporary Buddhist to submit to Buddha's mythology of the four or seven past Buddhas, unless of course they choose to.

Jñāna said:

and to this day this dzogchen narrative would not be accepted as authoritative by many (most) Buddhist traditions in East Asia and SE Asia.

Malcolm wrote:

Again, so what? This is just a question of authority and as we know, that lies in oneself.

Jñāna said:

Even in Tibet the historicity of the dzogchen tantras was questioned.

Malcolm wrote:

In India the historicity of Mahayana sutras were questioned. In Tibet, the historicity of Kalacakra was also considered suspect. Again, so what?

Jñāna said:

Therefore there is no reason whatsoever for any contemporary Buddhist to submit to this particular mythological narrative.

Malcolm wrote:

There is no reason for any contemporary Buddhist to submit to any mythological narrative of any kind other than personal choice.

Now then, back to what I was saying. When all is said and done, the only teaching that will be left and widespread will be Dzogchen teachings. That will be the Dharma which people will know and which will have survived. The reason is very simple. Dzogchen is the real essence of Dharma, the vehicle beyond cause and effect.

N

Author: Malcolm

Date: Saturday, May 21st, 2011 at 8:25 PM

Title: Re: Military jobs: Which are less unethical?

Content:

lukejmo said:

I can't imagine how meditation would make you a better killer.

Malcolm wrote:

It makes you more relaxed over all and better able to handle intense stress, for example,

fire fights.

lukejmo said:

, your statement would imply that great yogins and meditation masters are the most effective combat force known to man.

Malcolm wrote:

Zen practice and Samurai culture in Japan were closely interlinked.

Huifeng said:

So, please, dissuade me from chaplaincy! Tell me I'm wrong.

Malcolm wrote:

The main point is whether you actually agree with the goals that a military force has in mind. From a Buddhist POV, if you do, you share in all the negative actions of the whole army. This is very well detailed in the karma chapter in the Abhidharmakoshabhasyam.

N

Author: Malcolm

Date: Saturday, May 21st, 2011 at 9:44 PM

Title: Re: Conventions contrary to scripture.

Content:

Jñāna said:

... and goes on to refute the claim that it's unnecessary for householders to practice in solitude.

Geoff

Malcolm wrote:

I never stated that doing solitary retreats was not important. Of course it is important. I just question your definition of "sustained".

But we do not need to support monastic institutions for this purpose. Monasteries are hardly solitary, and the ratio of monks who actually do real retreat in monastic retreat centers to the number who are just there to do rituals and so on is very low. I am not saying "don't support monasteries" but I am pointing out that the reality of monastic life is quite different from the western fantasy of monastic life.

Author: Malcolm

Date: Saturday, May 21st, 2011 at 9:45 PM

Title: Re: Conventions contrary to scripture.

Content:

Unknown said:

You're promoting an extreme supersessionist ideology.

Malcolm wrote:

Take it up with Garab Dorje.

Author: Malcolm

Date: Saturday, May 21st, 2011 at 10:32 PM

Title: Re: Conventions contrary to scripture.

Content:

Jñāna said:

I've stayed in a number of monasteries and lived in one for a couple of years (as a layman). This type of communal life is challenging on many levels, including the almost total lack of privacy much of the time. But a balanced monastic model is one which supports solitude within community (regular daily silent group sitting in addition to chanting, etc., group silent retreats, as well as periodic individual solitary retreat, and so on).

Geoff

Malcolm wrote:

I don't like group retreats. Too much bullshit.

"Communal Dharma" living is not for me. Not very interested in supporting such communities either. But people who are into it are free to do as they please.

Solitary retreat is the only way, for me.

I don't mind collective practices now and again, ganapujas etc.

But the monastic model is quite foreign to Dzogchen teachings, oil and water.

There is also no monastic tradition in Dzogchen. Dzogchen, unlike Mahāmudra and Indian Vajrayāna in general, did not develop in proximity to monastic centers.

Author: Malcolm

Date: Saturday, May 21st, 2011 at 11:18 PM

Title: Re: Conventions contrary to scripture.

Content:

Jñāna said:

Sure, but not for lamrim and lojong, and so on, or even group pūja recitation. All of these

teachings and practices can benefit from the challenges of living in a monastic house of mirrors.

Geoff

Malcolm wrote:

Not very partial to the Kadampa approach.

N

Author: Malcolm

Date: Sunday, May 22nd, 2011 at 9:06 PM

Title: Re: Conventions contrary to scripture.

Content:

catmoon said:

People accumulate the most merit by meditating correctly.

N

.....aaaand of course nobody meditates as correctly as the average monastic....

Malcolm wrote:

That is completely false.

Author: Malcolm

Date: Sunday, May 22nd, 2011 at 9:20 PM

Title: Re: Rigpa vs. Nature of Mind

Content:

heart said:

But in the Dzogchen teachings (the Menagkde) one also say that mind (sem), our thoughts and emotions, is the expression of awareness (rigpa).

Malcolm wrote:

This is misleading.

In Upadesha, mind is variously said to be the mixture of the rtsal energy of vidyā and the karmic vāyus, the vāyu itself, and so on. Mind has a different location in the body than vidyā; different pathways than vidyā, and so on.

Whereas in sems de the nature of the mind is considered to be bodhicitta.

So this question really does depend on what Dzogchen teaching one is discussing it cannot be simplistically reduced to the statement "rigpa is the nature of the mind."

N

Author: Malcolm

Date: Sunday, May 22nd, 2011 at 9:28 PM

Title: Re: Throw Out Buddhist Philosophy / Phenomenology / Psychology

Content:

adinatha said:

Logic is errant.

Namdrol said:

According to Jigten Sumgon, logic leads to Buddhahood. I don't agree -- but his views about Buddhist logic informed the Gelugpa enthusiasm for logic.

tamdrin said:

I don't think this is true. Why don't you just tell us where Jigten Sumgon said this. The Gelukpa enthusiasm for logic and epistemology came from Dharmakirti and Dignaga, ancient Indian masters etc.. I don't think it was any specialty of Jigten Sumgon.

Malcolm wrote:

Actually, Tsongkhapa learned most of his logic while he stayed at Drigung. There is a statement in Gongchik where Jigten Sumgon describes Buddhahood being achieved by a perfect pramana.

Thus there was a tradition at Drigung about the efficacy of Buddhist pramana for attaining awakening based in the second chapter of the Pramanasiddhi.

N

Author: Malcolm

Date: Sunday, May 22nd, 2011 at 9:36 PM

Title: Re: Throw Out Buddhist Philosophy / Phenomenology / Psychology

Content:

tamdrin said:

There is a line in Gongchig that says "tsad ma dre bu zab mo stong nyi ton" or something like that.. meaning the result of valid cognition is the profound-emptiness. All that means is that valid cognition leads to a theory of emptiness. No where does Jigten Sumgon say that this is sufficient for Buddhahood.

Malcolm wrote:

"The result of pramana is shows profound emptiness."

What else leads to Buddhahood other than profound emptiness?

Author: Malcolm

Date: Sunday, May 22nd, 2011 at 10:12 PM

Title: Re: Conventions contrary to scripture.

Content:

Jñāna said:

Sure, but not for lamrim and lojong, and so on, or even group pūja recitation. All of these teachings and practices can benefit from the challenges of living in a monastic house of mirrors.

Geoff

Namdrol said:

Not very partial to the Kadampa approach.

kirtu said:

Well that's it in a nutshell. The Dharma has many flavors. Some of those flavors will disappear over time. You don't like the Kadampa (Atisha) flavor and do primarily like the Dzogchen flavor. Okay. But while dzogchen is unexcelled excellence, it's not a flavor for everyone.

Kirt

Malcolm wrote:

Milarepa once quipped that Dromton was a great māra who interrupted the proper propagation of Dharma in Tibet. Definitely, the historical record shows that Atisha was far more interested in teaching dohas and so on. But Dromton interfered with this.

Author: Malcolm

Date: Sunday, May 22nd, 2011 at 10:15 PM

Title: Re: Conventions contrary to scripture.

Content:

kirtu said:

Living like a gomi has the following force: if one is sincere and serious then it helps purify karma, it is a method of merit accumulation, it is a method of wisdom accumulation, and deposits seeds into one's mindstream that will bear positive fruit esp. wrt encountering the Dharma in the future lives and reengaging in practice and at death one will be reborn in higher realms or in Pure Buddha Lands (and rebirth in the Pure Lands is the primary benefit for oneself in this practice).

Kirt

Malcolm wrote:

This will not cause one to be reborn in pure lands, nor will it assure rebirth in higher

realms.

If you want liberation in this life, at the time of the bardo, it is much better to practice Vajrayāna.

There is no point at all in this time of the Kali yuga to waste one's effort with practice connected with lower vehicles at all.

N

Author: Malcolm

Date: Sunday, May 22nd, 2011 at 10:21 PM

Title: Re: Conventions contrary to scripture.

Content:

kirtu said:

Did Milarepa elaborate on this? Dohas by Atisha - are they recorded?

Kirt

Malcolm wrote:

No, he just described Dromton as a great māra.

Atisha wanted to teach the Dohas of Indian Mahasiddhas like Saraha. But he was prevented from doing so by Dromton.

N

Author: Malcolm

Date: Sunday, May 22nd, 2011 at 11:15 PM

Title: Re: Conventions contrary to scripture.

Content:

Namdrol said:

Atisha wanted to teach the Dohas of Indian Mahasiddhas like Saraha. But he was prevented from doing so by Dromton.

kirtu said:

Dromtom muzzled Atisha !? Malcolm that strains credulity. How do you muzzle a mahashiddha? Given the standard teaching practice of the time Atisha could have just taught other people the dohas and kept the bodhicitta emphasis lineage with Dromton. Did he do something like that?

Kirt

Malcolm wrote:

read Davidson. He explains the situation between Dromton and Atisha quite well.

Author: Malcolm

Date: Sunday, May 22nd, 2011 at 11:19 PM

Title: Re: Conventions contrary to scripture.

Content:

kirtu said:

This will not cause one to be reborn in pure lands, nor will it assure rebirth in higher realms.

I'm mildly taken aback at this - if you take the eight vows according to the Tibetan ritual an mean it then you are raising bodhicitta, accumulating merit, etc (the etc are the advantages listed in mt post on this minus the result of being reborn in the Pure Lands for the sake of argumentation) - it can be argued that the ritual is mildly esoteric on the basis of the dharani of pure morality recitation and people are instructed to view themselves taking the vows in the presence of all the Buddhas and Bodhisattvas and can view themselves as taking the vows from them (making the force of the vows stronger). You are also supposed to do purification practice, usually the 35 Buddhas Recitation.

The power of this sincere practice has been describe as a cause of rebirth in higher realms or the pure lands (rebirth in higher or lower realms isn't that difficult as Shakyamuni outlined numerous methods and results of practices). Shakyamni said that the result of doing the uposatha practice is virtuous and would result in higher rebirth and better circumstances including rebirth the deva realms. The teachings concerning nyung nay practice clearly describe the result as a fast track to the pure lands (although not a definite track) and a major component of the nyung nay practice is holding the eight vows, and doing 35 Buddha purification (and it's other major component is praise to Avalokiteshvara).

Malcolm wrote:

You just answered your own question.

kirtu said:

If everyone were to just do dzogchen then we run the risk of making the same mistake the very great masters of the Kamakura period made. And for people with dzogchen practice then any activity can be proper dzogchen practice anyway (not any activity but any dharmic activity).

Kirt

Malcolm wrote:

If everyone were to just do Dzogchen then their practice would be perfect, without needing anything else at all.

N

Author: Malcolm

Date: Sunday, May 22nd, 2011 at 11:34 PM

Title: Re: Conventions contrary to scripture.

Content:

Unknown said:

How then will the practice not result in rebirth in higher realms or the pure lands? Are you denying karma or denying that the practice will deposit positive seeds in one's mindstream?

Malcolm wrote:

Causes of lower realms are many, cause of higher realms are few. Therefore, one needs a more direct method than fast day vows, etc.

If you do not want to take rebirth in six lokas for example, then it is much more effective to practice purification of six lokas than taking posadha vows.

Author: Malcolm

Date: Sunday, May 22nd, 2011 at 11:36 PM

Title: Re: Conventions contrary to scripture.

Content:

Namdrol said:

If you want liberation in this life, at the time of the bardo, it is much better to practice Vajrayāna.

There is no point at all in this time of the Kali yuga to waste one's effort with practice connected with lower vehicles at all.

Jñāna said:

The Tibetans embedded all of the eight lower yānas within ngöndro, kyerim, and dzogrim. There are numerous commentaries on everything from the four thoughts that turn the mind, on up. Sachen Kunga Nyingpo's Parting From the Four Attachments was one of the first teachings I ever received, followed shortly thereafter by Atiśa's Jewel Rosary and Gampopa's Jewel Ornament. All precious teachings which I still reflect upon; which help one to simplify this life in order to be able to engage in solitary practice.

All the best,

Geoff

Malcolm wrote:

These things are all fantastic. More fantastic still is to get to the essence of the vehicle beyond cause and result.

People don't have time for numerous commentaries.

N

Author: Malcolm

Date: Monday, May 23rd, 2011 at 12:52 AM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

benchen said:

dzoki

you have been ill -informed.

Lay high tulkus lamas do ordained monks and nuns.

This is disallowed in Mahayana and Theravada but in Varjayana , they are doing it.

Malcolm wrote:

No, they don't. If they claim to, they are frauds.

Author: Malcolm

Date: Monday, May 23rd, 2011 at 8:56 PM

Title: Re: Rigpa vs. Nature of Mind

Content:

Pero said:

From my memory the discussion was more about whether or not it's good to translate sems nyid with "nature of mind"...

Malcolm wrote:

That's ok, sems nyid is a translation of cittatā or citta dharmatā.

Author: Malcolm

Date: Monday, May 23rd, 2011 at 8:58 PM

Title: Re: Rigpa vs. Nature of Mind

Content:

Clarence said:

I know you don't want to rehash your old argument, but maybe you could say what you think is important to know for us relative newbies?

Malcolm wrote:

The nature of the mind is one thing, rigpa or vidyā is used in several different ways in

Dzogchen texts. It is defined in as many as five different ways in the Vima snying thig teachings.

So, vidyā/rig pa cannot be simply reduced to "the nature of the mind".

Author: Malcolm

Date: Monday, May 23rd, 2011 at 9:05 PM

Title: Re: Conventions contrary to scripture.

Content:

Namdrol said:

People don't have time for numerous commentaries.

N

Clarence said:

I have read you saying this before, and I think that is why you are propagating Dzogchen practice so strongly. However, you managed to get a Lopon degree, become a Tibetan doctor, and do a 3-year retreat and you still have 30 yrs of practice left. So, don't you think that if people were really willing, they would find the time? Even for the commentaries.

Malcolm wrote:

I have had the good fortune to have more time than most people.

Clarence said:

Do you really think that people who don't have time to engage in study and regular vajrayana practice will be able to make the time to practice dzogchen (asked in serious, non-argumentative tone)? Now, I know in Dzogchen it is all about one thing, but before recognition, still a lot of time needs to be spend on regular, sitting practice, no?

Malcolm wrote:

That is not how things are done in Dzogchen in general -- for example, you may recall that ChNN's text he taught recently recommended doing many very short sessions moving from one place to another rather than staying in a single place i.e. sitting here for five minutes, there for five minutes, moving frequently. This is completely opposite of how meditation is done in most other schools, etc.

Author: Malcolm

Date: Monday, May 23rd, 2011 at 9:52 PM

Title: Re: Military jobs: Which are less unethical?

Content:

Namdrol said:

The main point is whether you actually agree with the goals that a military force has in mind. From a Buddhist POV, if you do, you share in all the negative actions of the whole army. This is very well detailed in the karma chapter in the Abhidharmakoshabhasyam.

N

lukejmo said:

Since I don't have the Abhidharmakoshabhasyam handy at the moment, could you cite that? What is the implication of this? I think I've heard of this group-karma thing, and I always wondered about what the exact requirements were. What about tax-payers? What about people who are in the military and disagree? I could see how if you had a mob of people running around that killed someone, sure, that'd be easy to figure out.

If some one sees the goal of a military as just keeping the peace and protecting people (naive, sure) what then?

Malcolm wrote:

The idea is that if you are in a military force and you approve of its goals i.e. killing people, you share in all of the karma of all acts of killing multiplied by the number of people in that army. So if you are in a million man army, and you approve of the goals of that army, every time one person is killed by that army, the karma for you is multiplied by a million, thus it becomes very heavy karma indeed.

Taxpayers are generally forced to pay taxes under duress or threat. However, if you are cheerfully sending in your taxes the govt. and support its goals in the army it supports, then also you share that karma X however many people are supporting that army whether civilian or not.

It is hard to be a conscientious objector in the military, but yes, I suppose you could belong to an army and yet be completely opposed to its overall mission.

N

Author: Malcolm

Date: Monday, May 23rd, 2011 at 11:34 PM

Title: Re: Rigpa vs. Nature of Mind

Content:

Pero said:

From my memory the discussion was more about whether or not it's good to translate *sems nyid* with "nature of mind"...

Namdrol said:

That's ok, *sems nyid* is a translation of *cittatā* or *citta dharmatā*.

Pero said:

Well yes but it seemed to depend on context, sometimes it means byang chub sems. If sems nyid were just "nature of mind" always, then there is a problem when there is sems kyi rang bzhin (=nature of mind). It seems to me that translating both as nature of mind brings us into a bit of a pickle.

Malcolm wrote:

English sometimes lacks good equivalents.

Depending on context, sometimes sems nyid means "the mind itself".

N

Author: Malcolm

Date: Monday, May 23rd, 2011 at 11:35 PM

Title: Re: Community in Western Buddhism

Content:

Malcolm wrote:

Buddha supported the institution of marriage.

N

Author: Malcolm

Date: Monday, May 23rd, 2011 at 11:45 PM

Title: Re: Community in Western Buddhism

Content:

Namdrol said:

Buddha supported the institution of marriage.

N

Huseng said:

He also said wife and child were like the jaws of a tiger.

From the Sūtra in Forty-Two Sections: 佛言：人繫於妻子、寶宅之患，甚於牢獄、桎梏、銀鐺。牢獄有原赦，妻子情欲雖有虎口之禍，己猶甘心投焉，其罪無赦。

The Buddha said, "The misfortune of being tied to wife, child, treasures and estate is greater than being in prison fettered and in chains. In prison there are pardons given. The feelings for wife and child, though as dangerous as a tiger's mouth, one willingly leaps into it. That fault is without pardon."

Malcolm wrote:

This is what he said in an apocryphal Chinese sutra.

Author: Malcolm

Date: Monday, May 23rd, 2011 at 11:55 PM

Title: Re: Community in Western Buddhism

Content:

Namdrol said:

This is what he said in an apocryphal Chinese sutra.

Huseng said:

It is no more apocryphal than the Dhammapada. It is a collection of quotes from various scriptures.

We translate jing 經 as sūtra, but in this period just referred to scriptures of any sort like that Daode-jing 道德經.

It is just as legit as the Dhammapada.

Malcolm wrote:

Has anyone done analysis to track the various passages in it?

Anyway, it depends on who the audience is. For monks, the Buddha had one message. For lay people, another.

N

Author: Malcolm

Date: Tuesday, May 24th, 2011 at 12:57 AM

Title: Re: Community in Western Buddhism

Content:

Jñāna said:

The Ugraparipṛcchā Sūtra also goes on at some length instructing the householder Ugra on how a householder bodhisattva should reflect upon the many drawbacks and faults of the household life, as well as how to reflect in order to develop detachment from one's wife and son. None of the reflections are flattering (to put it mildly).

All the best,

Geoff

Malcolm wrote:

Sure, I have read it. But attitudes of Buddhists and the attitude of the Buddha are two different things:

Husband & wife, both of them
having conviction,
being responsive,
being restrained,
living by the Dhamma,
addressing each other
with loving words:
they benefit in manifold ways.
To them comes bliss.
Their enemies are dejected
when both are in tune in virtue.
Having followed the Dhamma here in this world,
both in tune in precepts & practices,
they delight in the world of the devas,
enjoying the pleasures they desire.

<http://www.accesstoinight.org/tipitaka/an/an04/an04.055.than.html> "
onclick="window.open(this.href);return false;

"In five ways, young householder, should a wife as the West be ministered to by a husband:

- (i) by being courteous to her,
- (ii) by not despising her,
- (iii) by being faithful to her,
- (iv) by handing over authority to her,
- (v) by providing her with adornments.

"The wife thus ministered to as the West by her husband shows her compassion to her husband in five ways:

- (i) she performs her duties well,
- (ii) she is hospitable to relations and attendants[10]
- (iii) she is faithful,
- (iv) she protects what he brings,
- (v) she is skilled and industrious in discharging her duties.

"In these five ways does the wife show her compassion to her husband who ministers to her as the West. Thus is the West covered by him and made safe and secure.

<http://www.accesstoinight.org/tipitaka/dn/dn.31.0.nara.html> "
onclick="window.open(this.href);return false;

V

Mother, father well supporting,
Wife and children duly cherishing,

Types of work unconflicting:
This, the Highest Blessing.

<https://www.dharmawheel.net/posting.php?mode=quote&f=77&p=41238> "
onclick="window.open(this.href);return false;"

Of course there are other texts in which the Buddha criticizes remaining as a lay person.

N

Author: Malcolm
Date: Tuesday, May 24th, 2011 at 7:12 PM
Title: Re: Conventions contrary to scripture.
Content:
catmoon said:
A couple of additional thoughts...

As our world steadily becomes faster, noisier, and more hectic, the monasteries may become the only places one can go for some spiritual peace.

Malcolm wrote:
Spiritual peace comes from freedom from afflictions, not from buildings, monastic or otherwise.

N

Author: Malcolm
Date: Tuesday, May 24th, 2011 at 7:13 PM
Title: Re: Lama Ole Nydahl, what do you think?
Content:
benchen said:
The female tulku Jetsuma in USA is doing it.

She is fake tulku or real tulku ?

And some high tulkus , nyingma yogi lama with consorts whom I do not want to name here , is ordaining monks and nuns.

You guys information are not updated.

Malcolm wrote:
They are not real monks.

Author: Malcolm

Date: Tuesday, May 24th, 2011 at 8:52 PM

Title: Re: How does pleasure arise?

Content:

Malcolm wrote:

All pleasurable, painful and neutral sensations are the ripening of karma.

N

reynard80 said:

Lately, my mind has been full of this question: what is pleasure? How does it arise?

How is it possible that I experience an object as either pleasant or not-pleasant? If all objects are inherently empty, there can be no inherent pleasure or non-pleasure in objects.

Then, is pleasure only a thought of the mind? I.e. I experience an object, then *think* 'this is pleasant', resulting in a 'pleasant' feeling? If so, why do I think some objects as pleasant, and others as non-pleasant?

Of course, these questions are probably ultimately irrelevant, but they have been bothering me for some time now. Maybe someone can shed some light, in terms of buddhist philosophy.

Thank you.

Author: Malcolm

Date: Tuesday, May 24th, 2011 at 9:18 PM

Title: Re: How does pleasure arise?

Content:

PadmaVonSamba said:

I hope more people bring their own thoughts to this discussion.

Malcolm wrote:

It is really quite simple, all pleasant, unpleasant and neutral experiences are "retribution" i.e. the ripening of past karmic acts.

N

Author: Malcolm

Date: Wednesday, May 25th, 2011 at 12:34 AM

Title: Re: How is "Self-Originated" Defined in Dzogchen?

Content:

mr. gordo said:

For example, as you know in some of ChNN's practices, there are mantras that are "self-originating"...So how does Dzogchen explain "self-origination" in that context?

Malcolm wrote:

They arise directly from the sound of dharmatā. For example, song of the vajra is the dgongs pa, samati i.e. transcendence or realization of Samantabhadra.

Author: Malcolm

Date: Wednesday, May 25th, 2011 at 12:48 AM

Title: Re: No Proofs of Successful Rebirths?&Are Pure Land sutras real?

Content:

Nosta said:

Yes, i agree with Lastlegend: well spoken Rory

Rory, did you have more "evidences" of pure land/Amida/Medicine Buddha existence, besides the ones you told us (about your health problem and healing, etc)?

The ones i had i already told them here. But i can resume it again. I also must tell that in my case they are not exactly what i would call as "strong" evidence.

Anyway, here goes:

1- There was a time when my recitation was intense and then i had a very detailed dream of something that happened. The dream was about something improbable to happen and a few hours later it happened. This thing (dream & happen) occurred 2 times. And when i say 2 times i am talking about dreams about very specific and improbable things.

2- When i do nembutsu i feel some kind of inner peace that i wouldn't consider normal, because it's almost like a "physical" peace, peace that is really touching me. I can't explain.

3- I had a physical problem (tinnitus) and maybe because of my recitations (Medicine Buddha mantra) i got healed. I didn't expect to get healed of such problem, given many aspects of the disease itself. But as i said, i cannot say exactly what was behind the healing process (pharmacology? Medicine Buddha Mantra? etc).

Malcolm wrote:

it is said that if one recites the dharani of Bhaisajyaguru Buddha seven times everyday,

one will be reborn in Medicine Buddha's pure land.

N

Author: Malcolm

Date: Wednesday, May 25th, 2011 at 1:25 AM

Title: Re: How is "Self-Originated" Defined in Dzogchen?

Content:

mr. gordo said:

For example, as you know in some of ChNN's practices, there are mantras that are "self-originating"...So how does Dzogchen explain "self-origination" in that context?

Namdrol said:

They arise directly from the sound of dharmatā. For example, song of the vajra is the dgongs pa, samati i.e. transcendence or realization of Samantabhadra.

mr. gordo said:

Thanks Namdrol. Do you know why this differs in Sarma lineages?

Malcolm wrote:

Mantras in sarma lineages are either invocations of a samboghakāya dimension, like for example the Hevajra mantra, or action mantras.

Dzogchen mantras are not invocations nor are they for actions. They are a direct means of being in in one's primordial state.

N

Author: Malcolm

Date: Wednesday, May 25th, 2011 at 2:02 AM

Title: Re: How is "Self-Originated" Defined in Dzogchen?

Content:

mr. gordo said:

How are the definitions for "self-originated" explained in terms of dependent origination? I may be misreading it, but it seems to go against dependent origination if for example, "X" arises without causes and conditions.

Pero said:

Could you clarify this Namdrol?

Malcolm wrote:

Self-originated here is referring the dharmakāya. It is not dependently originated. The term svayambhujñāna, self-originated wisdom (self-originated wisdom), also means a

wisdom that comes from your own state, that cannot be created, cannot be shown to you, and comes from oneself.

Author: Malcolm

Date: Wednesday, May 25th, 2011 at 2:52 AM

Title: Re: How does pleasure arise?

Content:

catmoon said:

Consider the blazing hot food some people enjoy so much.

Consider the rugby player enjoying his rough and frequently painful game.

Or consider that there are people who actually dislike chocolate.

The pleasure and the torment are all in the mind. One way or another we choose it to be as it is.

Malcolm wrote:

The sensations of pleasure and pain from all of these activities are solely the ripening of karma and nothing else.

Karma of course begins with intention, but it ripens on both mind and body.

N

Author: Malcolm

Date: Wednesday, May 25th, 2011 at 3:03 AM

Title: Re: H.H. Sakya Trizin - Cambridge, MA

Content:

Namdrol said:

He will give the lung for these prayers, and an empowerment of Padmasambhava, cycle TBD.

mr. gordo said:

Do you know which long life empowerment will be given on the last day?

Malcolm wrote:

From Thanthong Gyalpo

Author: Malcolm

Date: Wednesday, May 25th, 2011 at 5:04 AM

Title: Re: Spreading the Dharma in Africa?

Content:

Luke said:

Buddhists need to remember to care about all races of people. The desire to help liberate ALL beings from sufferings shouldn't just be mere words we recite.

.

Malcolm wrote:

If Africa as a place has the merit to support Dharma, then it will flourish there. If not, then not.

N

Author: Malcolm

Date: Wednesday, May 25th, 2011 at 10:07 AM

Title: Re: How does pleasure arise?

Content:

PadmaVonSamba said:

So, are you saying that the things we experience are pleasant, unpleasant, and neutral , or that in our mind the experience is pleasant, unpleasant, and neutral (because of our own karma)?

Malcolm wrote:

Our sensations of phenomena are pleasant, painful or neutral because of our past actions.

All sensations are a ripening of action.

Author: Malcolm

Date: Wednesday, May 25th, 2011 at 10:12 AM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

Jangchup Donden said:

You can either beat them with wisdom and compassion...

Malcolm wrote:

That really did not work too well for Buddhists against the Huns, Hindu Kings, Muslim invaders and the PLA.

N

Author: Malcolm

Date: Wednesday, May 25th, 2011 at 11:18 AM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

Jangchup Donden said:

You can either beat them with wisdom and compassion...

Namdrol said:

That really did not work too well for Buddhists against the Huns, Hindu Kings, Muslim invaders and the PLA.

N

Jangchup Donden said:

We're still around aren't we?

Malcolm wrote:

Yes, scattered like ants when their home is destroyed.

Author: Malcolm

Date: Wednesday, May 25th, 2011 at 7:37 PM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

Dechen Norbu said:

The jury is still out about the pretended effectiveness regarding the destruction of Tibetan Buddhism. Only time will tell. Western society fails to deliver many of the conditions that existed in Tibet.

Huseng said:

Outside the Tibetan Buddhist community, Chinese and Theravadan groups seem to be doing reasonably well in western countries.

Malcolm wrote:

The darker the night, the brighter a spark seems to glow.

Author: Malcolm

Date: Wednesday, May 25th, 2011 at 8:46 PM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

Pero said:

If I remember right, Norbu Rinpoche has a past life memory of him and other dharma practitioners around him at the time being massacred by Muslims. And considering this religious freedom you speak of is not so easily available where Islam reigns I don't think it's hard to understand why he says so. (edit: btw, what I remember is him saying "be careful")

You can't compare him to Ole though. Rinpoche's advice was just to keep one's practice/orientation secret, and I think this was also in general not just because of Muslims, so that people from other religions don't cause problems for you. Ole on the other hand seems to speak with delight about stuff he did to cause problems for Muslims.

heart said:

I am NOT comparing ChNN to Ole. I consider ChNN one of my teachers, since I practice some of his stuff every day. Ole is a bad joke for me.

What I said was that Ole is echoing (and most probably distorting) what some of the older and younger Lamas also say. Even if they are my teacher, like ChNN, I still think that saying these things is something that will threaten religious freedom and a secular society that protect the rights of everyone. Going down that road means opening up concentration camps and doing mass deportations and most possibly a global war. That makes me sad. However I still trust his Dharma teachings. It is a long time since I expected my teachers to be omniscient.

/magnus

Malcolm wrote:

The question remains will Muslims in the long run value a secular society more than a religious one? If so, then there is no worries. If not, then we should be worried. The same thing goes with Fundamentalist Christians in US trying to turn US into a "Christian" nation. There are many places in US where I am not comfortable admitting I am a Buddhist.

N

Author: Malcolm

Date: Wednesday, May 25th, 2011 at 9:24 PM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

gregkavarnos said:

For all those doubting Buddhists capacity for concentration camps I would recommend anything by, or about, Gendun Choepel

Malcolm wrote:

Oh come on, the Kashag's imprisonment of Gendun Chopel may have been wrong, but it is a far cry from Dachau.

gregkavarnos said:

(and I won't even go into the Sri Lankan treatment of the Tamil minority).

Malcolm wrote:
Another relic of British Colonialism...

Author: Malcolm
Date: Wednesday, May 25th, 2011 at 9:38 PM
Title: Re: Lama Ole Nydahl, what do you think?
Content:
Huseng said:
The darker the night, the brighter a spark seems to glow.
Why the pessimism in this regard? You don't think Chinese and Theravada groups in the west are thriving?

Malcolm wrote:
Ethnic Buddhism does not have a future in the West.

N

Author: Malcolm
Date: Wednesday, May 25th, 2011 at 10:02 PM
Title: Re: Cancer in Tibetan Medicine
Content:
rai said:
Dear Namdrol,

Could you please write something about causes and conditions of cancer according to Tibetan Medicine? Is cancer mainly caused by provocations from one of the 8 classes?

Thank you!

Rai

Malcolm wrote:
Cancers, according to common Tibetan medicine, are mainly caused by maldigestion, injuries and disturbances of the humors.

However, there are another class of cancers that are caused by nāgas and so on. So it depends on the type of cancer. Malignant cancers are often considered to be driven by provocations.

Author: Malcolm
Date: Wednesday, May 25th, 2011 at 10:13 PM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

Namdrol said:

The question remains will Muslims in the long run value a secular society more than a religious one? If so, then there is no worries. If not, then we should be worried. The same thing goes with Fundamentalist Christians in US trying to turn US into a "Christian" nation. There are many places in US where I am not comfortable admitting I am a Buddhist.

N

heart said:

Yes, this is the real problem, protecting the secular state. Freedom of religion within the confines of a secular states laws will in the long run protect the religions from becoming political.

/magnus

Malcolm wrote:

This is what I was trying to point out above. We have a secular tradition in the west brought about first by the Enlightenment and then supplemented by the Scottish Enlightenment based on a long history of documents like the Declaration of Independence, the English Bill of Rights, and so on.

What worries everyone is the strong theocratic tendencies evinced by modern fundamentalists.

I am also suspicious of Buddhist utopian fantasies like the Shambhala mythos which seems tailored right out of Plato's Republic. I am not in favor of rule by so-called philosopher kings. While I love HHDL as a person, the political institution of the Dalai Lamas was a grand failure in every sense of the word for Tibet. The government of Tibet by high lamas proved inadequate to conditions on the ground.

Author: Malcolm

Date: Wednesday, May 25th, 2011 at 10:21 PM

Title: Re: Cancer in Tibetan Medicine

Content:

Namdrol said:

Malignant cancers are often considered to be driven by provocations.

kirtu said:

What are provocations?

Kirt

Malcolm wrote:

When nāgas and so on are provoked, they respond by inflicting illnesses.

Author: Malcolm

Date: Wednesday, May 25th, 2011 at 10:22 PM

Title: Re: Cancer in Tibetan Medicine

Content:

Namdrol said:

Cancers, according to common Tibetan medicine, are mainly caused by maldigestion, injuries and disturbances of the humors.

However, there are another class of cancers that are caused by nāgas and so on. So it depends on the type of cancer. Malignant cancers are often considered to be driven by provocations.

rai said:

Would any wrathful yidam practice be a ultimate panacea for all negative provocations or it should be particular deity connected to the class which caused the provocation? For example would you advise someone who is doing practice of Hayagriva to do additional practice of Red Garuda if he has being diagnosed with cancer?

Thank you again!

Malcolm wrote:

Guru Dragphur is a kitchen sink deity for all. Otherwise, Red Garuda is best.

Author: Malcolm

Date: Wednesday, May 25th, 2011 at 11:23 PM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

gregkavarnos said:

Of course there are degrees of tyrannical oppression. But for me the fact that there was a subteranean dungeon for dissenters in the Potala palace says quite a bit about the state of affairs in pre-occupation Tibet.

Malcolm wrote:

No, he was imprisoned on the Sheol jail. Not in an underground dungeon in the Potala. Who is feeding you this nonsense?

gregkavarnos said:

Anyway, do you think that as Tibet moved into its own secular enlightenment it would

not have sparked off a civil war between supporters of the theocratic feudal society and progressive democratic forces?

Malcolm wrote:

This was already happening, why do you think Ganden Chopel was tossed in jail?

gregkavarnos said:

Relic or not it was a Buddhist government (and their Tamil enemies) that were responsible for 26 years of civil war and bloodshed (80-100,000 dead, 60,000+ wounded).

Malcolm wrote:

Sri Lanka does not have a Buddhist government. The situation in that country is complicated. This situation resembles Northern Ireland more than anything else.

N

Author: Malcolm

Date: Wednesday, May 25th, 2011 at 11:57 PM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

gregkavarnos said:

Most of the info comes from the movie Angry Monk (2005) a biography of Gendun Chopel. There is no mention in the movie about a civil war.

Malcolm wrote:

I was referring to the feudal reaction that was spawned by Chopel leading a nascent democratic movement in Lhasa in the 1940's.

gregkavarnos said:

1993 population statistics show 69% Buddhists, 15% Hindu, 8% Muslim and 8% Christian. So what is the government based on those stats?

Malcolm wrote:

The US population is mostly Christian. The US Government is not Christian, however. This is well established going back to John Adams, etc.

Author: Malcolm

Date: Thursday, May 26th, 2011 at 12:07 AM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

Namdrol said:

The US population is mostly Christian. The US Government is not Christian, however. This is well established going back to John Adams, etc.

conebeckham said:

Not entirely clear or well-established, Namdrol...there was no real agreement, and much discussion and debate, about this. Read Founding Faith.

Malcolm wrote:

It is very well established in US Treaty Law. You will recall that whatever is stated in a treaty is regarded as defacto US Law: Adams' Treaty of Tripoli states:

As the Government of the United States of America is not, in any sense, founded on the Christian religion,—as it has in itself no character of enmity against the laws, religion, or tranquility, of Mussulmen,—and as the said States never entered into any war or act of hostility against any Mahometan nation, it is declared by the parties that no pretext arising from religious opinions shall ever produce an interruption of the harmony existing between the two countries.

Author: Malcolm

Date: Thursday, May 26th, 2011 at 12:17 AM

Title: Re: Mind/Rigpa and body relation

Content:

Nosta said:

After all what exactly is rigpa? Whats the difference between rigpa and nirvana?

Malcolm wrote:

Rigpa is just your knowledge of your primordial state.

Author: Malcolm

Date: Thursday, May 26th, 2011 at 1:30 AM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

heart said:

Secondly, disrespecting the second largest religion in the world is a threat to freedom of religion.

Malcolm wrote:

Now, this is just talking from fear. In a free society one has the right to criticize whatever one likes.

heart said:

They are attacking the Quran in it self not how it is interpreted.

Malcolm wrote:

In a secular society, religion is not a sacrosanct dimension immune from critical evaluation. I stand by my right to criticize what it says in the Bible, the Koran, or any other damn book I please.

N

Author: Malcolm

Date: Thursday, May 26th, 2011 at 1:48 AM

Title: Re: Cancer in Tibetan Medicine

Content:

kirtu said:

Do the nagas inflict illness on specific people for things they have done or on people less generally in a region or on all people everywhere?

Then how can people pacify the nagas?

Kirt

Malcolm wrote:

Nāgā provocations are pretty random. If you live in an area where there is severe environmental contamination, nāgā diseases can be wide spread.

If someone thinks they have a problem with nāgā there are many things one can do. There are special nāgā pujas, one can practice garuda, etc.

Author: Malcolm

Date: Thursday, May 26th, 2011 at 1:53 AM

Title: Re: Guenther

Content:

kirtu said:

I think he was a practitioner for a German academic of his time.

Kirt

Malcolm wrote:

he was not a practitioner in any sense at all. He himself even remarked that his books should not be considered representative of Dzogchen itself in anyway.

Author: Malcolm

Date: Thursday, May 26th, 2011 at 2:21 AM

Title: Re: Cancer in Tibetan Medicine

Content:

Huseng said:

Are nāgā of the same quality as preta? In that they are non-physical?

Malcolm wrote:

Nāgās basically belong to the animal realm. They are shaped like frogs, snakes, fish and tadpoles. They are water spirits. In Tibetan medicine, native tibetan ideas about them had intersected with Indian ideas.

Author: Malcolm

Date: Thursday, May 26th, 2011 at 2:47 AM

Title: Re: Cancer in Tibetan Medicine

Content:

Huseng said:

Are nāgā of the same quality as preta? In that they are non-physical?

Namdrol said:

Nāgās basically belong to the animal realm. They are shaped like frogs, snakes, fish and tadpoles. They are water spirits. In Tibetan medicine, native tibetan ideas about them had intersected with Indian ideas.

Huseng said:

Sounds a lot like the Chinese concept of "dragons" or long 龍 as they are called in Chinese. Some translators used long 龍 when translating nāgā in the past.

In the Chinese concept long 龍 can be responsible for rains, floods and other aqua-related phenomena such as hurricanes. Traditionally rural people would maintain shrines to the local dragon king. I'm unaware if Chinese Medicine ever identified them as provocative entities causing disease. Still, the resemblance is noteworthy.

Malcolm wrote:

it is similar.

Author: Malcolm

Date: Thursday, May 26th, 2011 at 4:40 AM

Title: Re: Mind/Rigpa and body relation

Content:

Nosta said:

After all what exactly is rigpa? Whats the difference between rigpa and nirvana?

Namdrol said:
Rigpa is just your knowledge of your primordial state.

kalden yungdrung said:
Tashi delek,

Rigpa could also be awareness about the / "our" Natural State?

Best wishes
KY

Malcolm wrote:
There can be awareness without knowledge but there cannot be rigpa without knowledge. So no, rig pa is knowledge of our state, whatever adjective you wish to use to describe it.

Author: Malcolm
Date: Thursday, May 26th, 2011 at 5:04 AM
Title: Re: Lama Ole Nydahl, what do you think?
Content:
heart said:
Secondly, disrespecting the second largest religion in the world is a threat to freedom of religion.

Namdrol said:
Now, this is just talking from fear. In a free society one has the right to criticize whatever one likes.

heart said:
I don't know Namdrol, you never seemed very open to criticism yourself so it sounds a bit odd. Criticism without respect, what is that?

/magnus

Malcolm wrote:
Magnus:

There are things about the Bible as a whole I do not respect on any level. And I freely criticize them. The same goes for the Koran, or the Talmud, etc. For example, the Talmud opens with all the different ways one may take a wife. One of them is through rape. Can't respect that and won't pretend to. Likewise, I don't respect the Koran when it says that all kaffirs should be killed unless they plead for mercy. I don't respect the endless stories of the Hebrews engaging in ethnic cleansing in the Old Testament, etc. I don't respect the Bhagavad Gita when Krishna tells Arjuna he must fight the Pandavas, his cousins, because it is his "dharma" to be a warrior. etc.

Author: Malcolm

Date: Thursday, May 26th, 2011 at 5:07 AM

Title: Re: Mind/Rigpa and body relation

Content:

kalden yungdrung said:

Tashi delek,

- First how is knowledge seen of a State which is without recognizing or is more experienced in the sense of " self-iluminating "?
 - So i guess that "knowledge" has the meaning of be aware of that State by study or by realisation of the Natural State which is without "knowledge" of that State.
- So Rigpa can/ has also here above mentioned, the meaning of the knowledge which one must have to be able to regognize a certain degree in the Dzogchen Yogas / "meditations".

Further is English sometimes not good enough to make some uusefull Dzogchen translations.

KY

Malcolm wrote:

Knowledge comes from recognition. Without recognition, no knowledge.

English is actually a very good language for Dzogchen translations -- it is very precise.

N

Author: Malcolm

Date: Thursday, May 26th, 2011 at 9:17 AM

Title: Re: Mind/Rigpa and body relation

Content:

Nosta said:

Why is it english very precise?

In fact, some languages seem to have lots of more words and that can increase precision on such languages

Malcolm wrote:

Because English has more synonyms than just about any other language in the world because of its diverse roots.

Also it is easy to create English words or adapt English words.

Author: Malcolm

Date: Thursday, May 26th, 2011 at 8:48 PM

Title: Re: How does pleasure arise?

Content:

gregkavarnos said:

When we say that the feeling experienced is a consequence of the ripening of karma it may be as simple as saying that if you make the effort to go get a massage from an experienced and capable masseur this action will ripen in a pleasant bodily feeling (unless it is thai massage!) which may then lead to the formation of a positive impression towards the object (the massage) an attachment to the feeling and further karma (intentional action) on our behalf to repeat the sensation/feeling.

Malcolm wrote:

It is even simpler than that -- since the six sense organs are also a result of ripening, the sensations we experience through them (pleasant, painful, neutral) are a result of ripening.

N

Author: Malcolm

Date: Thursday, May 26th, 2011 at 9:08 PM

Title: Re: Mind/Rigpa and body relation

Content:

muni said:

Awareness with an added word. Like Selfsprung Awareness, Pristine Awareness, 'inner Pure Awareness and Knowledge', and other to express completedness.

Malcolm wrote:

I know what Sogyal says, and translating rig pa as "awareness" is passe.

Further, just as a simple point of Tibetan grammar, rang gi rig pa means "one's own rigpa", not self-awareness.

rang byung rigpa means "knowledge that comes from oneself i.e. it is based on one's own direct experience.

Ye shes is normally translated as wisdom or primordial wisdom, but some people these days, following John Pettite and Richad Baron are liking primordial awareness for this.

I back translate rigpa in Sanskrit generally, as vidyā unless it is being used as a verb "to know". Adriano Clemente has stopped translating it altogether, which I approve of. However, since we use terms like dharmakāya, etc., for Buddhist Dzogchen texts at any rate, vidyā is another word that is preferable.

On the other hand, we are still very much in the experimental stage and every translator and and so on has their own ideas based on what they understand about the teachings.

N

Author: Malcolm

Date: Thursday, May 26th, 2011 at 10:12 PM

Title: Re: Mind/Rigpa and body relation

Content:

kalden yungdrung said:

Tashi delek,

Yes the term Rigpa, is a very difficult word to translate, sure when it is related to awareness.

Also is it clear that Rigpa could also be intelligence, that was also one of my earlier suggestion.

Malcolm wrote:

In my opinion, translating rigpa as "awareness" is simply wrong. Intelligence is also not good, again IMO.

In this case, knowledge is best. Why? Because rigpa is opposite to ma rig pa. Knowledge is the opposite of ignorance.

N

Author: Malcolm

Date: Thursday, May 26th, 2011 at 10:20 PM

Title: Re: Mind/Rigpa and body relation

Content:

muni said:

Yes, the word what can help the most clear to express its' meaning, is what one can apply. No idea make wholes in "naked awareness", a word of Lama Surya Das.

Malcolm wrote:

IMO opinion the word "vidyā" does not mean "awareness", as I have explained. The term "shes pa" can mean awareness depending on context. It can also mean "to recognize" depending on whether it is being used as a noun or a verb.

Having translated and read thousands of pages of Dzogchen texts, I am very dissatisfied

with the use of awareness for rigpa. It should be deprecated, like HTML 1.0.

N

Author: Malcolm

Date: Thursday, May 26th, 2011 at 10:22 PM

Title: Re: Mind/Rigpa and body relation

Content:

kalden yungdrung said:

Tashi delek,

Coming back on Rigpa in the sense of Rigpai Yeshe.

- rig-pa'i ye-shes - the knowledge which is immediate Awareness

- Can one compare this Knowledge with the self illuminating Wisdom which is aware of itself?

- It seems to originate out of the Base / Zhi, when abiding in the Natural State, when i understood it well

Best wishes

KY

Malcolm wrote:

rig pa'i ye she, the wisdom of knowledge.

This wisdom only arises after there is recognition of the basis and the knowledge of the basis that ensues from that recognition.

Author: Malcolm

Date: Thursday, May 26th, 2011 at 10:24 PM

Title: Re: Mind/Rigpa and body relation

Content:

tamdrin said:

...but I never saw you say anything about Namkhai Norbu's translation of rigpa as "presence" which is really a lackluster translation, many will agree.

Malcolm wrote:

He does not translate rigpa as presence, as I have explained before. The word he is translating for presence is dran pa, mindfulness.

The word he uses for rig pa is knowledge.

Why do I know this? Because I frequently follow him with the Tibetan text he is teaching

in hand.

But I am not saying that knowledge is the best translation for rig pa in general because he is using it. It is because I have been reading Dzogchen texts for 20 years and finally concluded on my own that "knowledge" was best.

N

Author: Malcolm

Date: Thursday, May 26th, 2011 at 10:37 PM

Title: Re: Mind/Rigpa and body relation

Content:

tamdrin said:

...but I never saw you say anything about Namkhai Norbu's translation of rigpa as "presence" which is really a lackluster translation, many will agree.

Namdrol said:

He does not translate rigpa as presence, as I have explained before. The word he is translating for presence is dran pa, mindfulness.

The word he uses for rig pa is knowledge.

tamdrin said:

While many of his other students who post around here think that he does translate rigpa as presence. Again awareness can be of relative objects (i.e. being aware of some object).. knowledge can also be of relative objects, having knowledge of such and such field of knowledge.

Malcolm wrote:

In this case, he is using the term rig pa to describe one's knowledge of the basis i.e. essence, nature and energy/compassion. When you have that knowledge (vidyā/rig pa) you no longer wander in samsara. When you do not have that knowledge (avidyā,ma rig pa) then you wander in samsara endlessly.

As far as what other people may say who do not know Tibetan, and do not follow his teachings with text in hand, all I can say is that they are mistaken.

Sometimes Rinpoche will translate "shes pa skad gcig ma" as "instant presence", because this uncontrived momentary awareness is the basis of tregchö etc. Then in this case one uses mindfulness as a support for uncontrived momentary awareness so that you do not wander in distraction. In this respect, there is basically difference between mahāmudra meditation, dzogchen and the Sakya "khordey yerme" i.e. the view of inseparability of samsara and nirvana -- they all are talking about the same thing in this respect tha mal gyi shes pa so called "ordinary mind" or "basis awareness".

But rigpa is something else. Rigpa is the knowledge of your state. When you have recognized uncontrived momentary awareness, the knowledge that ensues from recognition is rigpa. When you have recognized the meaning of sound, lights and rays, the knowledge that ensues from recognition is rigpa. Why, because you are no longer in a state of ignorance. The opposite of ignorance is knowledge. The opposite of ma rig pa is rig pa, the opposite of avidyā is vidyā.

N

Author: Malcolm

Date: Thursday, May 26th, 2011 at 10:41 PM

Title: Re: Mind/Rigpa and body relation

Content:

kalden yungdrung said:

Rigpa in the sense of intelligence, could be equal to knowledge and this is the opposite to no intelligence,

Malcolm wrote:

The opposite of intelligence is absence of intelligence or in this sense, the insentient, the inert.

kalden yungdrung said:

But i cannot help it that many Geshelas, Khenpos, Lopons, Rinpoches etc. maintain the meaning of Awareness when in the Natural State as a word to express Rigpa

Malcolm wrote:

Sure, they do. They are not native English speakers. Not their fault. They do the best they can. The reason every one in the bon po world uses awareness is mainly due to John Reynolds.

But now more and more people are moving away from that translation, in the Buddhist world at any rate.

The bon world is much smaller, and therefore, it will more resistant to change. Also fewer western translators.

N

Author: Malcolm

Date: Thursday, May 26th, 2011 at 10:45 PM

Title: Re: Mind/Rigpa and body relation

Content:

tamdrin said:

...but I never saw you say anything about Namkhai Norbu's translation of rigpa as "presence" which is really a lackluster translation, many will agree.

Namdrol said:

He does not translate rigpa as presence, as I have explained before. The word he is translating for presence is dran pa, mindfulness.

The word he uses for rig pa is knowledge.

tamdrin said:

While many of his other students who post around here think that he does translate rigpa as presence. Again awareness can be of relative objects (i.e. being aware of some object).. knowledge can also be of relative objects, having knowledge of such and such field of knowledge.

Malcolm wrote:

Also rig pa can mean knowledge. As a verb, it means "to know" when it is used as a verb in Tibetan, never "to be aware". Then there is the rig gnas lnga i.e. the five sciences, the pañcavidyāsthana.

The use of the term vidyā as the opposite of avidyā is very deliberate in Dzogchen texts and relates to the beginning of the cycle of dependent origination. When Samantabhadra knew his own state, the chain of dependent origination, which begins with ignorance, never started for him.

N

Author: Malcolm

Date: Thursday, May 26th, 2011 at 10:55 PM

Title: Re: Vajrayana practice and psychological disorders

Content:

Malcolm wrote:

Must read book:

The Normal And The Pathological:

<https://www.amazon.com/Normal-Pathological-Georges-Canguilhem/dp/0942299590>
" onclick="window.open(this.href);return false;

"The Normal and the Pathological is one of the crucial contributions to the history of science in the last half century. It takes as its starting point the sudden appearance of biology as a science in the 19th-century and examines the conditions determining its particular makeup. Canguilhem analyzes the radically new way in which health and disease were defined in the early 19th-century, showing that the emerging categories of

the normal and the pathological were far from being objective scientific concepts. He demonstrates how the epistemological foundations of modern biology and medicine were intertwined with political, economic, and technological imperatives. Canguilhem was an important influence on the thought of Michel Foucault and Louis Althusser, in particular for the way in which he poses the problem of how new domains of knowledge come into being and how they are part of a discontinuous history of human thought."

orgyen jigmed said:

"gregkavarnos wrote Unfortunately doctors here in Greece dish out anti-psychotics and tricyclics as if they are candy!

Although I need to be careful not to be dangerously irresponsible particularly towards damaging the confidence of service users pertaining the competence of psychiatrists in general, or the reputation of psychiatry, it remains a fact that there exist hidden personal financial rewards and incentives meant for those psychiatrists who can increase sales for the pharmaceutical industry – especially from the promotion of antipsychotic drugs.

Without a doubt, there is a greater role for the pharmaceutical industry in supplying drugs to treat these 'new' disorders. For example, there is now evidence that "every psychiatric expert involved in writing the standard diagnostic criteria for disorders such as depression and schizophrenia has had financial ties to drug companies that sell medications for those illnesses" (Washington Post, April 2006).

On the other hand mental illness is real, and most psychiatrists neither misuse nor abuse psychiatry. As can be testified by many service users and their families' psychiatry have been found of increasing value. However, while antipsychotics and tricyclics have been claimed to have specific action against psychotic symptoms, some critics also argue they act in a much cruder way by producing a chemical lobotomy or a "chemical straight jacket" which inhibits all creative thought processes.

Nevertheless, it must be emphasised that in severe cases of depression or other serious mental illness these drugs are a necessity not an option, and until they 'kick in' other forms of therapy including psychotherapy such as MBCT - cannot be useful. What I am arguing here is only that while psychiatry and Mental Health Services all over, applauds the role of such drugs in emptying the hospitals, critics such as Moncrieff (1997) argue that they merely helped to replace expensive custodial care with long-term drug-induced control.

References:

Washington Post, April, 2006. "Experts Defining Mental Disorders Are Linked to Drug Firms". <http://www.washingtonpost.com/wp-dyn/content/article/2006/04/19/AR2006041902560.html> " onclick="window.open(this.href);return false;

Moncrieff, J. (1997, Summer). Psychiatric imperialism: the medicalisation of modern living. Critical Psychiatry Network. Reprinted from Soundings, 6.

<http://www.critpsynet.freeuk.com/sound.htm> " onclick="window.open(this.href);return false;

Author: Malcolm

Date: Thursday, May 26th, 2011 at 11:04 PM

Title: Re: Mind/Rigpa and body relation

Content:

kalden yungdrung said:

Tashi delek,

Coming back on Rigpa in the sense of Rigpai Yeshe.

- rig-pa'i ye-shes - the knowledge which is immediate Awareness

- Can one compare this Knowledge with the self illuminating Wisdom which is aware of itself?

- It seems to originate out of the Base / Zhi, when abiding in the Natural State, when i understood it well

Best wishes

KY

Namdrol said:

rig pa'i ye she, the wisdom of knowledge.

This wisdom only arises after there is recognition of the basis and the knowledge of the basis that ensues from that recognition.

kalden yungdrung said:

Tashi delek

See in in another following order.

At first learning and studying the Dzogchen (Rigpa = Intelligence). Then practice like Kordo Rushan etc. and the Natural State.

Then Awareness comes with the 4 visions related to the lamps. This experience cannot be seen as based on knowledge.

Malcolm wrote:

People are aware of the four lamps all the time without knowing (avidyā, ma rig pa) what they are. We all have eyes, channels, inner dimension and outer space and these four always produce wisdom appearances whether we know what they are or not.

It is only when they know (vidyā, rig pa) what they are and how to use them in practice, that wisdom develops or rather, is unveiled.

But you see, the reason why when this type of practice is presented to people, we always start with describing the basis. So they will understand the difference between vidyā and avidyā.

Conversations like these remind me of why it is useless to have them. I have my idea, you all have yours, and never the twain to meet.

N

Author: Malcolm

Date: Thursday, May 26th, 2011 at 11:13 PM

Title: Re: Mind/Rigpa and body relation

Content:

kalden yungdrung said:

But if the Lopons take over a word without knowing that word, that is what i doubt.....

Malcolm wrote:

That is what Achard accuses ChNN of doing.

N

Author: Malcolm

Date: Thursday, May 26th, 2011 at 11:29 PM

Title: Re: Mind/Rigpa and body relation

Content:

kalden yungdrung said:

If JLA could prove his case then what would be the result?

[/color]

Malcolm wrote:

As i have explained, Achard is wrong. ChNN does not translate rigpa as "presence".

N

Author: Malcolm

Date: Thursday, May 26th, 2011 at 11:38 PM

Title: Re: Mind/Rigpa and body relation

Content:

kalden yungdrung said:
Do not know about right or wrong here, sorry.
But JLA knowing, he is seldom "wrong".

Best wishes
KY[/color]

Malcolm wrote:
IN this respect, he is wrong. Completely wrong.

Author: Malcolm
Date: Friday, May 27th, 2011 at 8:28 PM
Title: Re: Mind/Rigpa and body relation
Content:
Namdrol said:
Ye shes is normally translated as wisdom or primordial wisdom, but some people these days, following John Pettite and Richad Baron are liking primordial awareness for this.

Pero said:
To me, "wisdom" was always very ambiguous, primordial awareness is much clearer.

Malcolm wrote:
It isn't really, since ye shes is not an awareness of any kind, actually.

Author: Malcolm
Date: Friday, May 27th, 2011 at 8:53 PM
Title: Re: Mind/Rigpa and body relation
Content:
muni said:
Rigpa on it; knowledge for schoolstudents. There are many Rigpa's and combinations.
In 'naked awareness' I see clear as emptiness and awareness. Pure awareness as Rigpa here.
Maybe self-"arising" (already is) gnosis= empty awareness.

Ma Rigpa = state sentient being. (not knowing)
I think the linguistic meaning is less important. Also nature is not in text revealing.

Ah.

Malcolm wrote:
HI Muni:

One of the problems you will face if you insist on translating rigpa as a awareness, is

that you will be able to differentiate Dzogchen, etc. from the hindus who are always waffling on about "pure awareness". In reality, "awareness" is a word in english which requires an object.

"Awareness is the state or ability to perceive, to feel, or to be conscious of events, objects or sensory patterns. In this level of consciousness, sense data can be confirmed by an observer without necessarily implying understanding. More broadly, it is the state or quality of being aware of something. In biological psychology, awareness is defined as a human's or an animal's perception and cognitive reaction to a condition or event."

<https://en.wikipedia.org/wiki/Awareness> " onclick="window.open(this.href);return false;

I know you are not a native English speaker, and so you may not be tuned into usage of English terms. Awareness is always an awareness of something. The basis is not a something. If you are aware of the basis as a something, then you immediately fall into samsara. This is the problem with using the term awareness for rig pa.

Knowledge in the other hand is more ambiguous word in English which actually involves real philosophical issues hence the discipline of epistemology i.e. the study of knowledge qua knowledge.

Rig pa in every sense of the word as it is used in opposition to ma rig pa has to do with knowing as opposed to ignorance. Some have described as the intersection between belief and truth, or "a justified true belief."

In this case, rig pa is justified, because it is based on a personal experience, true, because that experience can be verified by anyone, and a belief because in this case personal experience has lead us to a state personal verification of something that before hand be merely believed.

Anyway, people are free to believe what they wish, justified or not. It is my belief, one I think justified and true, that the English word awareness is not an adequate translation of rig pa almost every case.

Author: Malcolm

Date: Friday, May 27th, 2011 at 9:12 PM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

tobes said:

Such a narrative requires a bizarre view of causality which demonstrates that all political actions (empires rising and falling etc) stem from texts, and not from an unbelievably complex and infinite chain of events (of which, ideas are only one element).

Malcolm wrote:

All it requires is an understanding that texts are products of cultures which then reinforce and support cultural norms. In a world where there was only Islam, everyone would get along just fine.

No one is pretending that there were not interesting philosophers, physicians, historians and poets produced by Islamic high culture. Genocidal Hebrews also wrote the Song of Solomon.

Human cultures contain contradictions.

Some of those contradictions are deadly to cultures around them.

N

Author: Malcolm

Date: Friday, May 27th, 2011 at 10:57 PM

Title: Re: Mind/Rigpa and body relation

Content:

Malcolm wrote:

The problem is that you and mudra do not fully understand what term "awareness" really means in English. So therefore, you are stuck on an obsolete translation.

So, there is no point in further discussion.

As long as you understand what rig pa means for yourself, you can call rig pa "george".

N

kalden yungdrung said:

Namdrol wrote:

If you are aware of the basis as a something, then you immediately fall into samsara. This is the problem with using the term awareness for rig pa.

Tashi delek,

- If Awareness of the Natural State is seen, with a non-egocentric mind, then this does belong to Fruition Rigpa. Fruition Rigpa is Awareness that has had a direct and stable experience of Emptiness.

- The mind of karma has an ego-centric mind, this does belong to path Rigpa. Path Rigpa has a mind which has intellectually understood emptiness and here does Rigpa mean,

Intelligence.

Here is for me clear that Rigpa can be understood with the intelligence and the related knowledge OR be experienced which mean to be Aware of the Natural State.
Aware of that Natural State is not seeing that State as done with object and subject.

One special thing of the Natural State is that the Wisdom is self-emanating and is not caused like we know with an object and subject.
Emptiness is like we should know a not born case. So it is always without interruption there, but how do we experience that Awareness which is Yermed with Emptiness. Is it intellectual Rigpa or Awareness Rigpa?

I can imagin myself that intellectual Rigpa can never be Aware or experience the lights of the 4 Lamps.....

Best wishes
KY

Author: Malcolm
Date: Friday, May 27th, 2011 at 11:08 PM
Title: Re: Dzogchen Community of Chogyal Namkhai Norbu
Content:
Clarence said:
Just a quick question:

I sent an email last week to my local DC chapter about membership and the precious vase, but haven't received an answer yet. Does DC membership go through the local communities or do I have to send an email to an other higher gar?
I can't order the book until I am a member.

Thanks,

Malcolm wrote:
If you are in US etc, you can become a member here:

<http://Tsegylgar.org/support/onlinemembership/> "
onclick="window.open(this.href);return false;

In Europe including UK:

http://www.dzogchen.it/registration/index.php?metodo=new_reg&lang=en "
onclick="window.open(this.href);return false;

Author: Malcolm

Date: Saturday, May 28th, 2011 at 2:12 AM

Title: Re: Mind/Rigpa and body relation

Content:

kalden yungdrung said:

We are convinced that the word knowledge has something to do with memory and intelligence and that is all based on the Mind of Karma.

KY[/color]

Malcolm wrote:

rig pa does have something to do with dran pa, actually.

For example, in this passage from the dgongs pa zang thal explanatory tantra:

For both of that, first, because memory (dran pa) arose, there no terror through panic or fear. Since vidyā (rig pa) recognized itself (rang ngo shes), there was no grasping to clarity. Since wisdom arose to vidyā, [12/a] it naturally formed as the dharmakāya. Since the energy of that wisdom arose in the ten directions, the sambhogakāya arose...

But this is not based on karma.

Further, clear memory arises through being moved by wind that rises in the basis that is not established as any sort of entity. Vidya arises without being lifted by the vāyu of conceit. Since it is not moved by the wind that causes movement, objects and mind are not divided into two. Since it is not moved by the karmic vāyu, samsara does not develop.

There is a clear progression in the snying thig texts that describes first memory (dran pa), then rig pa, and in this case, this memory and knowledge is not involved in samsara in any way.

Author: Malcolm

Date: Saturday, May 28th, 2011 at 2:13 AM

Title: Re: Mind/Rigpa and body relation

Content:

Pero said:

Well I guess the problem is similar as with rig pa. What translation do you like instead of wisdom?

Is primordial knowledge better?

Malcolm wrote:

I prefer wisdom.

Author: Malcolm

Date: Saturday, May 28th, 2011 at 8:51 PM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

Dechen Norbu said:

Islam must be understood on the basis of what it is, as presented objectively in the Koran, Hadith and Sira

heart said:

Let apply that to Vajrayana and see what you get

http://www.trimondi.de/EN/Kalachakra_2011.htm "

onclick="window.open(this.href);return false; . In an other thread here someone wondered why Sakya Trizin didn't kill the Chinese army since he is a Hevajra practioner, with a clear reference to the Hevajra Tantra. Go study Islam with a qualified teacher is my advice if you want to understand the meaning and make the kind of statement that you do about Islam and the Quran, reading hateful rubbish on the internet is not the way to study any religion.

/magnus

Malcolm wrote:

The failure of your critique here is that there are no non-definitive statements in the Koran, nor is it a coded text, nor of indirect meaning and so on. The only defense Muslim scholars have these passages is that they are related to historical episodes during the life of Mohammed. But this is not really made clear in the Koran itself, a book supposedly written by Allah whose every word is held to be infallible.

You cannot say the same of most Buddhist highest yoga tantric texts i.e. they are coded, not be taken literally, etc. Now, we can argue about whether they once were meant to be taken literally -- but it seems unlikely.

So, there is miles of difference between the false critiques of the trimondis and cherry picking statements out of the Koran and hadith that encourage violence against kaffirs like we Buddhists.

N

Author: Malcolm

Date: Saturday, May 28th, 2011 at 9:05 PM

Title: Re: Mind/Rigpa and body relation

Content:

Pero said:

Is there any particular reason for that?

Malcolm wrote:

Gnosis is probably a better word, but out of habit I use wisdom.

But both are just placeholder terms to some extent.

Author: Malcolm

Date: Monday, May 30th, 2011 at 9:04 PM

Title: Re: Electronic Dzogchen

Content:

mindyourmind said:

Now my question is really this : can one really be said to be practicing a path as sophisticated as Dzogchen via book and webcast?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Monday, May 30th, 2011 at 9:41 PM

Title: Re: Electronic Dzogchen

Content:

mindyourmind said:

Now my question is really this : can one really be said to be practicing a path as sophisticated as Dzogchen via book and webcast?

Namdrol said:

Yes.

mindyourmind said:

Would the student not reach a stage where s/he would have to get person-to-person teachings?

Malcolm wrote:

Define "person to person".

Author: Malcolm

Date: Monday, May 30th, 2011 at 9:43 PM

Title: Re: Why is Buddhism so appealing to educated Caucasians?

Content:

Luke said:

1. Why do you think it is that Buddhism is so popular among educated white people?

Malcolm wrote:

It is because we are educated.

Luke said:

2. What can be done to make Buddhism more popular with other races of people and with less-educated people?

Malcolm wrote:

Educate them.

Luke said:

At first, the effort to "liberate all sentient beings" is mere words, but we have to strive to live up to it as closely as we can by continually developing our ability to benefit and feel compassion for more and more types of sentient beings.

Malcolm wrote:

Interest in Buddhism is an issue of one's karma it has nothing to do with race, education, or even culture.

Author: Malcolm

Date: Monday, May 30th, 2011 at 9:55 PM

Title: Re: Electronic Dzogchen

Content:

Astus said:

How does a live webcast differs from a record, if at all?

Malcolm wrote:

A recording is not alive.

Author: Malcolm

Date: Monday, May 30th, 2011 at 10:11 PM

Title: Re: Electronic Dzogchen

Content:

Astus said:
Namdrol,

So technically it is OK to have a recorded teaching, right? Then books are practically the same.

DN,

Intention is quite an internal thing, I don't see how its simultaneity has any relevance. Plus there is always a delay in transmission, even if just a few seconds.

Malcolm wrote:
You can have a recorded teaching -- but you cannot receive transmission from a recording.

Author: Malcolm
Date: Tuesday, May 31st, 2011 at 1:53 AM
Title: Re: Electronic Dzogchen
Content:
Namdrol said:

You can have a recorded teaching -- but you cannot receive transmission from a recording.

Astus said:
That's why I ask what the difference is between a live webcast and its record. If no transmission is possible through a record what makes the live one special? IIRC there were video cassettes used before online transmission. But even if the teacher simultaneously takes part without being seen or heard by the student, how is that relevant to those sitting in front of a screen?

Malcolm wrote:
The recording merely served to synchronize the teacher and student in time.

The live webcast means everyone is participating at the same time. And please, let's not get into silly discussions about network latency and so on.

N

Author: Malcolm
Date: Tuesday, May 31st, 2011 at 2:00 AM
Title: Re: Lama Ole Nydahl, what do you think?
Content:
Malcolm wrote:

A frog and scorpion were trapped on a island in a flood and the water was rising fast. The

scorpion, being unable to swim, asked the frog, "Please let me ride on your back, as I will surely die if you don't".

At first, the frog refused "If I let you ride on my back, you will sting me!"

The scorpion replied "Why would do that? If I sting you, I will certainly drown".

Somewhat reluctantly, the frog agreed and allowed the scorpion to scuttle onto its back and set off across the water.

Halfway across, suddenly the scorpion stung the frog. While dying the frog asked "Why did you do that, you have condemned us both to die!"

Before slipping under the water, the scorpion replied "I could not help it, it is my nature."

Author: Malcolm

Date: Tuesday, May 31st, 2011 at 2:16 AM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

ronnewmexico said:

I say stop this nonsense talk about islam.....or prove what is contended is true.

Malcolm wrote:

Islam, like the other two monotheistic religions, has a violent past.

Just read history.

N

Author: Malcolm

Date: Tuesday, May 31st, 2011 at 10:52 AM

Title: Re: Tibetan Doctors, please read

Content:

Malcolm wrote:

The instructions are for precious pills. These are not precious pills.

Agar 35 should be taken in the evening before bed. Sems bde or "happiness of mind: should be taken in the morning. Both with hot water, half an hour before a meal.

If you do not have anxiety, depression or some other mind disorder, you don't need these.

N

padma norbu said:

I got these Tibetan medicine pills called Agar-35 and "Happiness of Mind." They are supposed to help balance everything out and put one in a calm state which is conducive to meditation, basically. They work gradually over time and it's not like you pop a pill to chill out. It balances pitta and whatever (I'm no doctor).

Check out these instructions: There are specific guidelines given in preparation for taking the different Tibetan pill formulas and specifically the Precious Pills. Among these are that this pill should not be exposed to direct sunlight or bright artificial light, it should be taken on days with no extreme output of energy for three days prior to beginning and four days following taking the precious pill. Refrain from sex & excessive exercise, coffee or black/green tea or alcohol, red meat, eggs, shell fish, raw fruits or vegetables, fried, pungent or sour foods, smoking extreme hot or cold baths or showers. Mild intake of food, avoiding garlic, onion and black olive.

Prepare a room by blocking the windows and doors so that direct light cannot enter. A candle may be used for light when necessary. The night before, remove and crush the Precious pill or pills and then place in boiled water in a clean unchipped glass and cover with a white cloth and place it at your bedside allowing it to soak over night. On this evening it is particularly important to dress warmly and be warm during sleep. Early the next morning one should drink the mixture after stirring it thoroughly with the clean ring finger while reciting the Medicine Buddha Mantra. This should then be followed by drinking a cup of warm, boiled water. All the while not leaving the darkened room for twenty four hours. Bathroom should be darkened (candle is ok) when needed.

Reciting the Mantra of Medicine Buddha is suggested while opening and taking the medicine. The mantra is: Om Bekanzi Bekanzi Maha Bekanzi Bekanzi Radza Samu Gate Soha! (phonetically ~ OM beyconzee beyconzee Mawhaw Beyconzee Beyconzee Rawdza Sawmoo Gawtay Sohaw). Reciting this mantra 108 times in a series of seven times 7x108 is also recommended during this 24 hour period. A mala would be needed for this to help you count and keep track of the mantra count.

Remember when taking this precious pill it should be a time of deep rest and gentle meditative contemplation ~ this attitude will assist in the alchemy of healing involved. I am supposed to take 2 pills a day of each over a long period of time, like a few months. Based on these instructions, that is something that could only possibly be achieved by people with no job or who are on a long vacation like a 3-month retreat (and hopefully it's a Medicine Buddha retreat).

Additionally, it seems they got the Medicine Buddha Mantra wrong, didn't they? Here's the one I'm familiar with: Tayata Om Bekandze Bekandze Maha Bekandze Radza Samudgate Soha.

Here's theirs: Om Bekanzi Bekanzi Maha Bekanzi Bekanzi Radza Samu Gate Soha
I have bolded the differences. Google turns up no results at all for their version of the mantra.

My question for the doctors is: is this a bit extreme overkill here?

Agar-35 can be bought a few different places, so I assume some Tibetan Doctors are

familiar with it, if there are any doctors here. I can't imagine a regular medicine such as this requires you to block a week off your calendar and 24 hours in a dark room every time you take a pill which you are supposed to take consecutively for a few months.

Author: Malcolm

Date: Tuesday, May 31st, 2011 at 8:40 PM

Title: Re: Tibetan Doctors, please read

Content:

Namdrol said:

The instructions are for precious pills. These are not precious pills.

Agar 35 should be taken in the evening before bed. Sems bde or "happiness of mind: should be taken in the morning. Both with hot water, half an hour before a meal.

If you do not have anxiety, depression or some other mind disorder, you don't need these.

Pero said:

Do these pills have an expiration date? I still have some Agar 35 that I got a year or two ago and never finished because I disliked the taste too much hehe. Vimala was much easier to swallow.

Malcolm wrote:

Roughly four years

Author: Malcolm

Date: Tuesday, May 31st, 2011 at 9:01 PM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

tobes said:

This is really a repugnant analogy: you're suggesting that there is something inherent in the nature of Islam...

Malcolm wrote:

Yes, there is: monotheism i.e. a totalitarian utopian fantasy. Monotheism in all of its forms is the scorpion which stings any population upon which it rides.

Monotheistic religions are inherently violent and wicked. The fact that there are kind, intelligent people in monotheistic faiths just not change the basic imperialistic and totalitarian aspects of these faiths. Islam is just another of these. The reason why it is in competition with Christianity is that two monotheistic faiths cannot long accommodate each other without one asserting dominance over the other. But neither has room for religions like Hinduism or Buddhism.

Islamic accommodation and tolerance of other faiths, like that of Christianity, is pragmatic -- it is about money. That's it.

N

Author: Malcolm

Date: Tuesday, May 31st, 2011 at 9:12 PM

Title: Re: James Low & Simply Being

Content:

Astus said:

Dzogchen teaching recalls us to the open nature of all things, the natural state we have never left, yet have somehow forgotten."[/i]

Malcolm wrote:

This is a stilly statement. We never knew this natural state, had we known it, we would have never entered into samsara.

N

Author: Malcolm

Date: Tuesday, May 31st, 2011 at 10:57 PM

Title: Re: James Low & Simply Being

Content:

alpha said:

then how can you" recognize" the natural state since you have never know it before..?

Malcolm wrote:

You receive an introduction.

Author: Malcolm

Date: Tuesday, May 31st, 2011 at 11:11 PM

Title: Re: What is your feeling on other traditions?

Content:

padma norbu said:

1. In Dzogchen we visualize the guru as all our teachers. I have asked numerous times if this means people from other traditions as well and the answer I invariably get is: "ALLLL teachers."

Malcolm wrote:

it means all teachers and all knowledge, not just Buddhist knowledge.

N

Author: Malcolm

Date: Wednesday, June 1st, 2011 at 12:52 AM

Title: Re: Looking for seeds

Content:

Malcolm wrote:

BT world seeds is a very good company.

arisaema81 said:

I have done a quick search and could only find a bulk supplier and the site looked a bit suspect (B and T World Seeds). Where do you live? It appears that it is a Zone 10 plant using the USDA system which means that it is only hardy to 30 F or -1 C , or in other words it is not hardy for toffee. If you are able to get some fresh seed or plant material then you may be able to grow it as a house plant but I guess that you will have to prune and train the plant due to its large stature.

It may be easier to try and buy a plant itself and go from there. Good luck in your search..... I love plants

Arisaema

Author: Malcolm

Date: Wednesday, June 1st, 2011 at 12:53 AM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

tobes said:

This is really a repugnant analogy: you're suggesting that there is something inherent in the nature of Islam...

Namdrol said:

Yes, there is: monotheism i.e. a totalitarian utopian fantasy. Monotheism in all of its forms is the scorpion which stings any population upon which it rides.

Monotheistic religions are inherently violent and wicked. The fact that there are kind, intelligent people in monotheistic faiths just not change the basic imperialistic and totalitarian aspects of these faiths. Islam is just another of these. The reason why it is in competition with Christianity is that two monotheistic faiths cannot long accommodate each other without one asserting dominance over the other. But neither has room for religions like Hinduism or Buddhism.

Islamic accommodation and tolerance of other faiths, like that of Christianity, is pragmatic -- it is about money. That's it.

N

gnegirl said:

Actually, i think its all about power. Religion with political stuff all mixed up in it is rather

dangerous. Pick any religion with an enshrined power structure, and you'll see what i mean.

Its like tribal politics all blown way out of proportion and taken to the ridiculous with the abrahamic religions.

Malcolm wrote:

It's worse with monotheistic faiths.

Author: Malcolm

Date: Wednesday, June 1st, 2011 at 3:09 AM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

Jangchup Donden said:

Don't get me wrong. I'm well aware of the problems facing Islam (as well as the other monotheistic/abrahamic religions) as a whole, as well as the problematic things in their scriptures. I just don't think you're particularly skillful in discussing it.

Malcolm wrote:

No need to be "skillful", just need to speak plainly.

Author: Malcolm

Date: Wednesday, June 1st, 2011 at 3:11 AM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

Dechen Norbu said:

Any Muslim can do the same. Nobody is forced to belong to a certain religion... or is it?

Malcolm wrote:

No, Islam forbids conversion to other faiths. It is an offense which carries capital punishment.

Author: Malcolm

Date: Wednesday, June 1st, 2011 at 5:16 AM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

conebeckham said:

Please provide a citation for that claim, Namdrol. It would be good to back up such statements, yes?

Malcolm wrote:

Qur'an

The Qur'an states that God (in Arabic, Allah) despises apostasy, with severe punishment to be imposed in the hereafter, but not mentioning explicitly any earthly penalty for apostates. Except 16:106-109, the verses that discuss apostasy all appear in surahs identified as Madinan, that is, they belong to the period when the Islamic state had been established, whereas traditional Islamic scholars have proposed that the prophet needed more time and/or power to legislate death as the penalty for apostasy.[citation needed]

The Qur'an contains verses from which it can be inferred that apostasy is not a capital offence.[33]

[edit]Sunni hadith

Examples of Sunni Hadiths that sanction the death penalty for apostasy include passages in the Sahih al-Bukhari include Sahih al-Bukhari, 9:83:17, Sahih al-Bukhari, 4:52:260, Sahih al-Bukhari, 9:84:57, Sahih al-Bukhari, 9:84:58 and Sahih al-Bukhari, 9:89:271.

The two most popular Hadiths usually cited by orthodox Islamic clerics to support the death penalty for apostates are:

"Allah's Apostle said, "The blood of a Muslim who confesses that none has the right to be worshipped but Allah and that I am His Apostle, cannot be shed except in three cases: In Qisas for murder, a married person who commits illegal sexual intercourse and the one who reverts from Islam (apostate) and leaves the Muslims."Sahih al-Bukhari, []

"Whoever changed his (Islamic) religion, then kill him" Sahih al-Bukhari, 9:84:57

[edit]Shia hadith

Some Shia Hadiths also sanction the death penalty for apostasy. For example, one of the shia Imams has been asked about a Muslim who has converted to Christianity, he answered "he should be killed not called to repent", and when asked about a Christian converting to Islam then converting back to Christianity, he answered "he should be given the chance to repent, otherwise killed" (Al-Kafi 7:257 | 10), (Men la Yahthuruh Al-Faqeeh (Whom an Islamic Cleric is not attending) 3:91 | 341), and (Tahtheeb Al-Ahkam (Rectification of the Rules) 10:140 | 554).[34]

https://en.wikipedia.org/wiki/Apostasy_in_Islam "
onclick="window.open(this.href);return false;

Apparently Mohammed advocated killing apostate muslims.

N

Author: Malcolm

Date: Wednesday, June 1st, 2011 at 5:25 AM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

ronnewmexico said:

So, now it's up to you to provide us scriptures from the Buddhadharma that incite people to violence and hatred out of superiority. This is a dare.

Best wishes, my friend!

But this is so easy as to be pathetic...

.

Malcolm wrote:

You did not refute the point. There is nowhere in Buddhadharma where people are incited to violence and hatred. The Sea Captain Jataka tale is not an example of violence and hatred, rather it is the opposite.

On the other hand, apostate Muslims run the risk of being executed if they should declare their conversion.

N

Author: Malcolm

Date: Wednesday, June 1st, 2011 at 5:30 AM

Title: Re: What is your feeling on other traditions?

Content:

Pero said:

It contradicts our teachers instructions, as far as I've understood them anyway, and it doesn't really make much sense.

Malcolm wrote:

Hi Pero:

it is what ChNN has said, many times.

Author: Malcolm

Date: Wednesday, June 1st, 2011 at 5:32 AM

Title: Re: What is your feeling on other traditions?

Content:

Pero said:

"All" does not include teachers not related to dharma.

Malcolm wrote:

It does. It includes whatever beneficial knowledge you are received in your life. At some level, it is all Dharma.

You are confusing this idea of unifying all teachers into Guru yoga with the principles of refuge. Not the same. Your refuge is the three jewels, you are unifying all teachers and knowledge into the three jewels, so there is not problem.

Author: Malcolm

Date: Wednesday, June 1st, 2011 at 5:47 AM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

ronnewmexico said:

That tale is used to support violence.

Malcolm wrote:

Please provide an example.

N

Author: Malcolm

Date: Wednesday, June 1st, 2011 at 6:18 AM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

ronnewmexico said:

The extension of that thinking may be found in the book zen at war which I think is still in print. It provides the basic rational and point of view of the Japanes invasion of the chinese mainland and other areas of asia in recent days prior too ww2 from those buddhists who supported those things that resulted in much hatred and violence.

A minority certainly. But Buddhists of lineage did support that thing.

Malcolm wrote:

I don't think they used the jataka tales to support their POV. Brian Victoria's book pretty clearly lays out how they perverted Buddhist teachings with a nihilist interpretation of Zen. This aberration has far more to do with Meiji restoration cultural instability than Buddhism per se. A better example for your thesis would have been the monastic wars of the 12th and 13th century in Japan.

In any event, such occurrences are notable exceptions.

For example, you earlier brought up Chinese Maitreya millennialism; again, this type of

aberration is a huge exception and had more to do with Chinese culture than Buddhism.

Certainly Buddhist have engaged in waging wars, but I cannot think of a single historical example of Buddhist waging a religious war against non-Buddhists. Can you?

N

Author: Malcolm

Date: Wednesday, June 1st, 2011 at 6:21 AM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

ronnewmexico said:

The politicians control the interpretaion of the koran as they see fit to enforce their totalitarian rule.

Malcolm wrote:

This is just an apology because you cannot refute what is a fact in the hadiths. Can't come up with a good response? Blame politicians since we all know they are crooks.

Anyway, Islam is quite totalitarian. Since there is no priesthood in Islam, the injunction to kill apostates is a duty which any moslem can take upon themselves. Put them in a room. Give them three days to recant. Then if they do not, murder them. Nice. Definitely keeps Muslim exfiltration low.

N

Author: Malcolm

Date: Wednesday, June 1st, 2011 at 6:23 AM

Title: Re: What is your feeling on other traditions?

Content:

Pero said:

"All" does not include teachers not related to dharma.

Namdrol said:

It does. It includes whatever beneficial knowledge you are received in your life. At some level, it is all Dharma.

You are confusing this idea of unifying all teachers into Guru yoga with the principles of refuge. Not the same. Your refuge is the three jewels, you are unifying all teachers and knowledge into the three jewels, so there is not problem.

Pero said:

Hmm, you have an interesting take, could you please provide something to back this up?

Because I'm afraid that I otherwise can't change my mind so easily since in the Precious Vase kun 'dus yid bzhin nor bu is mentioned in two places. Ironically (since you say I'm confusing GY with refuge), one is in the section on Mahayoga Guru yoga (p223) and there the note says to look in the section on refuge (p103). And there it doesn't say what you're saying at all, there is no mention of anything not related to Buddhadharma.

Next to that, Norbu Rinpoche said this many times, yes, but never have I heard him say to unify teachers not related to transmission. In fact I heard the opposite, that we don't have to unify for example our carpenter teacher.

Malcolm wrote:

We do not have to do anything. In any case, I have personally heard him say that one can unify all one's teachers, including non-Buddhist teachers, in the three jewels. He said this in the 1992 SMS base retreat. Perhaps he has changed his opinion since then.

Author: Malcolm

Date: Wednesday, June 1st, 2011 at 6:32 AM

Title: Re: A Critique of "Buddhism Without Beliefs"

Content:

James418 said:

In later philosophy the Middle Way, as defined by Nāgārjuna at least, was that which is dependently originated is empty and that in itself is the Middle Way.

Malcolm wrote:

This idea is not original to Nagarjuna but comes directly from the The Inquiry of Katyayana.

Author: Malcolm

Date: Wednesday, June 1st, 2011 at 6:33 AM

Title: Re: A Critique of "Buddhism Without Beliefs"

Content:

Fa Dao said:

Ron,

There is just the Teachings of the Buddha.

Malcolm wrote:

Yup, and that includes rebirth. Without rebirth, Buddhism is just a new age fad.

N

Author: Malcolm

Date: Wednesday, June 1st, 2011 at 6:43 AM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

ronnewmexico said:

Maitreya is specifically a buddhist figure and that example was used for purpose to exemplify that.

There is no way under the sun the chinese revolts of those days cannot be seen as directly related to buddhism as the figure the future buddha is exactly a invention of buddhism. And scale...I have already described the scale....dwarfs the US and other revolutionary wars.

Malcolm wrote:

The Maitreya Millenialism in 6th century China was not Buddhist.

ronnewmexico said:

Monastic infighting....can be found in many areas and times as you well know.

Malcolm wrote:

Very rarely did such infighting lead to wholesale wars anywhere but in Japan. Never in India. Almost never in Tibet.

ronnewmexico said:

A war to spread buddhism.....depends upon perspective. The tamil tigers will and their supporters do in fact state that.

Malcolm wrote:

The Tamils were introduced to Shri Lanka by the Brits as workers. This is much more like Northern Ireland than anything else. Eventually it became about religious identity. But it did not start that way. There was no war to spread Buddhism. There was a war to protect a Buddhism country, from the perspective of the Sinhalese.

ronnewmexico said:

That speaks not of the religion nor of the wars...neither is found either to be what it is stated to be.

Malcolm wrote:

Muslim religious wars were fought to make converts as well as \$\$\$.

Author: Malcolm

Date: Wednesday, June 1st, 2011 at 6:46 AM

Title: Re: A Critique of "Buddhism Without Beliefs"

Content:

James418 said:

By implication what he is saying is that he knows better than respected teachers, and that has been what I find hard to stomach. If you don't agree, you are a heretic. When you challenge his views your teachers are wrong, or heretics, or you don't know enough,

and the Dharma is coming to an end and it's all terribly sad and so on. It really is silly.

Malcolm wrote:

I am happy to call respected teachers wrong if they are wrong, tell people who do not know enough they do not know enough, etc.

Rebirth is not an option in Buddhism. Any one who says it is, is teaching Dharma incorrectly.

N

Author: Malcolm

Date: Wednesday, June 1st, 2011 at 6:56 AM

Title: Re: Vermont's House Passes Single-Payer Health Care Bill

Content:

Heruka said:

key word is controlling costs...i.e.....controlling your health care, what you have access to.

Malcolm wrote:

That how it is now.

The reality is that the health care system in our country is not oriented towards giving health care. It is oriented toward profit.

Private healthcare has resulted, over all, in less accessible health care for everyone but the wealthy.

For a tiny fraction of the amount of money we spend on war every year, we could give every person in this country full cadillac health care plans for free.

Why is that so hard to understand?

N

Author: Malcolm

Date: Wednesday, June 1st, 2011 at 7:18 AM

Title: Re: A Critique of "Buddhism Without Beliefs"

Content:

Malcolm wrote:

I am happy to call respected teachers wrong if they are wrong, tell people who do not know enough they do not know enough, etc.

Rebirth is not an option in Buddhism. Any one who says it is, is teaching Dharma incorrectly.

N[/quote]

Well, to be clear I'm not saying that rebirth is an optional part of the teaching. I'm simply saying making it a bar to people being Buddhists is wrongheaded. As long as it remains part of the teachings, they will have to learn to live with it. In other words it's up to them and their practice. I have just never known a teacher being happy ever to come in and demand belief is all.[/quote]

Telling people that reject rebirth they are not really Buddhists is ok. But one cannot force anyone to believe anything. People believe whatever they want.

N

Author: Malcolm

Date: Wednesday, June 1st, 2011 at 7:19 AM

Title: Re: James Low & Simply Being

Content:

Pema Rigdzin said:

"... the natural state we have never left, but have somehow never known" would have been good, though.

Malcolm wrote:

Yes.

Author: Malcolm

Date: Wednesday, June 1st, 2011 at 7:59 AM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

Malcolm wrote:

[

ronnewmexico said:

A example...a secular nation with equality of religion. Balance upset by british and US intervention. A dictator is enthroned. The result of this mileau, the dictator is overthrown....a theocratic totalitarian regime is result with a drastic interpretation of Islam.

Speaks to the nature of the religion???

Malcolm wrote:

Sure, of course.

ronnewmexico said:

Does the present theocracy believe it is right on the mark as far as the koran is concerned...certainly. Do the Tamils think they are right on the mark as concerning the buddhists of sri lanka...sure they do. Did the Christian crusaders think they may get papal dispensation enabling them to kill and eat muslim bodies when in need...sure they did.

None of this nor other speaks of the religions and what may be found or not found in them.

Malcolm wrote:

it is pretty clear that Mohammed was not a nice person. Not sure Jesus was such a nice guy either.

I don't really give a flying crap about these religions since they are based on delusion anyway.

I do care about the incredible harm both Xianity and Islam have wrought on the world throughout history. In particular I care about the fact that Islam hates Buddhism:

In Islam, širk (Arabic: شرك) is the sin of idolatry or polytheism. It refers to the deification of anyone or anything other than the singular God.[18] Shirk is also associating partners with him, giving his characteristics to others beside him, or not believing in his characteristics.[18][19]

Within Islam, širk is an unforgivable crime; God may forgive any sin except for committing širk.[18][20] It is the vice that is opposed to the virtue of tawhid, literally "declaring [that which is] one", often translated into the English term monotheism.[18][19]

As in the other Abrahamic religions, in practice the term has been greatly extended and may be used very widely within Islam to describe behaviour that is deprecated, including the use of images in a way that is seen as un-Islamic, but does not literally constitute worship.

For example, terming the Buddha omniscient is an example of "shirk".

So now a) can't leave Islam. Islam is a prison sentence for anyone born in a Muslim country. B) Buddhists and Hindus are all going to hell. Not even God can forgive us. Nice religion. Perfect control structure. if you can control people with their beliefs, you don't need external power structures.

N

Author: Malcolm

Date: Wednesday, June 1st, 2011 at 8:01 AM

Title: Re: James Low & Simply Being

Content:

Astus said:

Dzogchen teaching recalls us to the open nature of all things, the natural state we have never left, yet have somehow forgotten."[/i]

Namdrol said:

This is a stilly statement. We never knew this natural state, had we known it, we would have never entered into samsara.

N

Sherab said:

'Known' but not recognized and thus forgotten?

Malcolm wrote:

Recognition comes before knowing. I.e., if you don't recognize, you don't know.

N

Author: Malcolm

Date: Wednesday, June 1st, 2011 at 8:08 AM

Title: Re: A Critique of "Buddhism Without Beliefs"

Content:

James418 said:

I'm not really that far from this position. I think if people reject the teaching outright, they are wrong. But I would add that people who "believe" it are also wrong.

Malcolm wrote:

Inferential acceptance of rebirth is not a belief, per se. It's a kind of pramana.

Author: Malcolm

Date: Wednesday, June 1st, 2011 at 8:12 AM

Title: Re: Is the 'e.coli' epidemic a gNyan disease caused by Spirits?

Content:

orgyen jigmed said:

According to a seminar given by the late Dr. Trogawa (2005) alleges that: " The ancient medical scriptures consists of 18 Chapters dealing with gNyan diseases and speaks about 4 or 5 in detail; it lists a total of 7 diseases that would emerge in modern times, the first being cancer, the second being AIDS". He then goes on to say that " Violent and aggressive gnyan diseases are always caused by spirits ".

Can we hypothesise that this mysterious bacterial 'e.coli' epidemic as being one of these "7 diseases" caused by the gNyan?

And would someone knowledgeable possibly elaborate more on these "7 diseases that would emerge in modern times "?

Reference:

<http://www.rinpoche.com/teachings/nyen.htm> "
onclick="window.open(this.href);return false;

Malcolm wrote:

All rims gnad are caused by provocations. It is axiomatic.

Author: Malcolm

Date: Wednesday, June 1st, 2011 at 8:18 AM

Title: Re: Is the 'e.coli' epidemic a gNyan disease caused by Spirits?

Content:

Malcolm wrote:

deleted

Author: Malcolm

Date: Wednesday, June 1st, 2011 at 8:33 AM

Title: Re: James Low & Simply Being

Content:

adinatha said:

Note the prefix: re-cognition. One can only recognize what has already been seen. Perhaps introduction, then knowledge, then practice would be the recognition.

Or, there is a background knowing--The Mother. And then teacher pointing is re-cognizing--The Son. Then ignorance would be knowing, but ignoring. But it can't be ignoring to the point of forgetting with impossibility of remembering, because the buddha-nature has no coming or going. It can't be lost.

Buddha-nature is not like memories. It doesn't accumulate or dissipate. Therefore, recognizing in the sense of re-knowing is right.

Malcolm wrote:

Whatever, introduction, etc.

The point is aimed at the idea that we somehow forgot our real condition which we

somehow knew before.

My point is that this is impossible.

N

Author: Malcolm

Date: Wednesday, June 1st, 2011 at 8:35 AM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

adinatha said:

But I would never live in a Muslim country. It would be impossible to be Buddhist there. One of the conditions of a precious human life is living in a place where Buddhism may be practiced. Living in a Muslim country would prevent that.

Malcolm wrote:

Exactly.

Author: Malcolm

Date: Wednesday, June 1st, 2011 at 8:10 PM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

tobes said:

I'm sure you'll find a way to say that this is irrelevant, but it's not. There's far more cross fertilisation than most people assume, and any knowledgeable person from those three traditions recognises and appreciates this.

Malcolm wrote:

The nature of monotheism is imperialistic in general. Where only one god is regarded as valid, everything else is false.

N

Author: Malcolm

Date: Wednesday, June 1st, 2011 at 8:16 PM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

tobes said:

This is just nonsense.

Absolutely no understanding of the theological underpinnings of monotheism, and perversely, the intense kinship all three traditions have had ostensibly through Aristotle.

Malcolm wrote:

Who cares what philosophical justification Christianity and Islam use? Theological underpinnings have nothing to do with the systematic ethnic cleansing that both Christians and Muslims have engaged in. Theology is just their excuse. Theology is bullshit anyway.

tobes said:

Al Farabi (and other Islamic scholars) influenced Maimonides (Jewish who wrote in Arabic, deeply engaged with Muslims) - both influenced seminal Christian theologians such as Aquinas.

Malcolm wrote:

Yes, I know, and so what?

This has nothing to do with the main point, which is that monotheisms are pernicious ideologies that ultimately cannot permit other religions to flourish around them.

N

Author: Malcolm

Date: Wednesday, June 1st, 2011 at 8:19 PM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

tobes said:

So my logic is a thinly disguised psychologism, and yours the word of truth. How very convenient.

Malcolm wrote:

I will say it again, Abrahamic religions started out on the basis of ethnic cleansing. They still do it where ever they can, whenever given a chance.

Yawheh etc., are tribal gyalpos. Shugden on steroids.

Author: Malcolm

Date: Wednesday, June 1st, 2011 at 8:21 PM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

gregkavarnos said:

4. The statues were not blown up during the Taliban reign (nor during the Mujahadeen reign) they were blown up well after the US invasion (during the reign of Karzais puppet

government) as a reaction to, and a "ha-ha-suck-on-that" move against, the American invaders.

Malcolm wrote:

What are you talking about? The Bamiyan Buddhas were destroyed in march 2001. Months before 9/11.

Get yer facts straight.

N

Author: Malcolm

Date: Wednesday, June 1st, 2011 at 8:24 PM

Title: Re: Is the 'e.coli' epidemic a gNyan disease caused by Spirits?

Content:

Dechen Norbu said:

Do you have any idea on how is the process, Namdrol? This spirit influences the generation of this new aggressive type of e. coli? Is it something intentional or just a by product of the activity of this sort of spirits? Can you explain this a little further? Let's imagine such is not a coincidence and in fact there's a connection. How would that work? The spirit's activity influences the characteristics of the bacteria when it reproduces bringing about a new strain or something?

Malcolm wrote:

By product.

Author: Malcolm

Date: Wednesday, June 1st, 2011 at 8:34 PM

Title: Re: Nyingma practices in Sarma lineages?

Content:

udyan said:

I want to find out which Sarma schools/sub-branches or particular teachers are known to incorporate Nyingma teachings ?

Malcolm wrote:

All of them.

Author: Malcolm

Date: Wednesday, June 1st, 2011 at 8:38 PM

Title: Re: Electronic Dzogchen

Content:

Astus said:
username,

Thanks for the long response. Unfortunately, and this may be my fault, I don't see how it explains what I'm asking about. What I'm asking is simply the connection. It's like there are two computers and I'm asking how they are connected. I can't find in your answer that connecting relation. This I assume is important because that's why a live transmission is OK but not its recorded version. So it is the connection, not other parts I'm asking about.

Malcolm wrote:
Hi Astus:

Can you have a phone conversation with a recording?

N

Author: Malcolm
Date: Wednesday, June 1st, 2011 at 11:35 PM
Title: Re: Lama Ole Nydahl, what do you think?
Content:

tobes said:
What's astounding about this is your sense that all monotheists work with the same (imperialistic) conception of god.

Malcolm wrote:
The monotheistic impulse is merely a reflection of the human desire for empire. One ruler. Concentrated Power. Hegemony.

tobes said:
Forget about thousands of years of debate, and an almost infinite collection of positions on what the idea of god might actually mean.

Malcolm wrote:
This is all just intellectual bullshit. There is no god. So who cares what arguments people have about it. It is like arguing over the horns on a rabbit.

All that is of interest is the fact that given a chance, Muslim culture will seek to obliterate all others in its centuries long quest for world domination. And those it choose to permit to exist, get taxed. Can you imagine? Taxing others because they follow a faith different than yours?

At least Christianity has been neutered by secularism. That was my point in the beginning. I still stand by that point. Why do you think Christian fundamentalists in the US are trying to put Christian theology back into the school system as "creationism" etc.? Fundamentalist Christians know their balls have been cut off by science. So they are trying to destroy science. Next step: The Theocratic States of America.

All of this stems, as I said, from the human quest for empire.

At least materialism is more honest.

N

N

Author: Malcolm

Date: Wednesday, June 1st, 2011 at 11:36 PM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

tobes said:

I'm sure you'll find a way to say that this is irrelevant, but it's not. There's far more cross fertilisation than most people assume, and any knowledgeable person from those three traditions recognises and appreciates this.

Namdrol said:

The nature of monotheism is imperialistic in general. Where only one god is regarded as valid, everything else is false.

N

Pero said:

Hehe well Buddhism is not a monotheistic religion and it regards everything else as false too.

Malcolm wrote:

Not exactly. Part of Buddhism is the vehicle of gods and men. It leads to higher rebirth. These are not false, just not liberative in an ultimate sense.

Author: Malcolm

Date: Wednesday, June 1st, 2011 at 11:47 PM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

tobes said:

This is just nonsense.

Absolutely no understanding of the theological underpinnings of monotheism, and perversely, the intense kinship all three traditions have had ostensibly through Aristotle.

Namdrol said:

Who cares what philosophical justification Christianity and Islam use? Theological underpinnings have nothing to do with the systematic ethnic cleansing that both Christians and Muslims have engaged in. Theology is just their excuse. Theology is bullshit anyway.

tobes said:

Fine, so if it is not theology motivating violence, then what is it?

Political causes and conditions?

If that is the case, then your argument should not be against Islam or Christianity as religions, but the historical-material-political forces which produce violence.

That would be a wise position: for example, the current instability in the Middle East therefore related to colonialism, the west's addiction to oil.....realist politics. Islam thus playing merely a rhetorical role in all of this. In which case, why are you attacking it, and not colonialism, American consumption and geo-political strategies?

Malcolm wrote:

Christianity and Islam are both based on an historical interpretation of the role of God in human history and lay claim to a unique and privileged position vis a vie divine sanction. Much of their respective theologies is organized around justifying their respective claims to empire based on a specific reading of history that stems from the divinely sanctioned ethnic cleansing found in the old testament.

Islam and Christianity both attempt to seal their dominance by declaring an end to divine revelation, thus securing themselves the position of final authority in all matters both religious and mundane.

Both C and I are reactions and accommodations to the Hellenization of the Ancient World.

As for your last point, I have and do attack "...colonialism, American consumption and geo-political strategies".

However, "...colonialism, American consumption and geo-political strategies" is just an outgrowth of the Western Spirit, and thus the endgame of Christian empire politics. The religious impulse driving these politics is not longer relevant, but the ethics and the precedents driving them are still in force because of protestant values that drove the

rise of capitalism to begin with. Like monotheism, capitalism and communism are both hegemonic economic systems driven by economic imperatives which derive from the same religious psychology that drives their predecessors, Christianity and Islam.

The impulse to both religious and mundane empire is present in the Koran.

Author: Malcolm

Date: Wednesday, June 1st, 2011 at 11:50 PM

Title: Re: Nyingma practices in Sarma lineages?

Content:

conebeckham said:

It is said that Marpa did not fail to recite the Tsik Dun Sol Deb (7 Line Prayer to Guru Rinpoche) daily.

.

Malcolm wrote:

That's funny, since it had not been revealed yet when Marpa was alive.

Author: Malcolm

Date: Thursday, June 2nd, 2011 at 1:06 AM

Title: Re: Space and Dzogchen

Content:

Hayagriva said:

No one have something to say? I thought it was an interesting topic...

Malcolm wrote:

it is, that is why can't say much about it.

Author: Malcolm

Date: Thursday, June 2nd, 2011 at 1:46 AM

Title: Re: Electronic Dzogchen

Content:

Astus said:

Is it something I'm not getting?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Thursday, June 2nd, 2011 at 1:59 AM

Title: Re: Electronic Dzogchen

Content:
Namdrol said:
Yes.

Astus said:
What?

Malcolm wrote:
What transmission means.

Author: Malcolm
Date: Thursday, June 2nd, 2011 at 3:12 AM
Title: Re: Electronic Dzogchen
Content:
Nangwa said:
How then can the Dzogchen transmission communicate something without conventional means? I know you said it's difficult to explain, but perhaps it's not impossible.

Malcolm wrote:
Who said that Dzogchen is not communicated through conventional means?

Author: Malcolm
Date: Thursday, June 2nd, 2011 at 3:41 AM
Title: Re: Electronic Dzogchen
Content:
Namdrol said:
Who said that Dzogchen is not communicated through conventional means?

Astus said:
Webcast happens in a video format. If it must be live and can't happen through a record there must be some extra beyond conventional means. That's what I'm inquiring about, that non-conventional part.

Malcolm wrote:
No, it just means that two people have to be in a process of communication with each other.

Author: Malcolm
Date: Thursday, June 2nd, 2011 at 3:47 AM
Title: Re: Electronic Dzogchen
Content:
padma norbu said:

Nature of Mind to nature of Mind... There is reflection. Reflection means instantaneous sparks of awareness. It might last. It might not last. Mind to Mind transmission means that the nature of the teacher's mind and the nature of the student's mind are identical in that moment.[1] The noise produces the shock that creates the space in the mind for transmission to occur.

So someone said before that space is not a concern, but time is an issue and for that reason you can't learn from a recording. This is a mind-to-mind transmission, right? So, what if we compare it to telepathy (for kicks). If you accept the idea that someone can mentally "speak" to you, would you expect also that they could put that on tape for you to listen to later?

I know this isn't a brilliant point and has nothing to do with the three kayas and how transmission actually occurs, but if you think of it this way, it's not very hard to understand, imo.

[1] I got this from Aro website, which may or may not be suspect (I don't know), but this made sense to me.

Malcolm wrote:
IT's bullshit.

Mind transmission simply means that the student understands the point of master is making at the same time the master is in that state. They are in the same recognition or understanding. There is telepathic communication or anything like this.

Author: Malcolm

Date: Thursday, June 2nd, 2011 at 3:51 AM

Title: Re: Electronic Dzogchen

Content:

Namdrol said:

No, it just means that two people have to be in a process of communication with each other.

Astus said:

In response to this (phone call) I said that at the time of a webcast (or even in a live session) the audience listens to the teacher and does not talk to him/her, so there is no communication between two people but communication from one person to the others. Of course, there is a room later for a Q&A part.

Malcolm wrote:

That is communication between two people, a speaker and a listener.

Author: Malcolm

Date: Thursday, June 2nd, 2011 at 10:14 AM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

tobes said:

You're murdering the very idea of history here....and, I might add, the logic of dependent origination.

Malcolm wrote:

Not at all -- I just don't subscribe to effete and ineffectual "nuanced" politically correct interpretations of Christian and Moslem history.

And history, as we know, is written by the conquerers.

Author: Malcolm

Date: Thursday, June 2nd, 2011 at 10:15 AM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

tobes said:

Absolutely I admit this.

The distinction between us, which I think is very profound, is that whilst I am attributing these rhetorical movements to perverted, extremist and very marginalised interpretations of the text, you have consistently claimed that these interpretations are central to the text and the religion itself.

:

Malcolm wrote:

That is because you are an apologist for a pernicious religion.

N

Author: Malcolm

Date: Thursday, June 2nd, 2011 at 10:04 PM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

tobes said:

No, it is because I see very clearly that the religion contains a deep and systematic moral theory of virtue ethics, a political philosophy of community harmony and a fundamental soteriological message of **universal** peace.

Malcolm wrote:

Right, one peaceful, ethical, harmonious world under Islam.

No thanks.

N

Author: Malcolm

Date: Thursday, June 2nd, 2011 at 10:15 PM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

tobes said:

No, it is because I see very clearly that the religion contains a deep and systematic moral theory of virtue ethics, a political philosophy of community harmony and a fundamental soteriological message of **universal** peace.

Namdrol said:

Right, one peaceful, ethical, harmonious world under Islam.

No thanks.

N

gregkavarnos said:

Oh I dunno, one peaceful harmonious world under Sufism wouldn't be that bad!

Malcolm wrote:

Not into religious hegemony of any kind, including Buddhist religious hegemony.

Author: Malcolm

Date: Thursday, June 2nd, 2011 at 10:25 PM

Title: Re: Electronic Dzogchen

Content:

Pero said:

The teacher is not necessarily in that state all the time. So if you listen to a recording, who knows what the teacher is doing. Without the teacher there cannot be a direct transmission. I'm repeating myself but I'm not sure how to explain it otherwise to you.

Astus said:

OK, the teacher has to be in the state for the transmission. Why? What difference does it make from the perspective of the student who either gets it there or not, perhaps realises it months later without the presence of any teacher. Why is a teacher needed there? Is there no explanation? Just because?

Malcolm wrote:

Astus:

You are wasting everyone's time with this question.

Dzogchen is a Vajrayana system. The Guru is indispensable.

If you want transmission, you must get it from a Guru. Live.

N

Author: Malcolm

Date: Thursday, June 2nd, 2011 at 10:27 PM

Title: Re: lower back pain

Content:

alpha said:

About twice a year i experience severe lower back pain ,pain that it is so severe that i am immobilized in bed.When in bed there is no pain...

This pain shoots down the leg ,on the extremities and sometime on the front part of the legs..

When this happens i go and see an osteopath and that seems to fix it...They think its a mechanical problem and related to stress also..

I would like to know if there is a remedy from the tibetan medicine perspective for this problem and whether can be treated ?

Is this an energy imbalance, or spirit possession...i would be curios to know?

Thanks..

Malcolm wrote:

Do you have a lower back injury?

Author: Malcolm

Date: Thursday, June 2nd, 2011 at 10:54 PM

Title: Re: Electronic Dzogchen

Content:

Astus said:

I've participated in Dzogchen transmission both face to face and DC's webcast, but I don't think it is relevant.

Malcolm wrote:

You don't think what is relevant?

N

Author: Malcolm

Date: Thursday, June 2nd, 2011 at 10:58 PM

Title: Re: lower back pain

Content:

alpha said:

I have no back injury...

The pain usually occurs when i bend in particular way and then i get stuck .It is a very sharp pain .Is so sharp that i cannot stand straight and i usually let myself fall...I cannot really say with accuracy what sort of bending causes it...because it is a little different every time..it could be forward...on one side...etc..

And Is not related to physical work....heavy lifting...etc...

Malcolm wrote:

Is it in lower back?

Author: Malcolm

Date: Thursday, June 2nd, 2011 at 11:07 PM

Title: Re: Electronic Dzogchen

Content:

Namdrol said:

You don't think what is relevant?

Astus said:

My personal relationship with Dzogchen.

Malcolm wrote:

it is very relevant. In fact it is the key to the whole discussion.

You have not understood in fact what transmission means.

You can think of it like this. You have a device, it has a plug. If it is not plugged in, even though it has all potential to function it will not function.

Plugging it in makes it work. Transmission is like the plugging in a device. Here you are plugging in your continuum to the living continuum of realization which comes from Samantabhadra to you.

N

Author: Malcolm

Date: Friday, June 3rd, 2011 at 12:21 AM

Title: Re: Electronic Dzogchen

Content:

Namdrol said:

Plugging it in makes it work. Transmission is like the plugging in a device. Here you are plugging in your continuum to the living continuum of realization which comes from Samantabhadra to you.

Astus said:

Very plastic metaphor, and lineage is central in Vajrayana, I understand that. I was looking for a different kind of explanation but I can accept that it is something that doesn't exist. Thanks for the help.

Malcolm wrote:

ChNN also uses example of tuning in a radio or a TV to proper station.

Author: Malcolm

Date: Friday, June 3rd, 2011 at 1:30 AM

Title: Re: lower back pain

Content:

alpha said:

it is in lower back ...yes...and it concentrates in the middle of the lower back...

Malcolm wrote:

Moxa, massage or acupuncture or a combination will help this.

Author: Malcolm

Date: Friday, June 3rd, 2011 at 3:45 AM

Title: Re: Rainbow Body Misconception

Content:

adinatha said:

I'm trying to understand you, Namdrol la, correctly here. Correct me if I don't have this right, please. Body of light is an inner realization where nothing changes in the physical body, right?

Malcolm wrote:

As I understand it, yes.

adinatha said:

One can achieve dzogchen's definition of samyaksambodhi by realization of the body of light, right?

Malcolm wrote:

Yes.

adinatha said:

So one would have a physical body just like before, and one would have attained the non-abiding buddhahood of kadag chenpo in this body on this Earth. Is this right?

Malcolm wrote:

Yes.

adinatha said:

Then, the body of great transference or the body shrinking at death, for example, is the natural dissolution of the elements into the five wisdom lights; it is at this point when one, according to the texts, looks at the lights in one's hand and maintains a form, or one doesn't do that and the form is gone. Is this right?

Malcolm wrote:

Well, the elements are already in the form of the five lights of wisdom even now. The only difference is that we don't perceive their actual nature. Body of light is our perception of the elements reverting to wisdom light.

adinatha said:

Then what accounts for the omniscience?

Malcolm wrote:

The six abhijñās that develop naturally as one works through the four visions. The third vision corresponds with path of seeing in common mahayana.

N

Author: Malcolm

Date: Friday, June 3rd, 2011 at 4:09 AM

Title: Re: Vermont's House Passes Single-Payer Health Care Bill

Content:

Heruka said:

John D. Rockefeller IV wants it, obama presents it.

Why is that so hard to understand?

ive done my research....the insurance companies on the bailout government doll, wrote the bill.

lol.

Malcolm wrote:

Right, to protect their profits. SO therefore,there is no single payer bill.

But VT has passed a mandate to put single payer into practice. The HMO's are freaking out at this. This is not what they want. Managed care is a total joke. Anyway, millions of americans already get single payer health care -- they just has to just join the US armed forces.

N

Author: Malcolm

Date: Friday, June 3rd, 2011 at 4:10 AM

Title: Re: Vermont's House Passes Single-Payer Health Care Bill

Content:

Will said:

Heruka: the amount of tyranny you tolerate, is equal to the amount of tyranny you get. And when people are used to countless little coverings before tyrannical officials, and those officials have nothing to fear from plain folks, then real intolerable tyranny will begin.

Malcolm wrote:

You mean that way it has been since Kaiser introducedthe concept of private HMO's to america?

Anyway, what we can agree on is that the US govt. can screw up any good idea. Our entire government is completely incompetent on the federal level.

Author: Malcolm

Date: Friday, June 3rd, 2011 at 4:14 AM

Title: Re: A Critique of "Buddhism Without Beliefs"

Content:

TMingyur said:

There is no valid inference of the truth of rebirth.

Malcolm wrote:

If course there is.

Author: Malcolm

Date: Friday, June 3rd, 2011 at 4:16 AM

Title: Re: A Critique of "Buddhism Without Beliefs"

Content:

catmoon said:

Even recalling past lives is not proof of rebirth. If you can somehow do a double blind experimental verification of what you recall, (preferably with the verification done by honest skeptics) that might constitute proof.

Malcolm wrote:

Rebith is proven through inference in the following way:

Mind has either a material cause or a non-material cause.

If mind has a material cause, one has to prove this, etc.

Buddhist reject that mind has a material cause, and assert it has a mental cause i.e. a previous moment of mind.

The first moment of mind in this life therefore must be dependent on a previous moment of mind from the last life.

Ergo, it is proven through inference that rebith is a valid teaching.

N

Author: Malcolm

Date: Friday, June 3rd, 2011 at 4:22 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

sherabpa said:

I am sorry to hear people behaved in that way. It is a shame because the discussion

was interesting. I must admit I was a little surprised when some members started getting quite angry as a result of mentioning Patrul Rinpoche's views on ngondro practice.

Malcolm wrote:

No one was angry because of Patrul Rinpoche's point of view. Some people might have been annoyed because of how you presented Patrul Rinpoche POV.

Author: Malcolm

Date: Friday, June 3rd, 2011 at 4:33 AM

Title: Re: Vermont's House Passes Single-Payer Health Care Bill

Content:

ronnewmexico said:

IN fact if all in the purview of the federal government was privatized and run by corporate interest

Malcolm wrote:

Why would the corporations want to privatize everything? It is much better for them to externalize costs of doing business on taxpayers. They run things without having to be responsible. And the incompetent boobs in the house and senate let them get away with it.

Author: Malcolm

Date: Friday, June 3rd, 2011 at 4:35 AM

Title: Re: A Critique of "Buddhism Without Beliefs"

Content:

catmoon said:

Even recalling past lives is not proof of rebirth. If you can somehow do a double blind experimental verification of what you recall, (preferably with the verification done by honest skeptics) that might constitute proof.

Namdrol said:

Rebith is proven through inference in the following way:

Mind has either a material cause or a non-material cause.

If mind has a material cause, one has to prove this, etc.

Buddhist reject that mind has a material cause, and assert it has a mental cause i.e. a previous moment of mind.

The first moment of mind in this life therefore must be dependent on a previous moment

of mind from the last life.

Ergo, it is proven through inference that rebirth is a valid teaching.

N

catmoon said:

I do not find this at all convincing, because the same line of reasoning can be applied to a pickup truck, ie

Buddhists reject that the truck has a mental cause, and assert that it has a material cause, i.e. a previous moment of truck

The first moment of the truck's existence must be dependent on a previous truck-existence

Ergo, it is proven through inference that rebirth of pickup trucks is a valid teaching.

Malcolm wrote:

It is based on the logical notion of homogeneity between causes and effects.

So yes, this instance of a pickup truck is based on a previous instance of a pickup truck and not a honda or a mind.

N

Author: Malcolm

Date: Friday, June 3rd, 2011 at 4:46 AM

Title: Re: A Critique of "Buddhism Without Beliefs"

Content:

Namdrol said:

It is based on the logical notion of homogeneity between causes and effects.

So yes, this instance of a pickup truck is based on a previous instance of a pickup truck and not a honda or a mind.

N

catmoon said:

So you believe that there is rebirth of pickup trucks? That perhaps a pickup truck might come back as a semitrailer if it is very good?

If not, why not?

Malcolm wrote:

I did not say I believed in the rebirth of pickup trucks.

What I said was that there is a serial continuity between the previous instance of a pickup truck and this instance. Pickup trucks do not have minds, since they are solely material entities i.e. non-sentient.

N

Author: Malcolm

Date: Friday, June 3rd, 2011 at 4:47 AM

Title: Re: A Critique of "Buddhism Without Beliefs"

Content:

ronnewmexico said:

catmoon...that is the standard buddhist rational for rebirth.

catmoon said:

Sorry but I'm not buying any arguments from authority, nor am I interested in following lemmings off a cliff. Let's see some logic here.

Malcolm wrote:

you can figure it out for yourself. The principle is homogeneity between causes and effects.

It is very simple. Work it out on your own.

N

Author: Malcolm

Date: Friday, June 3rd, 2011 at 5:16 AM

Title: Re: A Critique of "Buddhism Without Beliefs"

Content:

catmoon said:

Ok fine. Nonetheless there must have been a moment when the pickup truck came into existence. That first moment of existence must have had a cause. By the law of similar causes, the cause in question must have been a pickup truck, not a daffodil. Therefore the pickup truck had a prior existence, a previous life.

Malcolm wrote:

In reality "pickup truck is, like "catmoon", a designation. Pickup truck designates as an assemblage of parts. Those parts are all based on serial process and continuity. The steel in a pickup truck cannot come from plastic, etc.

The difference between a pickup truck and a mind is that a mind is a single substance (dravya). You can assembly a pickup truck out of parts where there was no pickup truck

before, only parts. Minds however, are not like that, they are naturally arising entities, not constructed entities. When we talk about "namdrol" or "catmoon" we tend to be referring to all five aggregates, not just the mind that we possess.

Our mental aggregate does not arise from our material aggregate because there is a difference of kind in terms of substance. A pickup truck will never give rise to a mind stream. Without our interference in metals and plastics, there would never be a pickup truck.

No one however created our mind, at least, not as far as anyone can tell. We can rule god out, evil demons ala Descartes, chance (since then a mind could arise from a pickup truck and daffodils from cobras), etc. Since our mind is not a fabricated entity (unlike a truck, but like a metal ore) its causation and result is a pure result of its own natural processes. Since it has no beginning, so far as anyone can tell, its past cause must be a moment of mind.

Now, you might feel that mind arises because of neural activity of the brain and nervous system. You can believe that if you like, but there is no proof for this. If you do not accept that mind has material causes, then it must have a mental cause.

According to the Buddhist logical model, a person who does not accept a material cause for the mind (and in ancient India there were many people who asserted physicalism) must accept that mind has a mental cause. Since another mind cannot be the cause of our own mind (for all kinds of reasons) the only possible remaining alternative is that a previous moment of mind lead to this moment of mind in a serial continuity which has no beginning.

N

Author: Malcolm

Date: Friday, June 3rd, 2011 at 6:30 AM

Title: Re: Rainbow Body Misconception

Content:

adinatha said:

This part is weird, because it seems like seeing the basis in Tregcho is the path of seeing and the lights in the first appearance would be the path of meditation. I'm not versed in the traditional breakdown of the four appearances and the five paths, but I've heard it said the correspondence is loose, because Togal/Yangti is so fast. No?

Malcolm wrote:

The first vision resembles the path of seeing because one is seeing "dharmata" directly. It is actually heat on the path of application because at this stage one's understanding of emptiness is still inferential, according to Khenpo Ngawang Palzang, Chatral Rinpoche's guru.

One reason it is considered "like" the path of seeing, etc. is that when one is engaging in the first two visions, one's course obscurations dissolve. In common mahayana and vajrayana this only happens after one realizes the actual path of seeing. This is a special feature of togal.

N

Author: Malcolm

Date: Friday, June 3rd, 2011 at 6:40 AM

Title: Re: Vermont's House Passes Single-Payer Health Care Bill

Content:

ronnewmexico said:

My statement is not that corporations want or do not want to privatize.....some things they do and some they do not. As general ideology they want to privatize all that is not defense.

My statement is that I find things federally not incompetent. To my opinion that is corporate, indoctrination by the media interests to serve corporate interest, that way of thinking. I see this overtly and covertly all the time.

A example of a finely administered program or two is...the veterans administration and social security. Social security provides the exact amount of monies to the right peoples very many million times a month with hardly a error year after year. Incompetent....no way under the sun.

Media has us think government is incompetent. For agenda

Malcolm wrote:

Programs are one thing -- but when I say government, I means the lunatics in charge of the asylum on capital hill. I mean that in a completely bipartisan way.

Author: Malcolm

Date: Friday, June 3rd, 2011 at 6:41 AM

Title: Re: Rainbow Body Misconception

Content:

kalden yungdrung said:

Adhinatha wrote:

This part is weird, because it seems like seeing the basis in Tregcho is the path of seeing and the lights in the first appearance would be the path of meditation.

Tashi delek,

The meditation in Dzogchen is to be in the Natural State, which is united with Thodgal.

That is the base to experience the first Lamp with its related Visions.

I guess that would be the right following order of Trekchod and Thodgal. I know that some schools teach Trekchod and Thodgal as separate, but i did learn this as united in

the Bon Dzogchen. This means that within the abiding of the Natural State the Visions are self emanated and are in that way inter related.

Best wishes
KY

Malcolm wrote:
Teaching treghcho and thogal as separate is a later expedient. It was not taught that way in the beginning.

N

Author: Malcolm
Date: Friday, June 3rd, 2011 at 7:38 AM
Title: Re: Rainbow Body Misconception

Content:
kalden yungdrung said:
Namdrol wrote:
Teaching treghcho and thogal as separate is a later expedient. It was not taught that way in the beginning.
Tashi delek,

Wat would be the advantage of teaching Trekchod and Thodgal as separate or sequential?

Best wishes
KY

Malcolm wrote:
It is felt that for some people, there will be too much attachment to appearances unless they are very stable in tregcho first.

Author: Malcolm
Date: Friday, June 3rd, 2011 at 7:40 AM
Title: Re: Electronic Dzogchen

Content:
Namdrol said:
ChNN also uses example of tuning in a radio or a TV to proper station.

Astus said:
And if we use that example it's the radiowave I don't really see.

Malcolm wrote:

You have to be tuned to the right channel.

Author: Malcolm

Date: Friday, June 3rd, 2011 at 8:31 AM

Title: Re: Vermont's House Passes Single-Payer Health Care Bill

Content:

ronnewmexico said:

So support this thing, this notion of government inefficiency at your peril.]

Malcolm wrote:

You don't understand my POV.

Govt. Inefficiency is fine. It was designed into the our system of govt on purpose.

But at this point our govt. has gotten way out of control, patriot act, this act that act, tax laws no one can understand that change every year and consistently favor the wealthy and corporate interests., etc.

Defense budgets that are way out of control, etc.

The whole edifice is built on years of incompetence.

N

Author: Malcolm

Date: Friday, June 3rd, 2011 at 8:51 AM

Title: Re: Vermont's House Passes Single-Payer Health Care Bill

Content:

ronnewmexico said:

Well I still disagree..

if you want government to be perceived as inefficient and inadequate you create the mechanisms where as it fulfills your prophecy.

A katrina happens you make FEMA such a corrupted organization filled with political appointments it can not serve in the least to fill its function.

YOur dessimate a SEC so it cannot for a moment stop a inexorable bend of the corporate community to corruption in things financial.

.

Malcolm wrote:

You are proving my point.

Our government is corrupt. Not the least of which is because the "two" party system is a

complete joke. Only wealthy people can get elected, etc.

So, I turn my back on the feds. They can't help anyone. You wait, it is only a matter of time before they dismantle Social Security, etc.

Big Gvt. is in cahoots with Big Business. It is not like it was in the 40's and 50's.

N

Author: Malcolm

Date: Friday, June 3rd, 2011 at 8:58 AM

Title: Re: Rainbow Body Misconception

Content:

kalden yungdrung said:

Not to be able to rest in Trekchod is not (abiding in) the natural State, with the result no visions.

Malcolm wrote:

Visions can arise even without tregchö. This is why tregchö is so important for severing attachment.

N

Author: Malcolm

Date: Friday, June 3rd, 2011 at 9:01 AM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

tobes said:

Why do you think the Dalai-lama is wrong on this issue?

Malcolm wrote:

HHDL is about as expert on Islam as Dechen is by your standards outlined above. You just happen to like what he says.

N

Author: Malcolm

Date: Friday, June 3rd, 2011 at 9:06 AM

Title: Re: Vermont's House Passes Single-Payer Health Care Bill

Content:

ronnewmexico said:

I agree with all those statements, singularly considered... however this is your initial point..." Anyway, what we can agree on is that the US govt. can screw up any good idea. Our entire government is completely incompetent on the federal level.

The US government at the present time is a homogenization of past effect and present cause. Social security veterans affairs and others are well functioning well run programs. It is not the government that is screwing up good ideas nor is the entire government incompetent.

That is confusing present intent and partial result with completely fulfilling intention and result.

More aptly it would be called corporate influence on governmental affairs to a negative effect result of means of governmental operations and capacity.

Identifying it in the preceding manner does infer and continue the pretense of government being innately inefficient and inept.

Governments are neither necessarily by design intention nor result.

The innateness of present government inefficiency is a self induced one. Your statement does not infer any of that initially.

Malcolm wrote:

Inefficient does not mean inept that is not an equation I drew. You inferred incorrectly from my statement, assuming that I was coming from a teabagger fox "news" perspective.

I am not.

I am a deep ecologist/left biocentrist. A hippy tree hugger.

N

Author: Malcolm

Date: Friday, June 3rd, 2011 at 9:14 AM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

tobes said:

Why do you think the Dalai-lama is wrong on this issue?

Namdrol said:

HHDL is about as expert on Islam as Dechen is by your standards outlined above. You just happen to like what he says.

N

tobes said:

Is Dechan going to Harvard to meet with top scholars of Islam? Having conversations about Islamic jurisprudence?

No?

Then there is a pretty manifest difference in terms of knowledge.

This may be more speculative, but I would say in terms of insight as well.

Malcolm wrote:

Nothing that Dechen cannot also read.

I have read many books about Islam. Virtually all sympathetic or written by scholars fluent in Arabic. I have many friends who are ex-Muslims, Iranian and otherwise.

Their attitude about Islam is much different than yours. They regard the religion of their birth with horror.

Author: Malcolm

Date: Friday, June 3rd, 2011 at 9:20 AM

Title: Re: Rainbow Body Misconception

Content:

kalden yungdrung said:

Not to be able to rest in Trekchod is not (abiding in) the natural State, with the result no visions.

Namdrol said:

Visions can arise even without tregchö. This is why tregchö is so important for severing attachment.

N

kalden yungdrung said:

Tashi delek,

Yes without the base Trekchod is no visions possible.

This because the appearing of visions is due to emptiness aspect which is inseparable connected to the visions.

People who would practice only Trekchod would disappear without leaving a trace. Here is the emptiness aspect seen whereas I thought in the Thodgal is the clearness aspect like lights seen..... So I try to say that they are not as a "not union" seen Trekchod and Thodgal and so without Thodgal no visions.

People who dwell in the mood of dualistic things like attachment should return to the kordo Rushens and Semdzens etc. and set up here more herwith their base more than used as Trekchod as a remedie against attachment etc.

Best wishes
KY

Malcolm wrote:
Tregchod is not a remedy against attachment. Tregcho is complete freedom from all attachments.

But if one is working with for example second vision and one loses one mindfulness and becomes attached to visions, this is a big problem, and it does happen.

N

Author: Malcolm
Date: Friday, June 3rd, 2011 at 9:22 AM
Title: Re: Vermont's House Passes Single-Payer Health Care Bill
Content:
ronnewmexico said:
I make no statement on you.

I plainly don't know you at all, not enough certainly to make judgements on your personal perspectives.

YOur statement in the context it is found can certainly be read as I read it. I explain and do attest to that.

This is exactly, without qualification a tea bagger statement..."..." Anyway, what we can agree on is that the US govt. can screw up any good idea. Our entire government is completely incompetent on the federal level.

Any tea bagger would be quite OK with that statement. NOt just OK fervently support it. You qualify it now...good. Then I do agree...that is a qualifiable statement to which must be added this additional context displayed so it may not have unintended consequence of interpretation.

Malcolm wrote:
I have decided that federal govt has been kidnapped by aliens (corporations) and I no longer will support it in any way. Elections do not work, the whole electoral process is corrupted completely. It has become a total joke.

Politics in this country is a complete charade.

I voted for Obama, but he was replaced by a pod person.

N

Author: Malcolm

Date: Friday, June 3rd, 2011 at 8:02 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

sherabpa said:

No one was angry because of Patrul Rinpoche's point of view. Some people might have been annoyed because of how you presented Patrul Rinpoche POV.

Please can you explain the distinction? I'm not aware I added to or subtracted from Patrul Rinpoche's advice. On the whole I merely quoted him.

However I understand this topic is sensitive, and I don't want to be accused of attacking anyone and nor do I intend to violate the rules of the forum, so if there is any danger of that please just let me know and I will behave accordingly. I would like to understand the acceptable parameters of debate here.

Malcolm wrote:

You presented PR as a definitive authority. He is not. The only definitive authority in Dzogchen is one's own guru.

N

Author: Malcolm

Date: Friday, June 3rd, 2011 at 8:37 PM

Title: Re: single taste of freedom

Content:

Will said:

One of the flaws (fatal it could be) in the USA republic is that it requires an active, informed citizenry. When only 50% (maybe less) of voting age people vote and understanding of the basics of American history & government is feeble (and getting more so), then we get what we deserve. Indifference & ignorance rule; (not to mention our old friends greed & anger.)

Malcolm wrote:

Sorry, but I don't agree with this pov. I vote, and every time either the person I voted for turned out to be a fraud or was cheated out of office.

So, I am educated and informed and has decided that governments in general, in this day and age, are not good for democracy.

N

Author: Malcolm

Date: Friday, June 3rd, 2011 at 8:39 PM

Title: Re: Vermont's House Passes Single-Payer Health Care Bill

Content:

Malcolm wrote:

On the other hand, single payer in VT is awesome. The insurance companies have long avoided VT because VT insisted years ago they could not discriminate on a whole list of criteria. So very few companies will do business in VT -- proving these companies are only interested in ripping people off.

Author: Malcolm

Date: Saturday, June 4th, 2011 at 4:11 AM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

kirtu said:

But don't you think that these claims of hegemony are serious exaggerations? After all, Christianity is no longer trying to take over the world.

Malcolm wrote:

Been to the bible belt lately? The imperial ambitions of Bush Admin. was intimately tied to a Fundamentalist read of history.

kirtu said:

Why do you think that Islam in general has that as a serious goal?

Malcolm wrote:

Empire is a meme built in all Abrahamic religions. All it needs a little water, and sunlight, and it comes right out.

Author: Malcolm

Date: Saturday, June 4th, 2011 at 10:49 AM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

kirtu said:

Methinks your suspicions re: monotheism has run away with you. Monotheism is a perfectly valid and valuable medicine when not used by people intoxicate with power lust.

Malcolm wrote:
Monotheism inevitably leads to warfare and genocide.

N

Author: Malcolm
Date: Saturday, June 4th, 2011 at 11:11 AM
Title: Re: Lama Ole Nydahl, what do you think?
Content:

mudra said:
You say I made a cheap emotional appeal when I asked if my background made me tainted - actually I was referring back to the beginnings of this tangent when it was discussed how the overwhelming numbers of MUSLIMS (not the Qur'an) in Europe posed some kind of threat. I spoke from my personal experience.

Malcolm wrote:
Actually, what was suggested was that the increasing immigration of Muslims into Europe made Europeans feel threatened, thus leading to the present xenophobic reactions of some Europeans that reminds some other Europeans of the fascist era.

Author: Malcolm
Date: Saturday, June 4th, 2011 at 11:51 AM
Title: Re: Lama Ole Nydahl, what do you think?
Content:
mudra said:
but then you ended that paragraph with Islam never went through an Enlightenment.

Malcolm wrote:
Correct. It didn't.

mudra said:
You forget, for Moslems, all non-Moslems are automatically "others". You would do well never to forget this.

Malcolm wrote:
Right, for them, we Buddhists are kaffirs.

Author: Malcolm
Date: Saturday, June 4th, 2011 at 9:19 PM
Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Namdrol said:

You presented PR as a definitive authority. He is not. The only definitive authority in Dzogchen is one's own guru.

N

sherabpa said:

Is that a particularity of dzogchen or does it apply to dharma in general? Because in general, my understanding of authority in dharma is that it derives from scriptures and reasoning.

Malcolm wrote:

Not in Vajrayāna. In Vajrayāna, the authority is one's guru.

Author: Malcolm

Date: Saturday, June 4th, 2011 at 9:21 PM

Title: Re: Jamgon Kongtrul's opinion

Content:

sherabpa said:

Here is a retranslation of a passage from the biography of Jamgon Kongtrul (p.86) in which he laments the way in which people in his time viewed and regarded other traditions. The original translation does not quite make sense.

"These days, even among famous lamas and teachers, there are not many who have a pure regard for the teachings of the sage in general, apart from their own traditions and a few scriptures. There are few who have been willing to study with everyone, whether exalted or lowly, and there is little real knowledge of the dharma. Especially in these later times there are a great many who, while they themselves are not perfectly upright and do not have a spiritual outlook, talk like arrogant bullies about whether a particular teaching tradition is any good or whether a lineage is pure. Never mind other traditions; they are full of qualms and doubts about the basics of their own tradition, like the proverbial one-eyed yak who startles himself."

Malcolm wrote:

You seem really worried about other people's traditions.

N

Author: Malcolm

Date: Saturday, June 4th, 2011 at 9:51 PM

Title: Re: Agar 35 - strongest stress reliever?

Content:

padma norbu said:

I got 2 different pills a while back and just started taking them. "Happiness of Mind" is one pill (for daytime) and Agar-35 is the other pill (for night time).

I had to leave work early due to stress today and decided to take some Agar-35 when I got home. It seemed to calm me down before I even finished the cup. So, now I guess I am a real believer. What I want to know is if this is the strongest stress-reliever in Tibetan medicine. It seems to be more popular than "Happiness of Mind" because I can find a lot of places online that sell Agar-35. I'd like to have the strongest stuff possible to keep at work so that maybe next time I don't have to go home early. It would also be grand if there was something I didn't have to soak in boiling water for 15 minutes and then scoop out and pulverize in a mortar and pestle and then scrape back in, mix up and end up with a very dirty-looking mouth, since this isn't super convenient in an office environment... but, if it's all there is (as opposed to teas or pills you swallow), then it'll do.

Malcolm wrote:

"Strongest" is not how you approach Tibetan herbs. You approach herbs, any herbs, based on your humoral imbalance and what is appropriate for that.

Author: Malcolm

Date: Saturday, June 4th, 2011 at 10:00 PM

Title: Re: Lama Ole Nydahl, what do you think?

Content:

kirtu said:

Therefore monotheism does not inevitably lead to warfare and genocide, even through any faith can be corrupted under the right circumstances.

As for war and genocide, please remind us of the Sakya-Drikung war, Mongolian troops traipsing through Tibet *after* their taming began, and so forth. Clearly the followers of Shakyamuni (at least some who profess to follow his teachings) are not immune to instigating warfare.

Malcolm wrote:

Monotheism was born of war and genocide; perpetuates war and genocide, and ends in war and genocide.

Christian monotheism was tempered by accommodation with Pagan cults; but not in its protestant form.

The history of monotheism is the history of the destruction of anything in its path. This is irrefutable. All those minor Christian sects you mention are irrelevant, eddies in the river of destruction monotheisms have wrecked upon human history. Monotheism is inherently imperialistic. If you don't see it, you just don't see it. I don't really have a need

to convince you.

During the present day, Islam is the strongest form of monotheism -- it therefore the most dangerous; seconded only by Christian fundamentalism.

Author: Malcolm

Date: Saturday, June 4th, 2011 at 10:04 PM

Title: Re: A Critique of "Buddhism Without Beliefs"

Content:

TMingyur said:

[

Matter can be transformed into non-material energy. Why shouldn't it be possible that matter is transformed into consciousness?

Malcolm wrote:

There is no such thing as "non-material" energy.

Namdrol said:

The first moment of mind in this life therefore must be dependent on a previous moment of mind from the last life.

Ergo, it is proven through inference that rebirth is a valid teaching.

Now that's a logic that is based on presuppositions that beg the question themselves.

Malcolm wrote:

Yes, that is the point. Either one assumes mind has a material cause or not. If not, rebirth is proven.

If so, rebirth is disproven.

It is very simple.

N

Kind regards[/quote]

Author: Malcolm

Date: Saturday, June 4th, 2011 at 10:06 PM

Title: Re: A Critique of "Buddhism Without Beliefs"

Content:

TMingyur said:

But rebirth neither can be validly proven nor validly disproven. Obviously this causes discontent in the minds of some so that they are willing to even discredit logic.

Malcolm wrote:

Rebirth can be inferred, and inference is a type of pramana. The only people who reject inference as a pramana are materialists and some modern so called "Buddhists" who have a hard time giving up their materialist views.

Author: Malcolm

Date: Saturday, June 4th, 2011 at 11:10 PM

Title: Re: James Low & Simply Being

Content:

Malcolm wrote:

Recognition comes before knowing. I.e., if you don't recognize, you don't know.

N[/quote]

Lets say the teacher introduces you ,you cant see it and then you go and practice and then you see it.

That to me is identification of something which was explained to you but not seen at that moment.Once you identify in your experience what the teacher said then the knowing comes.

once you know it then you can recognize it over and over again...[/quote]

When you are introduced, then you recognize, then you know. Game over.

Author: Malcolm

Date: Sunday, June 5th, 2011 at 3:24 AM

Title: Re: Agar 35 - strongest stress reliever?

Content:

The Ticking Man said:

I have to take warfarin (coumadin) everyday to prevent blood clots due to my mechanical heart valve. I am interested in taking something like Agar-35 for occasional anxiety, will Agar-35 interact with my warfarin? Besides taking warfarin due to my mechanical heart valve, I am in good health and take no other medications.

Also, where would be the best place to purchase Agar-35 or something similar to it online ?

Thank you in advance for your help.

Malcolm wrote:

http://www.medscape.com/viewarticle/406896_2 "
onclick="window.open(this.href);return false;

You would be better off receiving massages for your anxiety on a regular basis, IMO.

Author: Malcolm

Date: Sunday, June 5th, 2011 at 12:22 PM

Title: Re: A Critique of "Buddhism Without Beliefs"

Content:

TMingyur said:

If gamma-ray radioactivity is considered "material". Or visual rays like visual light are considered "material".

Malcolm wrote:

Light has mass.

TMingyur said:

So you admit that your reasoning is based on an arbitrary assumptions that actually is not different from the alleged "inference". Circular reasoning.

Malcolm wrote:

I assume you are not a stupid person and are capable of filling in the blanks. Perhaps I have overestimated your intelligence.

TMingyur said:

Yes, rebirth can be "inferred" if one assumes that

1. there is rebirth

Malcolm wrote:

Non sequitor.

TMingyur said:

2. the supporting factor is what is called and known as "consciousness"

Malcolm wrote:
You deny you are conscious?

TMingyur said:
3. rebirth is based on a continuity of what is called and known as "consciousness"

Malcolm wrote:
You deny your consciousness has continuity?

TMingyur said:
4. that the arbitrary categorization of "material" and "non-material" is a valid one

Malcolm wrote:
You can question Buddha's differentiation between matter and mind if you choose.

TMingyur said:
5. based on 4 that "homogeneity between causes and effects" is required.

Malcolm wrote:
If you think that wheat can come from apple seeds, then you gave a problem.

TMingyur said:
But I reject dishonest reasoning which discredits reasoning and which also discredits Buddhism if conducted in the context of Buddhism.

Malcolm wrote:
You have not shown Dharmakirti's logic is invalid. You merely claim it be so.

N

Author: Malcolm
Date: Sunday, June 5th, 2011 at 12:25 PM
Title: Re: What is the TM view of the center channel?
Content:

Enochian said:
This doesn't make sense at all in the light of Dzogchen's crystal channels.

Namdrol said:
Of course it does. But I am not going to discuss that here more than to say this kind of anatomy is wrapped in metaphor. When one has studied Tibetan medicine, many things become obvious that seem mysterious and mystical in Dzogchen.

Here is a hint "white silk thread" is common Tibetan medical term for nerve fibers in the body, for example, that run from the brain to all the internal organs, etc.

But in reality, it is all about physical structures in the body and how to manipulate them.

adinatha said:

The texts on crystal kati say it is primordially pure, not polluted by red or white. I thought this indicated it was not a nerve or a blood vessel, but something else, similar to the eye faculty.

Malcolm wrote:

You misread -- it is channel that is not filled with blood or lymph. The reason it is called "a white silk thread" is because it is a nerve. This is common euphemism for nerves.

N

Author: Malcolm

Date: Sunday, June 5th, 2011 at 7:40 PM

Title: Re: A Critique of "Buddhism Without Beliefs"

Content:

TMingyur said:

...there is no valid inference for rebirth...

Malcolm wrote:

There is certainly a valid inference for rebirth.

N

Author: Malcolm

Date: Sunday, June 5th, 2011 at 7:43 PM

Title: Re: How does pleasure arise?

Content:

Namdrol said:

The sensations of pleasure and pain from all of these activities are solely the ripening of karma and nothing else.

Karma of course begins with intention, but it ripens on both mind and body.

N

xabir said:

Interesting... but how do you explain this:

"Produced by (disorders of the) bile, there arise, Sivaka, certain kinds of feelings. That this happens, can be known by oneself; also in the world it is accepted as true.
Produced by (disorders of the) phlegm... of wind... of (the three) combined... by change of climate... by adverse behavior... by injuries... by the results of Kamma — (through all that), Sivaka, there arise certain kinds of feelings. That this happens can be known by oneself; also in the world it is accepted as true.

Malcolm wrote:

Quite simple really -- the body you appropriate at birth has the three humors, it is born in certain climate that has changes, one's conduct is definitely karma, injuries, etc., all of these things are ultimately produced by and a result of karma.

So no contradiction.

Author: Malcolm

Date: Sunday, June 5th, 2011 at 7:55 PM

Title: Re: A Critique of "Buddhism Without Beliefs"

Content:

TMingyur said:

Why? Because there is neither valid reason for "homogeneity" nor valid reason for "non-homogeneity" of cause and effect.

Malcolm wrote:

Of course there is a valid reason i.e. observation. Rice seeds produce rice sprout and not wheat. Wheat seeds produce wheat sprouts and not rice.

It is foolish to suppose, based in observation, that causal homogeneity is unreasonable.

Author: Malcolm

Date: Sunday, June 5th, 2011 at 8:04 PM

Title: Re: A Critique of "Buddhism Without Beliefs"

Content:

TMingyur said:

Now that is a definition never given before. Obviously Namdrol has take the term "material" for granted.

Malcolm wrote:

I use the Buddha's definition: rūpa i.e. the four mahābhūtanis -- all states of matter are included . Nāma refers to all mental phenomena.

This split is basic to Buddha's phenomenolgy, and is basic to India pre-Buddhist phenomenology as well.

N

Author: Malcolm

Date: Sunday, June 5th, 2011 at 9:36 PM

Title: Re: A Critique of "Buddhism Without Beliefs"

Content:

TMingyur said:

Side note to Dharmakirti:

Basis of valid cognition is direct perception. Even inference may be valid only if an instance ("particular") of the inferred ("universal" or "generality character") can be directly perceived at other times and/or in other places.

Malcolm wrote:

An inference is based in a valid pratyakasha, but not all pramanas are pratyakshas. You are arguing for validity of rebirth based solely on the third, a Buddha's testimony. I am asserting rebirth can be logically inferred for oneself, based on Dharmakirti's reasoning set forth in the Pramanasiddhi chapter of the Pramanavarttikas.

The basis for this inference is the logical exclusion of rūpa as the cause of citta and caittas. Once one has ruled out a material cause for the mind, one must accept rebirth or accept causeless arising for the mind.

Author: Malcolm

Date: Sunday, June 5th, 2011 at 9:37 PM

Title: Re: A Critique of "Buddhism Without Beliefs"

Content:

TMingyur said:

To validly infer rebirth therefore would have as prerequisite the possibility to directly perceive re-birth at some places and times. But what can be directly perceived is just birth, but not re-birth.

So putting the "homogeneity and material" stuff aside according to Dharmakirti's own logic inference of rebirth is utterly impossible.

kind regards

Malcolm wrote:

Nonsense, even commoners can directly perceive their own past lives and those of others. Proof of this can be found in Buddha's own liberation where he intuited the truth of dependent origination prior to full awakening by remembering his past lives.

N

Author: Malcolm

Date: Sunday, June 5th, 2011 at 10:45 PM

Title: Re: A Critique of "Buddhism Without Beliefs"

Content:

TMingyur said:

Until then everything is speculation.

Malcolm wrote:

Not so, since you accept already the testimony of the Buddha as a pramana, as you state above. Based on this we can develop an inference. This gives us more confidence in the Buddha's teaching of rebirth. This leads to the development of the five faculties, five of the eight indriyas of nirvana, etc. Inferential pramana is extremely important in Buddha's teachings.

N

Author: Malcolm

Date: Sunday, June 5th, 2011 at 10:46 PM

Title: Re: What is the TM view of the center channel?

Content:

Namdrol said:

You misread -- it is channel that is not filled with blood or lymph. The reason it is called "a white silk thread" is because it is a nerve. This is common euphemism for nerves.

N

adinatha said:

Thank you for that clarification. Which nerve are we talking about then? Vagus?

Malcolm wrote:

Altogether, the optical housing and the optical nerve.

Author: Malcolm

Date: Sunday, June 5th, 2011 at 10:48 PM

Title: Re: "Everything is perfect"

Content:

catmoon said:

Everything is perfect?

How do we square that with the teachings that samsara is impermanent, unsatisfactory and of the nature of suffering? Isn't it the goal of every Buddhist to leave this unsatisfactory situation, and take as many sentient beings with them as they can?

Malcolm wrote:

Samsara arise from ignorance. Ignorance is not perfect. Remove ignorance.

Author: Malcolm

Date: Sunday, June 5th, 2011 at 10:54 PM

Title: Re: What is the TM view of the center channel?

Content:

adinatha said:

So then what goes down the sides of the neck and into the heart? I see vagus and phrenic nerves. Vagus powers the heart; phrenic the diaphragm.

Malcolm wrote:

Optic nerve connects directly into the brain. The way it is described is that this channel is in the central channel. it goes up into the brain and then branches out to the eyes.

Tibetan yogis were pretty good at anatomy (better than Indian yogis, actually), but not perfect -- so yes, Vagus nerve connects to the so called "precious heart" (tsitta rinpoche, in which is located the anahata bindu) from the brain , the basis for the visions.

N

Author: Malcolm

Date: Sunday, June 5th, 2011 at 11:41 PM

Title: Re: What is the TM view of the center channel?

Content:

adinatha said:

So then what goes down the sides of the neck and into the heart? I see vagus and phrenic nerves. Vagus powers the heart; phrenic the diaphragm.

Namdrol said:

Optic nerve connects directly into the brain. The way it is described is that this channel is in the central channel. it goes up into the brain and then branches out to the eyes.

Tibetan yogis were pretty good at anatomy (better than Indian yogis, actually), but not perfect -- so yes, Vagus nerve connects to the so called "precious heart" (tsitta rinpoche, in which is located the anahata bindu) from the brain , the basis for the visions.

N

adinatha said:

Well vagus is attached to the cranial nerve nucleus along with the optic, and the phrenic is not. But the phrenic and vagus seem to work together with regard to cardio-pulmonary motor function. So there may be a combination of function described here.

You've said before that the central channel is the arterial system, and the side channels are the venal system and spinal cord. Is this a Dzogchen special description?

Just from looking at them; it appears right and left channels are venal and arterial systems respectively; central channel would be the spinal cord. This would account for the interaction with the optic, vagus and phrenic nerves in the function of Ati yoga sadhana.

Malcolm wrote:

In human body it is about bilateral symmetry, only when visualized. But in Ati, there is no visualization of these channels.

Spinal column and nerves develop from father white element, hence they belong to the lalana system. Venous belongs to rasana system. Arterial belongs to Avadhuti system. This is more or less how it is understood in Tibetan medicine

However, there are different ways of explaining avadhuti, outer, inner secret, unique to certain Dzogchen systems.

OTOH, this is not so important -- these channels are only explained in order to differentiate the kati from them and explain that it is not a blood channel or lymphatic channel. Also the element of the kati is fire in Dzogchen, unlike other three which are considered earth (lalana), water (rasana) and air (avadhuti). Confusing, no? Also in some Dogchen texts, lalana is red, rasana is white, so even more confusing.

N

Author: Malcolm

Date: Sunday, June 5th, 2011 at 11:43 PM

Title: Re: What is the TM view of the center channel?

Content:

adinatha said:

Tibetan yogis were pretty good at anatomy (better than Indian yogis, actually), but not perfect -- so yes, Vagus nerve connects to the so called "precious heart" (tsitta rinpoche, in which is located the anahata bindu) from the brain, the basis for the visions.

N

I'm sort of trippin' out about this stuff right now... very cool.

With regard to the colors. I was just noticing that perhaps the Bonpos have it right: Red-fire, blue-water, yellow-earth, green-air, and white (clear)-space.

This schema just seem to correspond more accurately to space... What do you think?

Malcolm wrote:

I think it is a little arbitray, I perfer space as blue because of sky. Water as white because of limpidity of water.

Author: Malcolm

Date: Monday, June 6th, 2011 at 12:25 AM

Title: Re: What is the TM view of the center channel?

Content:

Namdrol said:

In human body it is about bilateral symmetry, only when visualized. But in Ati, there is no visualization of these channels.

Spinal column and nerves develop from father white element, hence they belong to the lalana system. Venous belongs to rasana system. Arterial belongs to Avadhuti system. This is more or less how it is understood in Tibetan medicine

However, there are different ways of explaining avadhuti, outer, inner secret, unique to certain Dzogchen systems.

OTOH, this is not so important -- these channels are only explained in order to differentiate the kati from them and explain that it is not a blood channel or lymphatic channel. Also the element of the kati is fire in Dzogchen, unlike other three which are considered earth (lalana), water (rasana) and air (avadhuti). Confusing, no? Also in some Dogchen texts, lalana is red, rasana is white, so even more confusing.

N

adinatha said:

Element kati is fire was surprising at first when I read it just now. Then I remembered someone explaining to me a Tegal practitioner has to be careful, because the head can overheat, leading to injury. Which also kind of corresponds to why there is a brief Tummo instruction in Yeshe Lama. Perhaps acclimatizing the body to higher heat will condition it and therefore help to prevent this problem of overheating in the head and eyes.

But the bilateral symmetry is not just a visualization the systems are physical situated as I described.

Malcolm wrote:

You have to understand, there is a kind of bile in the eyes called alocaka pita -- this is the composed of the fire element. If you put too much heat in the eyes, it dries out the moist tissue and damages one's eyesight. Actually, it is important to use special eyedrops regularly to induce tearing to protect the eyes because the alocaka pita itself can dry out the eyes.

N

Author: Malcolm

Date: Monday, June 6th, 2011 at 12:30 AM

Title: Re: What is the TM view of the center channel?

Content:

adinatha said:

But the bilateral symmetry is not just a visualization the systems are physical situated as I described.

Malcolm wrote:

It is well understood, at least in Tibetan medicine (which is based in Dzogchen) that the three channels do not exist in the way in which they are visualized, which has led the famed doctor, Zurkhar to state "All channels of air (i.e. beating channels, arteries) are the avadhuti, all channels of blood are rasana, and all channels of water (nerves, etc.) are the lalana." This statement is in part based on the Karmapa III's zab mo nang don.

Some westerners think the central channel is the spinal column, but it is not, in general considered to be that. The spinal column, the bones, etc., all develop from the white substance of the father. The spinal column and the brain is considered part of the lalana system in general Vajrayāna.

N

Author: Malcolm

Date: Monday, June 6th, 2011 at 4:04 AM

Title: Re: What is the TM view of the center channel?

Content:

adinatha said:

But the way they actually are is the arteries beating out and down are on the right, the veins returning up are on the left and the spine with movements of mind going up and down is in the middle. (perhaps I have these flipped but the point is the same). But I can see how with respect to Toga, there is the "channels others don't know about," the winds gathering in the heart and all that...

Malcolm wrote:

Whatever you may like to think, but that is not how it is in fact, at least not from viewpoint of Tibetan medicine, etc.

The way it is arranged is that the aorta, etc, is the main avadhuti, the vena cava, etc. the rasana, and the spinal column, etc. is the lalana. The reason why it must be so is that lower end of the lalana and rasana is the urethra, and the lower end of the avadhuti is the rectum according to Kalacakra. Anyway, these things are not so important in Dzogchen.

N

Author: Malcolm

Date: Monday, June 6th, 2011 at 7:46 PM

Title: Re: Buddhist fundamentalists?

Content:

David N. Snyder said:

A recent example is over the bhikkhuni issue in Theravada and the bhikkshuni issue in Tibetan Buddhism. For some, it has been felt that the female nun lineage cannot be reinstated since there are no female nuns to ordain the new novices. But this is mistaken when considering that the Dharmaguptaka line has remained unbroken and nuns from that lineage can be used (and in fact have been used and today there are over 1,000 Theravada and Tibetan nuns). But some of the more literal interpreters

Malcolm wrote:

Well, they are still Dharmaguptaka nuns. You cannot mix monastic ordination lineages.

Author: Malcolm

Date: Monday, June 6th, 2011 at 9:44 PM

Title: Re: Buddhist fundamentalists?

Content:

gregkavarnos said:

I believe that the term "fundamentalism" has come to mean something different in our society (though it includes the definition you have offered) and that is a tenacious grasping to ones tenents or system of belief as the only valid form of truth and a denigration of all other belief systems, in which case I believe that I have met (and continue to meet) a number of Buddhist fundamentalists.

Malcolm wrote:

By that token then, you would assert the Buddha was a "fundamentalist" since he was clear there was no liberation at all outside of his dharma and vinaya.

N

Author: Malcolm

Date: Monday, June 6th, 2011 at 10:59 PM

Title: Re: Buddhist fundamentalists?

Content:

David N. Snyder said:

A recent example is over the bhikkhuni issue in Theravada and the bhikkshuni issue in Tibetan Buddhism. For some, it has been felt that the female nun lineage cannot be reinstated since there are no female nuns to ordain the new novices. But this is mistaken when considering that the Dharmaguptaka line has remained unbroken and nuns from that lineage can be used (and in fact have been used and today there are over 1,000 Theravada and Tibetan nuns). But some of the more literal interpreters

Namdrol said:

Well, they are still Dharmaguptaka nuns. You cannot mix monastic ordination lineages.

pueraeternus said:

What is the reason for not mixing the ordination lineages? Would a Dharmagupta nun be hindered in practicing Mahaviharin praxis? Also, would non-Mulasarvastivadin nuns be prevented from practicing Mahayana/Vajrayana?

Malcolm wrote:

It has to do with the way the different ways different schools conduct rites of ordination. They cannot be mixed.

N

Author: Malcolm

Date: Monday, June 6th, 2011 at 11:44 PM

Title: Re: Buddhist fundamentalists?

Content:

Namdrol said:

It has to do with the way the different ways different schools conduct rites of ordination. They cannot be mixed.

N

pueraeternus said:

Could you quote just a brief example? Just trying to understand the various reasonings from different angles.

Malcolm wrote:

I mean that procedures and so on for each of the ordination lineages is different. They

could only be integrated is all of the Vinayadharas decided to consolidate the three remaining ordination lineages. And that won't happen.

Author: Malcolm

Date: Monday, June 6th, 2011 at 11:50 PM

Title: Re: Buddhist fundamentalists?

Content:

gregkavarnos said:

It would fall into the wrong view of clinging to rites and rituals as a source of liberation. I believe that you might admit that we see this amongst Buddhists quite often.

Malcolm wrote:

Clinging to rites and rituals is a criticism of Vedic practice and certain kinds of acetic practices like standing on one leg for whole life.

It does not refer to Vinaya.

N

Author: Malcolm

Date: Tuesday, June 7th, 2011 at 1:29 AM

Title: Re: Buddhist fundamentalists?

Content:

pueraeternus said:

Thanks Namdrol. Still can't see how the technicalities of one ordination could hinder practice of another lineage's praxis, but I understand if it's too technical to go into details here.

Malcolm wrote:

It does not.

It just means that ordination rites are kept separate i.e. the method of ordination of Theravada is different than that of Mulasarvastivada. So for example, since the vows are different, different monks in different lineages cannot recite posadha with one another.

N

Author: Malcolm

Date: Tuesday, June 7th, 2011 at 1:31 AM

Title: Re: Buddhist fundamentalists?

Content:

gregkavarnos said:

The Buddha was not a "Buddhist" ...

Malcolm wrote:

Sure he was, since he, by his own admission, was following the path blazed by past buddhas.

Author: Malcolm

Date: Tuesday, June 7th, 2011 at 2:53 AM

Title: Re: Buddhist fundamentalists?

Content:

pueraeternus said:

Thanks Namdrol. Still can't see how the technicalities of one ordination could hinder practice of another lineage's praxis, but I understand if it's too technical to go into details here.

Namdrol said:

It does not.

It just means that ordination rites are kept separate i.e. the method of ordination of Theravada is different than that of Mulasarvastivada. So for example, since the vows are different, different monks in different lineages cannot recite posadha with one another.

N

pueraeternus said:

Earlier you mentioned that the vinayadharas could consolidate the lineages. In this case, could the re-established bhikshunis decide to "consolidate" their lineages to exactly fit those of the lineage they want affiliation with? For example, the Dharmagupta nuns in the Theravadin countries - could the most senior amongst them decide to "consolidate" or fold themselves into the same Bhikkhuni vows that the old Theravadin nuns kept? Since the Vinayadharas appear to have the ability to change the vows according to consensus, would this be a viable method? In any case, isn't this how the various sects grew out of each other? They just changed their ordination procedures to their liking.

Malcolm wrote:

Cannot revive vows since the lineage is dead.

Could only decide to adopt Dharmaguptaka lineage. This means that monks from Theravada and Mulasarvastivada would have to reordain.

N

Author: Malcolm

Date: Tuesday, June 7th, 2011 at 2:56 AM

Title: Re: Gut Flora

Content:

BuddhistPariah said:

Lately I've come to the conclusion that many of my health problems are coming in part from a weak intestine, very probably from a weak intestine flora.

I have been looking on internet and the most interesting article for me is this one:

<http://www.gutsense.org/gutsense/flora.html> " onclick="window.open(this.href);return false;

That's why I am tempted to buy the book: https://www.amazon.co.uk/Fiber-Menace-ebook/dp/B004J8HVV0/ref=sr_1_1?ie=UTF8&m=A3TVV12T0I6NSM&qid=1307385858&sr=1-1 " onclick="window.open(this.href);return false;

But I am also open to opinions and suggestions coming from you.

Thanks.

Malcolm wrote:

You should do the colorado cleanse.

Author: Malcolm

Date: Tuesday, June 7th, 2011 at 3:18 AM

Title: Re: Origin of the Direct Introduction with Syllable Phat

Content:

pemachophel said:

So that I can better counter the arguments of potential critics, can you tell me what Lama(s) has/have verified ChNNR's terma? This very conversation came up not even two weeks ago with another Lama. Frankly, I was at a loss as to what to say. I would prefer not to be caught in the same situation again.

Malcolm wrote:

Tell them to mind their own f^&%ing business.

N

Author: Malcolm

Date: Tuesday, June 7th, 2011 at 3:20 AM

Title: Re: Buddhist fundamentalists?

Content:

Namdrol said:

Cannot revive vows since the lineage is dead.

Could only decide to adopt Dharmaguptaka lineage. This means that monks from Thervada and Mulasarvastivada would have to reordain.

N

pueraeternus said:

Ah well, that would indeed be impossible.

Malcolm wrote:

This is why there is a bit of a difficulty.

N

Author: Malcolm

Date: Tuesday, June 7th, 2011 at 4:24 AM

Title: Re: Origin of the Direct Introduction with Syllable Phat

Content:

pemachophel said:

So that I can better counter the arguments of potential critics, can you tell me what Lama(s) has/have verified ChNNR's terma? This very conversation came up not even two weeks ago with another Lama. Frankly, I was at a loss as to what to say. I would prefer not to be caught in the same situation again.

Namdrol said:

Tell them to mind their own f^&%ing business.

N

dzoki said:

Well that wouldn't be a very polite answer to your lama.

Malcolm wrote:

Well, it is not a very goddamn polite question.

Author: Malcolm

Date: Tuesday, June 7th, 2011 at 4:41 AM

Title: Re: Origin of the Direct Introduction with Syllable Phat

Content:

pemachophel said:

So that I can better counter the arguments of potential critics, can you tell me what Lama(s) has/have verified ChNNR's terma? This very conversation came up not even two weeks ago with another Lama. Frankly, I was at a loss as to what to say. I would prefer not to be caught in the same situation again.

Thanks

heart said:

Ask Yeshe Dorje, I think he mentioned to me once that ChNN brought a Terma to Chatral Rinpoche for verification. I might be wrong but that is what I recall.

/magnus

Malcolm wrote:

ChNN verifies his own terma. You can read the account of how he verified Mandarava for example, in his account of the teachings.

Author: Malcolm

Date: Tuesday, June 7th, 2011 at 4:55 AM

Title: Re: Origin of the Direct Introduction with Syllable Phat

Content:

heart said:

Yes, that's him.

/magnus

Malcolm wrote:

He is back in Nepal.

Author: Malcolm

Date: Tuesday, June 7th, 2011 at 4:56 AM

Title: Re: Buddhist fundamentalists?

Content:

dzoki said:

I think there is no problem with reintroducng bikshuni lineage. Because in the time of Buddha for certain time there were no bikshunis, so the first group of bikshunis had to be ordained without any bikshunis present. I imagine two possibilities:

1. Reinstate vows based on the example of Buddha, that is some realised monk will simply give the vows to the bikshuni apsirant the same way Buddha gave them to the

first bikshunis.

2. Some realised shikshamana would receive this vows in a vision.

Of course there is a problem with that how such ordinations would be accepted by both ordained and lay public.

Malcolm wrote:
won't happen.

N

Author: Malcolm
Date: Tuesday, June 7th, 2011 at 5:07 AM
Title: Re: James Low & Simply Being
Content:
Astus said:
In other words...

Malcolm wrote:
There is no term or concept in Dzogchen as being "re-enlightened". Does not exist and does not make sense.

Author: Malcolm
Date: Tuesday, June 7th, 2011 at 5:09 AM
Title: Re: Is the 'e.coli' epidemic a gNyan disease caused by Spirits?
Content:
Caz said:
Apparently it was a Bean Sprout.

Malcolm wrote:
Maybe, now it seems to be a massive conspiracy aimed at organic agriculture.

But, still this kind of outbreak is definitely provocation related.

Author: Malcolm
Date: Tuesday, June 7th, 2011 at 5:32 AM
Title: Re: Buddhist fundamentalists?
Content:
PadmaVonSamba said:
I like how this conversation has turned. If Buddhists won't confront gender issues, who will?

Malcolm wrote:

It is not a gender issue. it is a transmission issue. Completely different issues.

Author: Malcolm

Date: Tuesday, June 7th, 2011 at 5:36 AM

Title: Re: James Low & Simply Being

Content:

Namdrol said:

There is no term or concept in Dzogchen as being "re-enlightened". Does not exist and does not make sense.

Astus said:

Nevertheless, the above authors did use it with the same meaning in a Dzogchen context. If it is not a traditional term it might be a new one.

Tulku Urgyen's "Repeating the Words of the Buddha" has a whole chapter entitled "Re-enlightenment".

At the second movement, the delusions are dispelled and the (perfection) of primordial wisdom develops. That is the development of the basis (itself) as the result (of enlightenment). It is called the re-enlightenment (or self-liberation) through the realization of the essence, the primordial Buddhahood.
(Longchen Rabjam: The Practice of Dzogchen, p. 207)

Tulku Urgyen Rinpoche said, "The confusion that arose in ... the path can be cleared away. When we remove the temporary stains from primordially awakened rigpa, we become re-enlightened instead of primordially enlightened. This is accomplished by following the oral instructions of a fully qualified master."
(Nyoshul Khenpo: Natural Great Perfection, p. 71)

We should train in the state of rigpa that is originally pure. Although the essence is primordially enlightened, the yogi has to be re-enlightened. We have fallen into delusion. Attaining stability in non-delusion is called re-enlightenment.
(Tulku Urgyen Rinpoche: As It Is, vol. 2, p. 67)

Malcolm wrote:

First of all, Tulku Urgyen never spoke English in his life.

When translators translate things in this way, they cause decades of confusion.

There is no such thing as "re-enlightenment", not in Dzogchen, and not in any other Buddhist school.

N

Author: Malcolm

Date: Tuesday, June 7th, 2011 at 6:03 AM

Title: Re: Buddhist fundamentalists?

Content:

David N. Snyder said:

This discussion on nuns shows how the literal word can work to the detriment of Buddhism and is not what the Buddha intended.

Malcolm wrote:

One cannot invent one's own traditions. It is not a gender issue. Since there is a Vinaya ordination for women in Dharmaguptaka, they are free to take it if they wish. But one cannot invent one for Theravada and Mulasarvastivada. Presumably, for these women, beings bhikṣunis is more important than which vinaya lineage they belong to, right?

David N. Snyder said:

Due to attachment to rites, rituals, and ceremonies...

Malcolm wrote:

This does not apply to Vinaya.

David N. Snyder said:

Again, shows the flexibility of the Buddha, even allowing the abolishing of some rules as needed.

Malcolm wrote:

I doubt Buddha would approve of inventing ordinations.

Author: Malcolm

Date: Tuesday, June 7th, 2011 at 6:05 AM

Title: Re: Buddhist fundamentalists?

Content:

Namdrol said:

won't happen.

David N. Snyder said:

It already did. There are now over 1,000 fully ordained nuns in Theravada and Tibetan Buddhism.

Malcolm wrote:

Yes, they are Dharmaguptaka nuns. But there is still no surviving ordination of nuns of Theravada and Mulasarvastivada. There are only Dharmaguptaka nuns.

Author: Malcolm

Date: Tuesday, June 7th, 2011 at 6:14 AM

Title: Re: Buddhist fundamentalists?

Content:

Namdrol said:

Yes, they are Dharmaguptaka nuns. But there is still no surviving ordination of nuns of Theravada and Mulasarvastivada. There are only Dharmaguptaka nuns.

David N. Snyder said:

In your opinion.

In my opinion, the women who took the Theravada ordinations are Theravada bhikkhunis and the women who took the Tibetan vows and vinaya are Tibetan nuns. They follow their respective traditions. The outward form of the rite, ritual, and ceremony is not important. What matters is their devotion and acceptance of the vinaya of their respective traditions.

But even that outward ritual and ceremony included monastics from their own traditions and acceptance from their monk preceptors of their traditions.

Malcolm wrote:

You don't understand. In Tibetan Buddhism, those woman who became bhikṣunis took the Dharmaguptaka ordination since it did not survive in Mulasarvastivada. Those woman in Thailand have a broken ordination. I understand the reasons behind it, but it is not a proper ordination if they did not ordain with Dharmaguptaka nuns.

This is my position. If the male monastic ordination died out, it would be inappropriate to "revive" it. Why, because the direct transmission from the Buddha would have been broken.

It is not about gender, it is about transmission.

N

Author: Malcolm

Date: Tuesday, June 7th, 2011 at 6:17 AM

Title: Re: Buddhist fundamentalists?

Content:

David N. Snyder said:

The outward form of the rite, ritual, and ceremony is not important.

Malcolm wrote:

What is important is the transmission. If the transmission is broken, then it is dead.

Fortunately for women, there exists the Dharmaguptaka ordination.

N

Author: Malcolm

Date: Tuesday, June 7th, 2011 at 6:22 AM

Title: Re: Buddhist fundamentalists?

Content:

Namdrol said:

It is not about gender, it is about transmission.

David N. Snyder said:

Even among the male monk lines, it would be quite naive to think that all the ordinations from the time of the Buddha were "unbroken". It is much more likely that in fact, there were several ordinations performed by monks who were later discovered to have committed a parajika offense entailing defeat from the Sanha. Thereby, making all future ordinations in that line broken, according to a literal interpretation.

Malcolm wrote:

Not so, even if there is a unknown parajika among the quorum that was later revealed, all that matters is that the majority of the monks had fully intact vows. This idea about one parajika was a novelty introduced by Sangharakshita. It is a false assertion.

Author: Malcolm

Date: Tuesday, June 7th, 2011 at 6:24 AM

Title: Re: Origin of the Direct Introduction with Syllable Phat

Content:

rai said:

I am just curious how do you know all those details? first hand informations or some Buddhists forums?

username said:

What details? About Chatral Rinpoche being very conservative yet a guru of ChNNR who is one of the few living people to have a long life prayer by CR? These are all well known general facts in DC. Tell me which other living tertön's terma has been verified by him?

Malcolm wrote:

more importantly, who gives a rat's ass.

Author: Malcolm

Date: Tuesday, June 7th, 2011 at 6:37 AM

Title: Re: Origin of the Direct Introduction with Syllable Phat

Content:

Vajrahridaya said:

Well, to have ChNNR confirmed by historical or older present Masters of high esteem is pretty good for faith I would think. For you it's a given, but for plenty of us new to the world of Vajrayana in this life, it's an excellent thing to know that...

https://en.wikipedia.org/wiki/Chatral_Rinpoche is cool with ChNNR. That's awesome to me.

Malcolm wrote:

ChNN never needed any confirmation in the past, he does not need any now, and he won't need any in the future.

If some tibetan asked me that question I would say, "ask him yourself if you really care".

N

Author: Malcolm

Date: Tuesday, June 7th, 2011 at 8:43 AM

Title: Re: Buddhist fundamentalists?

Content:

David N. Snyder said:

Not sure about the technical aspects of the Mahayana vinaya, but if what you have is correct, what about when there was no majority? I am certain at some point in history on at least one occasion there were not a majority of "real" monks present. Again, the broken line.

In the Theravada vinaya, there must be at least 5 monks present who do not have the parajika offense for the ordination to be valid (Mahavagga, chapter 9, vs 4.1–4.4).

Again, realistically, some where along the line, it has been broken, if you take a literal view.

What matters is their conviction and adherence to the precepts, not the outward ceremony.

Malcolm wrote:

If that were the case, than that vinaya lineage transmission would be broken and beyond reviving.

We should not expect everything to last forever, including the monastic sangha.

N

Author: Malcolm

Date: Tuesday, June 7th, 2011 at 9:44 AM

Title: Re: Buddhist fundamentalists?

Content:

PadmaVonSamba said:

if it involves gender, it's a gender issue.

Malcolm wrote:

Only if you are narrow minded.

N

Author: Malcolm

Date: Tuesday, June 7th, 2011 at 9:08 PM

Title: Re: Authority in dzogchen

Content:

sherabpa said:

I know this matter annoys a lot of people, but I'm not sure why its so annoying, yet, so here goes.

The source of authority in dzogchen and vajrayana is one's guru, I am told. If one's guru presents the teachings in one way, and another guru presents it in another, contradictory, way, how should one regard this situation?

Malcolm wrote:

One should follow the advice of one's root guru.

sherabpa said:

I'm thinking here of the ngondro, of course, and the different views on its importance among dzogchen lineages. But it also applies generally to, say, Sakya Pandita's views on Mahamudra and Vajravarahi.

You can see how this is essential to understand if one has received teachings of both lineages, or if one wishes to do so.

Malcolm wrote:

I am someone who has done a three year Sakya Lamdre retreat, has translated many Sakya texts, I am also a Dzogchen practitioner, and have translated many Dzogchen texts.

In Lamdre there is a teaching called the four authorities. The principle authority which is the root of the other three is the authority of the Guru i.e. "Since all previous and

subsequent authorities depend on this, the authority of the Guru is supreme."

Author: Malcolm

Date: Tuesday, June 7th, 2011 at 9:17 PM

Title: Re: Authority in dzogchen

Content:

Caz said:

Im not sure about anyone else but my it has been advised to me by some that if one is going to have multiple teachers they should be within the same tradition and hold the same view as ones primary teacher to avoid this sort of confusion.

Malcolm wrote:

In my opinion this approach leads to narrow-mindedness. For example, this was not Sakya Pandita's approach, nor Longchenpa's, nor even Lama Tsongkhapa's approach.

In the end, Sakya Pandita, Longchenpa and Tsongkhapa each had to make up their own mind about what to accept and what to reject. I recommend everyone follow this approach.

Even if we accept that the Guru is the supreme authority, in the end, oneself is the final authority.

N

Author: Malcolm

Date: Tuesday, June 7th, 2011 at 9:18 PM

Title: Re: Buddhist fundamentalists?

Content:

PadmaVonSamba said:

I like how this conversation has turned. If Buddhists won't confront gender issues, who will?

Namdrol said:

It is not a gender issue. it is a transmission issue. Completely different issues.

Caz said:

So what exactly would be the problem with giving them these vows even if it is a dead transmission ? when one decides to keep morale discipline surely this helps toward mind training...

Malcolm wrote:

The vows then are just natural virtues, they do not have the force of continuous practice

behind them, and since the lineage is broken, they no longer come from the Buddha.

Author: Malcolm

Date: Tuesday, June 7th, 2011 at 9:22 PM

Title: Re: James Low & Simply Being

Content:

Astus said:

Magnus,

As the quotes themselves explain, "re-enlightenment" is meant within the context of Samantabhadra as the primordially enlightened buddha and the teaching of original wakefulness. Nobody said that it implies we were all once buddhas then became ordinary beings even if the explanation is given again and again how one keeps straying from buddha-mind every moment.

Malcolm wrote:

Even Samantabhadra first possessed ignorance. Re-enlightenment is an impossibility.

Author: Malcolm

Date: Tuesday, June 7th, 2011 at 10:04 PM

Title: Re: Authority in dzogchen

Content:

Caz said:

Everyone is entitled to practise the way they see fit and according to who evers view they want...

Malcolm wrote:

Yes. In the end, even if one states the Guru is the supreme authority, in the end it all boils down to oneself.

N

Author: Malcolm

Date: Tuesday, June 7th, 2011 at 10:09 PM

Title: Re: Buddhist fundamentalists?

Content:

Namdrol said:

The vows then are just natural virtues, they do not have the force of continuous practice behind them, and since the lineage is broken, they no longer come from the Buddha.

Caz said:

Well if you make and keep vows then they certainly have the force of continuous effort behind them.

Malcolm wrote:

Not without a valid ordination. Without a valid ordination, you don't actually have the vows in question.

Author: Malcolm

Date: Tuesday, June 7th, 2011 at 10:35 PM

Title: Re: Buddhist fundamentalists?

Content:

Caz said:

So if one vows to keep a precept, but however doesn't receive it from the correct place in question then even if it is kept it is not actually existent ?

Malcolm wrote:

correct

Author: Malcolm

Date: Tuesday, June 7th, 2011 at 10:46 PM

Title: Re: What is a tantric teaching in Buddhism?

Content:

Urgyen Chodron said:

But to tell others about the practice is a big downfall, many moons in hell, to even read it without being initiated the same. I can see why teachers often say it is not about sex. At least Namdrol has been honest about it here.

Malcolm wrote:

Sex is part of tantric practice, but so is eating, sleeping, walking and talking. Tantric practice is designed to include all elements from our life as part of the process of waking up.

Either you can accept this; or if not, it is better for you to practice Theravada or a Mahayāna form of Buddhism.

N

Author: Malcolm

Date: Tuesday, June 7th, 2011 at 10:53 PM

Title: Re: Buddhist fundamentalists?

Content:

Caz said:

So if one vows to keep a precept, but however doesn't receive it from the correct place in question then even if it is kept it is not actually existent ?

Namdrol said:

correct

Caz said:

Okay Is there a source one can cite where Buddha explains as such ?

Malcolm wrote:

This is all very clearly explained in Sakya Pandita's analysis of the three vows, etc.

Author: Malcolm

Date: Wednesday, June 8th, 2011 at 3:33 AM

Title: Re: Buddhist fundamentalists?

Content:

Astus said:

Considering that there are quite a few Vinayas and pratimokshas it is a bit naive to think that all of them are directly from Shakyamuni himself. Understanding the history of Buddhism can actually facilitate the weakening of sectarianism, like <https://sites.google.com/site/sectsandsectarianism/> by Bhikkhu Sujato. This crossing the barriers I think is a major task of 21st century global Buddhism.

Malcolm wrote:

All the vows come from the Buddha, they are just different transmissions.

Author: Malcolm

Date: Wednesday, June 8th, 2011 at 5:04 AM

Title: Re: Origin of the Direct Introduction with Syllable Phat

Content:

adinatha said:

But isn't obvious he's taken controversial approaches to the teachings and broken with tradition?

Malcolm wrote:

Nope, it is not obvious at all. I have been his student for 19 years. He is actually a pretty conservative teacher. His attitude toward Bon is no different than the attitude of Guru Chowang, the immediate incarnation of Nyangral, and the tertön who revealed the seven line prayer. Guru Chowang wrote in his "Great Origin of Treasures:

"First: the two the supreme of all beneficial qualities, [5/a] the treasure of the true words of Bon emanations: the way the compassionate body came from the pure dimension of

the ultimate nature [bon nyid i.e. chos nyid] and the after the treasure of body, speech and mind arose, the way the teaching was spread, i.e. the way a treasure descends from a treasure.

First: the pure dimension of the ultimate nature completely free from falling into any parts or divisions was singular and unique, the treasure of the hidden Bon dharmakāya [bon chos sku] which has nothing to give up, appeared from pure activity to tame beings as the sambhogakāya Shenlha Wodkar [gshen lha 'od dkar]. The way his compassion was moved is that in general he thought of all migrating beings. Specifically, he thought of beings in Jambudvīpa.

Second: after the treasure of the body, speech and mind was produced, the teachings were widely spread. The way the treasure descends from a treasure is that in order to tame the the confusion of ignorance, the root of samsara, at Wolmo Lungring in the land of Zhang Zhung the hidden treasure of compassion arrived in the form of Shenrab Miwoche [gshen rab mi bo che, i.e. the supreme one of the Shen clan, the greatest of men]. The hidden treasure was concealed in a single intention by all the Tathāgatas in the mind of Shenrab, and he taught the nine vehicles of Bon.

Afterwards, Shenrab's words were collected by the fortune Bonpos and placed in a catalogue. The cause Bon tamed ordinary beings, and result Bon tamed intelligent beings.

The teachings were spread in Tokharistan, where people wear silk turbans, the land India and the border lands and also spread in dPur rGyal in Tibet and Bon was disseminated in the beginning.

The King was given the name as the Elder Brother of Bon because he made sure the teaching did not decline, and also he concealed the Bon treasures of cause and result in Zhang Zhung the temple of Shampo Lhatse. Furthermore, as they were spread in the mountain of white peaks in Oddiyana, the Chinese mountain Dru Dzin [5/b] and in southern and northern Tibet, having concealed treasures which descended from treasures, the Bon texts were not destroyed, and the Bonpos became renowned.

Also I, Chowang, say that the profound teaching of Bon is uninterrupted."

If ChNN is to be faulted for respecting Bon Dzogchen, how much more so the master who originally revealed the seven line prayer? Obviously, Nyingmapas who do not respect Bon also do not respect their own lineage masters.

In reality, the only novel thing ChNN does is not pay lip service to the gradual approach of the gsar ma schools. And even this is not novel, but rather a return to the old Nyingma way of doing things, rather than this neo-Nyingma gradualism.

In reality, what ChNN did was free Dzogchen from Tibetan politics and money games. And for that, some worldly tibetans and westerners wearing robes, who bilk their students of their wealth and rob them of their precious human birth, who bear the title

of this and that rinpoche hate ChNN. Well, f76k them.

N

N

Author: Malcolm

Date: Wednesday, June 8th, 2011 at 7:54 PM

Title: Re: Buddhist fundamentalists?

Content:

Namdrol said:

All the vows come from the Buddha, they are just different transmissions.

Astus said:

Since the vows are different the transmissions are corrupted...

Malcolm wrote:

No, this is merely due to regional differences.

Author: Malcolm

Date: Wednesday, June 8th, 2011 at 7:56 PM

Title: Re: Buddhist fundamentalists?

Content:

gregkavarnos said:

While I agree that there must be some kind of continuity in the ordination lineages isn't it enough to just get three or more precept holders, regardless of lineage, to bestow the vows?

Malcolm wrote:

IF they can't recite posadha together [they can't], then what makes you think they can transmit vows together, and whose would they transmit? The reduced rule set of Theravada, or the expanded rule set of the other two?

Author: Malcolm

Date: Wednesday, June 8th, 2011 at 8:11 PM

Title: Re: Origin of the Direct Introduction with Syllable Phat

Content:

Namdrol said:

In reality, what ChNN did was free Dzogchen from Tibetan politics and money games.

Adamantine said:

Do you believe there's no politics or money games in the Dzogchen Community?

Why are people turned away from retreats that genuinely can only afford to pay most, if not the entire amount requested, due to financial hardship?

Malcolm wrote:

Oh, there are politics in the DC, but not money games. What politics there are in the DC are not around Dzogchen. Mostly they are around differing opinions of ChNN's intentions.

It is simple, if you are poor, you get a poor persons membership (\$85.00 per annum) which gives you a %50 discount on retreats. If you are not a member of the DC, well, what can I say? If you want teachings from ChNN you can always attend _free_ webcasts, as many as you like, you just might have to lose a little sleep. In reality, it is expensive to put on retreats, and every community is independent financially from the others. So, if you can't pay, stay home and watch webcast. If you can pay, go to retreat and enjoy.

Adamantine said:

Yet in the Indian heart of Tibet-in-exile, large scale retreats and empowerments are regularly given to all who come completely free of charge?

Malcolm wrote:

That is not an Indian heart. In India and in ancient Tibet, masters charged large fees for empowerments. These fees come directly from the tantras themselves.

And if that is where people want to go, spending thousands of dollars on flights to India for these free retreats, then they should. But don't complain that DC retreats are not free when you are spending large sums of money to travel to India for your "free" retreat.

N

Author: Malcolm

Date: Wednesday, June 8th, 2011 at 8:15 PM

Title: Re: Ngondro

Content:

Jangchup Donden said:

Further, if it wasn't for lay Buddhists, Buddhism in Tibet wouldn't have survived Langdarma.

Malcolm wrote:

Actually, Langdarma was unfairly maligned and murdered without good cause.

N

Author: Malcolm

Date: Wednesday, June 8th, 2011 at 8:17 PM

Title: Re: Ngondro

Content:

Adamantine said:

Ngakpas are the tantric-lay-householder-yogis who are said to have kept the Vajrayana Dharma alive during the purges of the monasteries. .

Malcolm wrote:

The monasteries were not purged, they were shut down because they are a huge burden on the Tibetan govt. Langdarma shut them down because the Tibetan Kingdom could not afford to run them anymore nor pay for the monks.

Author: Malcolm

Date: Wednesday, June 8th, 2011 at 8:30 PM

Title: Re: Buddhist fundamentalists?

Content:

Namdrol said:

IF they can't recite posadha together [they can't], then what makes you think they can transmit vows together, and whose would they transmit? The reduced rule set of Theravada, or the expanded rule set of the other two?

gregkavarnos said:

Why can't they recite the posadha together? Language differences?

I imagine they would have to transmit the reduced set since all three would hold all the vows (again I imagine) contained in the smallest set.

Malcolm wrote:

They can't recite posadha together because the vows are given in different orders, and in the case of the Theravada vows, there are 30 or so less vows.

So what you are basically suggesting is that we scrap Mulasarvastivada and Dharmaguptaka. But if you do that, you will scrap the nuns vows in Dharmaguptaka, since they died out in the other two orders (and the reason for their dying out is a gender issue). If you want nuns vows in Theravada and Tibetan Buddhism, either Theravada and Mulasarvastivada needs to be scrapped, or, things remain at the status quo i.e. nuns who want a valid ordination get that from the Dharmaguptaka lineage.

Someone mentioned that monks from Tibetan Buddhism and Theravada were present at these nuns ordinations -- yes, they were, but not as members of the required quorum. They were present as guests and observers.

Then there is the additional gender issue of the 80 odd extra vows nuns must keep in addition to the monks vows. This is unfair. But will these be scrapped? No. Should they be scrapped, no.

Are all monastic sanghas going to collapse in the next 500 years? Definitely.

Should we be sad? No.

Will there still be Buddhist practice even though the monastic sangha is no more? Yes.

N

Author: Malcolm

Date: Wednesday, June 8th, 2011 at 8:53 PM

Title: Re: Buddhist fundamentalists?

Content:

Namdrol said:

They can't recite posadha together because the vows are given in different orders...

gregkavarnos said:

This is hardly a problem, I mean will the vows lose their significance if they are recited in a different order (like if they changed the order so they could recite it together)?

Malcolm wrote:

The vows are significant as a whole, they cannot be traded out like playing cards, for one's convenience. This is why for example, Atisha was never able to recite posadha vows with monks in Tibet.

gregkavarnos said:

...and in the case of the Theravada vows, there are 30 or so less vows.

So I guess they could only be ordained based on the smaller set of vows.

Malcolm wrote:

So you are suggesting we scrap the monastic vows of Tibetan Buddhism.

gregkavarnos said:

By the way, how did you arrive at the 500 year figure for the collapse of the monastic sangha?

Malcolm wrote:

Educated guess.

N

Author: Malcolm

Date: Wednesday, June 8th, 2011 at 9:03 PM

Title: Re: Buddhist fundamentalists?

Content:

Namdrol said:

So you are suggesting we scrap the monastic vows of Tibetan Buddhism.

gregkavarnos said:

You gonna stop with the projections at some point in time or what?

I repeat(for the third time): I ain't suggesting nothing, I'm just trying to understand the issue.

PS What is the nature of the 30 extra vows for monks? Is it like a whole section (a unit of extra vows) or are they spread amongst the other "categories" of vows. I have read the Theravada vows but have not seen the lists of vows from the other lineages.

Malcolm wrote:

If you say "adopt reduced set of vows" this is the same as suggesting we scrap the monastic tradition of Tibetan Buddhism.

Author: Malcolm

Date: Wednesday, June 8th, 2011 at 9:23 PM

Title: Re: Buddhist fundamentalists?

Content:

Namdrol said:

If you say "adopt reduced set of vows" this is the same as suggesting we scrap the monastic tradition of Tibetan Buddhism.

gregkavarnos said:

Dear Namdrol,

1. During this whole discussion I have been talking within the context of the hypothetical situation I formulated way back here

<https://www.dharmawheel.net/posting.php?mode=quote&f=66&p=43512#pr43488> "onclick="window.open(this.href);return false;"

2. If you don't want to help me understand that's fine, but there is no reason to generate hostility/conflict where none exists.

Malcolm wrote:

The key point is this: the Mūlasatvastivadas, the Theravadins and the Dharmaguptakas all have their own Vinaya tradition. They are not interchangeable, though some wish it were so.

Traditionally, each vinaya tradition came from one of Buddha's arhat disciples. So for example, Mulasarvastivada came from Rahula; Thervada from Upali, and so on.

Each vinaya has its own oral tradition and explanations of the vows, as well as procedures for ordination. They are not interchangeable.

Author: Malcolm

Date: Wednesday, June 8th, 2011 at 10:02 PM

Title: Re: Buddhist fundamentalists?

Content:

Namdrol said:

The key point is this: the Mūlasatvastivadas, the Theravadins and the Dharmaguptakas all have their own Vinaya tradition. They are not interchangeable, though some wish it were so.

Traditionally, each vinaya tradition came from one of Buddha's arhat disciples. So for example, Mulasarvastivada came from Rahula; Thervada from Upali, and so on.

Each vinaya has its own oral tradition and explanations of the vows, as well as procedures for ordination. They are not interchangeable.

Astus said:

That can be said supposing that there is something more to those precepts besides what is actually written down. But there isn't.

Malcolm wrote:

Astus:

Based on this statement, and your confusion about Dzogchen in the other thread, one thing is clear: you do not understand the concept of transmission. You cannot get transmission from a book.

N

Author: Malcolm

Date: Wednesday, June 8th, 2011 at 11:05 PM

Title: Re: Buddhist fundamentalists?

Content:

Namdrol said:

If you say "....." this is the same as suggesting"

PadmaVonSamba said:

I deleted the specifics.

Practicing right speech can also mean not putting words into the mouth of someone else. If you disagree with what someone asserts, don't argue about comparisons and analogies that you yourself assume. Take time to understand what the other person is really saying and refer to that, or explain why you disagree.

Malcolm wrote:

Pretty useless post.

Author: Malcolm

Date: Thursday, June 9th, 2011 at 12:50 AM

Title: Re: Buddhist fundamentalists?

Content:

Dechen Norbu said:

...He is not saying that Greg ill willingly means to scrap the monastic tradition of TB, but that his proposition is equivalent to doing just that.

gregkavarnos said:

Except that I didn't make a proposition but a supposition and I had to blatantly state three times that I was not trying to do anything more than understand the situation. So really there was a fair quantity of projection happening, and anyway since when were you Namdrols lawyer DN?

PS Lets not derail the thread any further.

Malcolm wrote:

Greg:

There was not projection, it is a way of showing you the consequences of your suggestion.

Author: Malcolm

Date: Thursday, June 9th, 2011 at 12:56 AM

Title: Re: Buddhist fundamentalists?

Content:

PadmaVonSamba said:

Everything is useless if you don't learn from it.

Malcolm wrote:

Yes, so you must take your own advice.

Author: Malcolm

Date: Thursday, June 9th, 2011 at 1:03 AM

Title: Re: Buddhist fundamentalists?

Content:

Namdrol said:

The key point is this: the Mūlasatvastivadas, the Theravadins and the Dharmaguptakas all have their own Vinaya tradition. They are not interchangeable, though some wish it were so.

Traditionally, each vinaya tradition came from one of Buddha's arhat disciples. So for example, Mulasarvastivada came from Rahula; Thervada from Upali, and so on.

Each vinaya has its own oral tradition and explanations of the vows, as well as procedures for ordination. They are not interchangeable.

pueraeternus said:

Just a thought: in all the sutric accounts of the Buddha's parinirvana, he said the sangha is free to remove the minor rules if they so wish after his death. This would mean he gave the permission to alter the vinaya. Would this be a valid reason to recreate the Theravadin and Mulsarvastivadin bhikshuni lineage by altering the existing bhikshu vinaya vows of the respective sects?

Malcolm wrote:

The Buddha never told Ananda which minor rules. Therefore, no one ever removed any.

N

Author: Malcolm

Date: Thursday, June 9th, 2011 at 6:07 AM

Title: Re: Buddhist fundamentalists?

Content:

PadmaVonSamba said:

Unless someone might have an allergic reaction to taking vows or precepts, I think they should be given to those who want them, and let them get on with the business of keeping them.

Malcolm wrote:

Sure, providing they come from a living lineage.

N

Author: Malcolm

Date: Thursday, June 9th, 2011 at 7:23 AM

Title: Re: What is Transmission?

Content:

adinatha said:

There is both individual and common karma, right?

Astus said:

Only beings can have karma. A group has no karma of its own only its members, since a group is not a being to have a will.

Malcolm wrote:

There is common karma when similar causes bear similar results. You need to read Abhidharma again.

N

Author: Malcolm

Date: Thursday, June 9th, 2011 at 9:41 PM

Title: Re: What is Transmission?

Content:

Malcolm wrote:

A common example is a seal and its impression.

N

gregkavarnos said:

Since you have not "perceived" transmission so how can you understand it? Through metaphor of course! Everybody here is using metaphors to try to explain to you what transmission is otherwise the conversation will be kind of like this:

Astus: What's an apple?

Everybody else: It's an apple!

Kinda stoopid, huh?...

Astus said:

So you say that it can't be explained what is being transmitted because "you have to experience it"? Even about <https://en.wikipedia.org/wiki/Apple> there is quite a lot to say, and this is just Wikipedia. If somebody asks about selflessness it would be a weak and dismissive answer to say "you have to experience it" or give a few metaphors as if one were talking about human reproduction to little children. Fortunately there are many teachings on selflessness to provide a clear and lucid explanation to anyone interested. Anything even close to that on transmission?

Author: Malcolm

Date: Thursday, June 9th, 2011 at 9:45 PM

Title: Re: James Low & Simply Being

Content:

Yontan said:

It might be helpful to explain the term "ignorance."

There is a not recognizing, separate from and anterior to a mistaken grasping.

Malcolm wrote:

The nature of innate ignorance and imputing ignorance is the same. They are both absence of knowledge.

N

Author: Malcolm

Date: Thursday, June 9th, 2011 at 9:55 PM

Title: Re: What is Transmission?

Content:

Namdrol said:

A common example is a seal and its impression.

Astus said:

Would that mean that the teacher/preceptor directly inputs certain mental patterns from his mind to the receiver of the transmission? That would be like reprogramming somebody's mind. That sounds to me contrary to common sense and karmic integrity.

Malcolm wrote:

Obustus, I have already explained this to you a hundred times: transmission means a teacher speaks, in words and similes according to his realization. You actively listen and understand. That is transmission. This why, for example, at the end of transmitting vows, the officiating upadhyaya asks you "Are you happy"? This means, "did you really participate in this ritual of transmitting the precepts?"

This is all there is to transmission. It cannot be gained from a book. It must be gained from another living, breathing human being.

N

Author: Malcolm

Date: Thursday, June 9th, 2011 at 9:56 PM

Title: Re: What is Transmission?

Content:

adinatha said:

Group karma is similar results from similar causes. Each individual has its own continuum, suffering alone. It is like a mirroring effect. The nature of awareness is mirror-like. If I hold up a mirror, and you hold up a mirror while standing nearby one another, we will reflect one another. And so it goes on down the line through space and time. The master/disciple dynamic is just this with regard to body, speech and mind of Buddha.

Astus said:

The nature of awareness being mirror-like doesn't mean that we keep reflecting everything we see. Reflecting to whom, anyway? But this is just a metaphor and it may not necessarily be about the reflective attributes of mirrors. If I sit in front of a person that person's body won't appear as my body, nor will that happen with speech or mind. Where is the mirroring effect then?

Malcolm wrote:

Your mind is the surface of a mirror.

Author: Malcolm

Date: Thursday, June 9th, 2011 at 10:07 PM

Title: Re: Ngondro

Content:

gregkavarnos said:

]Don't forget that you are in the Kagyu forum Dechen and that each tradition has its own "version" and approach to ngondro and that they are not really interchangeable.

Malcolm wrote:

The real meaning of "ngondro" is Guru yoga. First it is guru yoga to a guru in front of you; then on top of your head; then in front you to whom you make offerings; then in front of you from whom you receive empwornments.

As long as it is understood that ngondro is guru yoga in the beginning, in the middle, and in the end, then this should remove obstacles to practice.

There is no practice more profound than Guru Yoga, it is the defining practice of Vajrayāna which is not present in Mahayāna or lower tantras.

N

Author: Malcolm

Date: Thursday, June 9th, 2011 at 10:31 PM

Title: Re: Buddhist fundamentalists?

Content:

PadmaVonSamba said:

Unless someone might have an allergic reaction to taking vows or precepts, I think they should be given to those who want them, and let them get on with the business of keeping them.

Namdrol said:

Sure, providing they come from a living lineage.

N

PadmaVonSamba said:

What lineage did Sakyamuni come from?

Malcolm wrote:

That all depends upon which yāna you are considering. Which account would you like?

N

Author: Malcolm

Date: Thursday, June 9th, 2011 at 11:05 PM

Title: Re: What is Transmission?

Content:

Astus said:

Compared to that, insisting on a personal transmission

Malcolm wrote:

Without personal transmission, you will never practice Vajrayana or Dzogchen. Ever. Instead, you will lead yourself and your students into hell.

N

Author: Malcolm

Date: Thursday, June 9th, 2011 at 11:36 PM

Title: Re: What is Transmission?

Content:

Astus said:

And I'm asking about this second form, whether it's the transmission of precepts (as in the Fundamentalists? topic) or the transmission of something Tantric.

Malcolm wrote:

This has been explained already a hundred time: a teachers talks from his experience and realization using words and similes. You actively listen and understand.

That is all there is to transmission. It's not telepathic, it is not a substantial "something" you can put in a box.

Transmission means direct communication from one person who has some knowledge (in this case, creation and completion stage, dzogchen, etc) to someone who wants to develop that knowledge themselves. There are different methods for giving transmission. But they all share one thing in common -- a realized teacher communicates using words and similes and a student listens and understands at the same time. This is really not so fricking hard to understand. So I don't see why you are wasting people's time with this inane question anymore.

N

Author: Malcolm

Date: Friday, June 10th, 2011 at 12:15 AM

Title: Re: What is Transmission?

Content:

conebeckham said:

One Proviso, though, Namdrol.....the "Transmitter" must "hold" the transmission in order for to to be valid.

Malcolm wrote:

That's a given.

Author: Malcolm

Date: Friday, June 10th, 2011 at 12:23 AM

Title: Re: Sanskrit translations for Dang, Rolpa, Tsal?

Content:

adinatha said:

Do Dang, Rolpa and Tsal have sanskrit roots?

Malcolm wrote:

svarata, lila, vikrama

Author: Malcolm

Date: Friday, June 10th, 2011 at 3:59 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Fa Dao said:

I joined DC weeks ago and have not heard anything back yet. How do I get on the mailing

list for the webcasts in the meantime? Sonam, thank you so much for posting this as I would have missed it if you hadn't.

Malcolm wrote:

Webcast Team <mailto:webcast@shangshunginstitute.org>

Author: Malcolm

Date: Friday, June 10th, 2011 at 4:49 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

the present webcast is open.

Author: Malcolm

Date: Friday, June 10th, 2011 at 5:24 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Fa Dao said:

I first applied at DC West about almost a month ago. Still haven't heard back from them. Then after 2 weeks I applied at the main Tsegyalgar East and paid my membership dues through paypal. That was over a week ago. Still haven't heard anything from them either. I am not pissed or anything, I realize these things sometimes take time. But if you all think I should call or email them I will. Thanks for your concern and help

Malcolm wrote:

call the main office. That is best thing to do, Be persistent.

Author: Malcolm

Date: Friday, June 10th, 2011 at 6:02 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Fa Dao said:

ok, I called and left a message. BTW, does anyone know what will be covered in this upcoming webcast?

Malcolm wrote:

Dzogchen.

Author: Malcolm

Date: Friday, June 10th, 2011 at 7:10 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Fa Dao said:

gee ya think?? I just KNEW the moment I clicked "submit" that someone would respond like that. Nice to see the great scholar has a sense of humor

Perhaps a bit more specificity?

Malcolm wrote:

Honestly, I have no clue what Rinpoche is teaching. He often does not specify a text.

N

Author: Malcolm

Date: Friday, June 10th, 2011 at 7:14 AM

Title: Re: What is Transmission?

Content:

Astus said:

If that was it all I wouldn't raise the issue at all. But then there's exactly what Cone said about an unbroken lineage.

Malcolm wrote:

Correct. There is an unbroken lineage. In Vajrayāna it goes Dharmakāya, Sambhogakāya -- then some mahāsiddha, etc.

All these lineages are unbroken. Chan did not invent the idea of "lineage" until they were put in competition with Vajrayāna in the late seventh century.

N

Author: Malcolm

Date: Friday, June 10th, 2011 at 7:54 AM

Title: Re: What is Transmission?

Content:

Sherab said:

...one should be able to get transmission from a recording.

Malcolm wrote:

Nope.

Sherab said:

If the presence of the teacher is required in a transmission, something else (other than the teacher speaking and the students listening and understanding) must be happening

that cannot happen in a recording.

Malcolm wrote:

Yup. Communication between two people.

Sherab said:

Therefore to say that a transmission is that a teacher speaks and the students listen and understand and then to insist that a transmission can only be a transmission when the teacher is present just does not gel.

Malcolm wrote:

When a seal makes an impression, one must have two things present, a seal and the wax. In your example, it is like have a seal in one place, and the wax somewhere else.

N

Author: Malcolm

Date: Friday, June 10th, 2011 at 7:56 AM

Title: Re: What is Transmission?

Content:

PadmaVonSamba said:

From what you describe, a transmission is no different from a teaching. is that accurate?

Malcolm wrote:

In terms of Dzogchen, yes. There is no magical "transmission" fairy dust.

N

Author: Malcolm

Date: Friday, June 10th, 2011 at 8:40 AM

Title: Re: What is Transmission?

Content:

PadmaVonSamba said:

From what you describe, a transmission is no different from a teaching. is that accurate?

Namdrol said:

In terms of Dzogchen, yes. There is no magical "transmission" fairy dust.

N

PadmaVonSamba said:

So, are you saying that anyone who ever went to any sort of teaching or public talk by a lama received a transmission?

Malcolm wrote:

Yes. Listening to a recording however has no transmission.

N

Author: Malcolm

Date: Friday, June 10th, 2011 at 10:16 AM

Title: Re: What is Transmission?

Content:

Sherab said:

You have to reply to my post as a whole because my argument depends on the three parts of my post. If you look at my argument carefully, you have not addressed the issue my post. Why? The seal in your reply is not the teacher if it is the words that he spoke that is important. Therefore a recording of the spoken words could be the seal as well. If you insist it is the presence of the teacher that is important and not the words that he spoke, then something else must be taking place.

Malcolm wrote:

No. Recorded words are not the same. They are a recording of an act of speech, but not the act of speech itself. Teaching and bestowing transmission are acts.

The words recorded are divorced from the act of speech. They are relics, not alive.

It is the act of speaking and the act of listening happening together at the same time that constitutes a transmission.

Now, this discussion is boring me to tears so I am not going to continue jousting with people's intellectual foppery any further.

Author: Malcolm

Date: Friday, June 10th, 2011 at 8:26 PM

Title: Re: What is Transmission?

Content:

gregkavarnos said:

I think you'll find you got a lot of answers, just that you don't want to agree with any of them!

Astus said:

True, because I don't see them as answering the question, but rather avoiding it.

Malcolm wrote:

No, I answered your question, in detail, without avoiding anything. You just don't like the answer because you are stuck in an intellectual game.

N

Author: Malcolm

Date: Friday, June 10th, 2011 at 8:55 PM

Title: Re: God in Buddhism

Content:

Serenity509 said:

My belief in God is similar to Hinduism. It could also be termed panentheism. I believe that God is the oversoul of the universe. I believe that God, while ultimately transpersonal, can be related to on a personal level. I believe that there is a piece of God within us all and the purpose of Enlightenment is to become one with God.

Malcolm wrote:

Buddhism is not for you. You are a Hindu by disposition.

Try out non-dual Shaivism. It will be more to your taste.

Buddhism will constantly disappoint you.

For we Buddhists, there is no oversoul, undersoul or middle soul. There is no soul at all.

N

Author: Malcolm

Date: Friday, June 10th, 2011 at 11:41 PM

Title: Re: What is Transmission?

Content:

Astus said:

[If I read the 5 precepts and keep them is not the same if I hear and then keep them - no reason why.

Malcolm wrote:

Do you think that you can just decide to be a bhikkhu, shave your head, put on robes, and that is sufficient. Do you think you can be a monk or a nun without being ordained?

You have to receive them (precepts) from someone who holds those precepts. You cannot take them on your own. Keeping the five precepts does not have the force of the vows unless they are received according to the rite of either an upasaka, shramanera or bhikkhu.

Why is so? It is so because the Buddha set the system up. It is true that the ordination of

monks evolved from a simple declaration "Now you are bhikṣus" to an elaborate rite of bestowing the vows with a quorum of monks and so on during the Buddha's lifetime. Differences in vinayas arose because monks were being ordained by senior Arhats hundreds of miles from where the Buddha was living and differences crept into the ritual for bestowing vows. But the key point is that one must receive the vows from someone who holds them. You cannot receive pratimoksha vows from a video, not can you take them on your own. All vows come from the Buddha. If you want vows, you must take them from a Buddhist who holds them.

The exception to this is bodhisattva vows (in the madhyamaka system). In the Madhyamaka system, if there is no preceptor available to grant bodhisattva vows, one may take them through a visualization.

Otherwise, all Pratimoksha vows and Vajrayāna vows must be received from a preceptor or guru, each according to its own proper rite.

Vajrayāna teachings may only be given to people who hold Vajrayāna vows. This is why the first portion of any empowerment is conferral of the basic Vajrayāna vows; with more vows being conferred with each successive level of empowerment. In this context, it is like preparing a field before you plant.

Transmission is a living thing, not something one can receive from relic.

Sherab criticized the seal and impression. But he/she does not understand a critical point -- thinking that one can receive transmission from a recording is like imagining that a rubbing done of an impression is equivalent to act of stamping an impression with a seal. In this case, the problem is that there is no transmission since there is only one person involved i.e. the person playing the recording. Transmission requires two people, a person giving transmission and a person receiving transmission. They must somehow be related to each other through the act of delivering the substance of transmission which is act of communication by a speaker to a hearer via sounds, words and symbols at minimum. In Vajrayāna there are further experiential transmissions which come about when the teacher deliberately induces specific experiences in a student. But again, it is through sound, words, and symbols. Taste, sight, touch, etc., these experiences are symbols.

So in summary, Astus, transmissions is nothing mystical, but it does require two parties who are engaged in the act of transmission, one giving, the other receiving, at the same time. Without this, there is no transmission.

N

Author: Malcolm

Date: Saturday, June 11th, 2011 at 12:07 AM

Title: Re: God in Buddhism

Content:

Unknown said:

Would you consider Soyen Shaku, who was greatly responsible for introducing the Western world to Zen Buddhism, a reputable source?

Malcolm wrote:

I would not. Japanese scholars of his era were too much enamored of western philosophy.

Author: Malcolm

Date: Saturday, June 11th, 2011 at 2:05 AM

Title: Re: God in Buddhism

Content:

Namdrol said:

Would you consider Soyen Shaku, who was greatly responsible for introducing the Western world to Zen Buddhism, a reputable source?

I would not. Japanese scholars of his era were too much enamored of western philosophy.

Serenity509 said:

If that is your opinion, perhaps we should agree to disagree in peace then. One of the things I appreciate about Buddhism is that a wide variety of interpretations about God are tolerated.

Malcolm wrote:

There is no god in Buddhism. Dharmakāya is not God.

All Hindu theistic notions are refuted in Buddhism since they contradict Buddha's basic insight into reality, dependent origination.

N

Author: Malcolm

Date: Saturday, June 11th, 2011 at 2:07 AM

Title: Re: God in Buddhism

Content:

Serenity509 said:

Believing in a force higher than ourselves isn't automatically theism.

Malcolm wrote:

There are no higher and lower forces: there are only sentient beings in samsara, bodhisattvas on the path out of samsara and buddhas who show the way out of samsara having traversed that path.

Author: Malcolm

Date: Saturday, June 11th, 2011 at 2:10 AM

Title: Re: What is Transmission?

Content:

adinatha said:

I have also found that transmission is not indispensable for gaining experience with practices. For example, no teacher gave me transmission for deity yoga X or guru yoga Y, but I practiced these with devotion and the signs of accomplishment arose nonetheless.

Malcolm wrote:

This is generally explained as the blessings of māra.

N

Author: Malcolm

Date: Saturday, June 11th, 2011 at 2:18 AM

Title: Re: God in Buddhism

Content:

Namdrol said:

There is no god in Buddhism. Dharmakāya is not God.

Serenity509 said:

Dharmakaya is not a theistic God. Is Dharmakaya a compassionate presence that can be personally experienced?

Malcolm wrote:

Dharmakāya is beyond mind. So it cannot be experienced with the mind. It is a state of realization. It can only been seen by Buddhas. The limitless compassion of a buddha unfolds upon the realization of dharmakāya. But dharmakāya is not itself something real.

N

Author: Malcolm

Date: Saturday, June 11th, 2011 at 2:23 AM

Title: Re: God in Buddhism

Content:

Serenity509 said:

Are you willing to recognize that your views may not be universally shared within Buddhism?

Malcolm wrote:

What I described to you above is a normative definition shared by all schools of Buddhism grounded in Mahāyāna sutra, including Dzogchen.

Author: Malcolm

Date: Saturday, June 11th, 2011 at 2:33 AM

Title: Re: God in Buddhism

Content:

Serenity509 said:

Are you willing to recognize that your views may not be universally shared within Buddhism?

Namdrol said:

What I described to you above is a normative definition shared by all schools of Buddhism grounded in Mahāyāna sutra.

Serenity509 said:

The idea that there is no higher self or all pervading spiritual reality that can be personally experienced isn't universally shared in Buddhism.

Malcolm wrote:

All Mahāyāna schools maintain that dharmakāya can only be seen or experienced by Buddhas. So, if you are a Buddha, you can personally experience dharmakāya. Otherwise, you can only experience nirmanakāya or sambhogakāya.

Some schools give the name "experience of dharmakāya" to an experience of emptiness, but they do not mean the actual resultant dharmakāya, since that latter experience is an experience of total unceasing omniscience that is beyond limitation. That is the experience of buddhas alone.

N

Author: Malcolm

Date: Saturday, June 11th, 2011 at 2:34 AM

Title: Re: What is Transmission?

Content:

adinatha said:

I have also found that transmission is not indispensable for gaining experience with practices. For example, no teacher gave me transmission for deity yoga X or guru yoga Y, but I practiced these with devotion and the signs of accomplishment arose nonetheless.

Namdrol said:

This is generally explained as the blessings of māra.

N

adinatha said:

Sure. But that's just general. With the lineage mind transmission one has power to overcome four maras.

Malcolm wrote:

Only if you are a buddha, and I imagine you are not really willing to claim that status for yourself. Only a buddha has overcome the four māras.

N

Author: Malcolm

Date: Saturday, June 11th, 2011 at 2:35 AM

Title: Re: God in Buddhism

Content:

LastLegend said:

All is equal...how can there be a higher one?

Serenity509 said:

Is there a spiritual reality both within and beyond your individual self?

Malcolm wrote:

There is no self that is either the same as or separate from the aggregates, so it is an irrelevant question.

Author: Malcolm

Date: Saturday, June 11th, 2011 at 3:07 AM

Title: Re: God in Buddhism

Content:

Serenity509 said:

It might be a matter of semantics. Is there a primordial force that the universe emanates from?

Malcolm wrote:

In Buddhism, the creation of this universe results from the collective karma of all sentient beings together. So, no primordial force, unless you are willing to call ignorance that primordial force.

N

Author: Malcolm

Date: Saturday, June 11th, 2011 at 4:06 AM

Title: Re: God in Buddhism

Content:

Enochian said:

Hi Namdrol,

There are certain scholars (Thurman, David Gray) that suggest that body mandalas, are used to promote personal identity with the Universe i.e. Heruka.

How is this not monism?

Malcolm wrote:

Well, this does not work, for example, the body mandala of heruka merely reflects the idea that the twenty four pithas in Jambudvipa (merely one continent out of eight) exist in the human body of the initiated person. It is more of an interiorized pilgrimage.

N

Author: Malcolm

Date: Saturday, June 11th, 2011 at 4:32 AM

Title: Re: God in Buddhism

Content:

Enochian said:

Hi Namdrol,

There are certain scholars (Thurman, David Gray) that suggest that body mandalas, are used to promote personal identity with the Universe i.e. Heruka.

How is this not monism?

Namdrol said:

Well, this does not work, for example, the body mandala of heruka merely reflects the idea that the twenty four pithas in Jambudvipa (merely one continent out of eight) exist in the human body of the initiated person. It is more of an interiorized pilgrimage.

N

Enochian said:

Ok let me ask you this.

In the finality of Dzogchen, one sees the 5 wisdoms lights everywhere. Everything is the five lights, which are recognized as oneself.

How is this not monism?

Malcolm wrote:

There are five lights, not one, correct? Plus one knows the minds of others correct? So how can this be monism?

N

Author: Malcolm

Date: Saturday, June 11th, 2011 at 4:37 AM

Title: Re: God in Buddhism

Content:

Enochian said:

Ok Namdrol, let me ask you this.

In the Bardo you are encouraged to view everything as oneself.

How is this not monism?

Malcolm wrote:

You are asked to understand all of your perceptions as your own display. When you do not understand your own perceptions as your own display, then you engage in deluded subject and object perception.

It is not monism because there is no suggestion that you are perceiving anything external to your own cognition of events as they unfold. This does not mean that Buddhist view of reality in general is monist or solipsistic.

Plus in the bardo, you are discussing the bardo of dharmatā. In the bardo of existence one seeks one father and mother, etc., and takes rebirth again, etc.

Author: Malcolm

Date: Saturday, June 11th, 2011 at 5:14 AM

Title: Re: God in Buddhism

Content:

Namdrol said:

This does not mean that Buddhist view of reality in general is monist or solipsistic.

Enochian said:

Only in the bardo then?

Bardo is fundamentally different than regular life?

Malcolm wrote:

In bardo you have no physical sense organs, only a mental body.

N

Author: Malcolm

Date: Saturday, June 11th, 2011 at 5:27 AM

Title: Re: God in Buddhism

Content:

Namdrol said:

In bardo you have no physical sense organs, only a mental body.

N

Enochian said:

Ok let me ask you this.

According to Nagarjuna, the self is merely a conceptual construct imputed upon causes and conditions (which are also conceptual constructs).

What is to prevent one from imputing oneself upon the whole universe, rather than just one's body?

Malcolm wrote:

Nothing -- but such a self is just as much a false imputation as the other.

Author: Malcolm

Date: Saturday, June 11th, 2011 at 7:29 AM

Title: Re: God in Buddhism

Content:

Serenity509 said:

That is not true. Besides theism, there is pantheism, pandeism, panentheism, deism, etc., which all use the term "God".

Malcolm wrote:

...none of which are compatible with Buddhism.

Author: Malcolm

Date: Saturday, June 11th, 2011 at 8:57 AM

Title: Re: God in Buddhism

Content:

Namdrol said:

...none of which are compatible with Buddhism.

PadmaVonSamba said:

Please clarify what you mean by "compatible".

Malcolm wrote:

If it is not compatible with dependent origination, it is not compatible with Buddhism.

Author: Malcolm

Date: Saturday, June 11th, 2011 at 8:59 AM

Title: Re: What is Transmission?

Content:

Namdrol said:

"This is generally explained as...."

N

PadmaVonSamba said:

Just curious, do you consider yourself to be a dogmatist?

Malcolm wrote:

Properly speaking, I am Buddhist doxologist -- someone who is who studies and is fairly expert in various Buddhist doxologies.

Author: Malcolm

Date: Saturday, June 11th, 2011 at 9:04 AM

Title: Re: Is the 'e.coli' epidemic a gNyan disease caused by Spirits?

Content:

narraboth said:

I still say, if you want to avoid risk in food, do it with scientific common sense, don't do it with organic myth such as 'the natural-er the better' 'we should go back to our grand-grand parents' eat-drink-farming habit'.

.

Malcolm wrote:

Actually, organic farming is safer than conventional farming, gives higher yields per acre, and so on.

No one but an idiot puts raw manure on crops meant for humans. Manure has to be composted properly.

N

Author: Malcolm

Date: Saturday, June 11th, 2011 at 7:43 PM

Title: Re: God in Buddhism

Content:

Fa Dao said:

Serenity,
perhaps it would be better for you to approach Buddhism without any preconceived ideas whatsoever.

Serenity509 said:

If I have a preconceived idea, it's the concept of Brahman, which has definite parallels in Buddhism. What is Amida? What is Adibuddha?

Malcolm wrote:

Amitabha (Amida) was a guy, Bodhisattva Dipamkara, who made aspirations, and became a Buddha called Amitabha.

An Adibuddha is the first buddha of this eon. But that does not mean the Adibuddha is something like brahmin or paramashiva.

There is no corollary to brahmin in Buddhism because Buddhism, even in the Mahaparinirvana sutra, rejects all non-Buddhist definitions of self, including Brahmin.

As I said, your basic predisposition is Vedic/Advaita.

N

Author: Malcolm

Date: Saturday, June 11th, 2011 at 7:50 PM

Title: Re: What is Transmission?

Content:

adinatha said:

WTF? This is the first time I've seen this word. Online dict says, an expert in liturgies and hymns? You must be joking.

Malcolm wrote:

Doxology is the study of opinions, from the Greek "doxa" as in orthodox.

N

Author: Malcolm

Date: Saturday, June 11th, 2011 at 7:51 PM

Title: Re: What is Transmission?

Content:

Namdrol said:

Properly speaking, I am Buddhist doxologist -- someone who is who studies and is fairly expert in various Buddhist doxologies.

PadmaVonSamba said:

Thanks, doc. just wondered. So, to relate that to this topic, do you think something is conveyed in liturgical singing or chanting that goes beyond the mere words that are being sung?

Not to suggest that this would in itself be an example of "transmission", but merely to suggest that something intangible can also be presented, along with the words?

Malcolm wrote:

There is a mixup -- there are two words, same spelling, differing meanings depending on context.

Author: Malcolm

Date: Saturday, June 11th, 2011 at 8:22 PM

Title: Re: Who are the tulkus in the documentary "TULKU"

Content:

Malcolm wrote:

Just get rid of the whole damn tulku thing once and for all. It is a completely corrupt system based on money and power.

N

Author: Malcolm

Date: Saturday, June 11th, 2011 at 9:09 PM

Title: Re: Monks can't get full enlightenment?

Content:

heart said:

A Nyingma monk told me that taking a physical consort is only necessary in the Sarma schools...

Almost nothing is translated on the practices of the third empowerment.

/magnus

Malcolm wrote:

As for the first point, it very much depends upon what system one practices. If one is practicing according to the instructions of Naro Khachod, for example, no consort is necessary for realizing mahāmudra. It describes two paths, one for those who lack desire, and one for those who possess desire.

As for the second point, the practice of the third empowerment has been translated from Lamdre. There is not much variation over all in the consort practice instruction in different schools. In general, consort practice is a feature of mother tantra, and not so much a feature of father tantra.

N

Author: Malcolm

Date: Saturday, June 11th, 2011 at 9:23 PM

Title: Re: What is Transmission?

Content:

adinatha said:

WTF? This is the first time I've seen this word. Online dict says, an expert in liturgies and hymns? You must be joking.

Namdrol said:

Doxology is the study of opinions, from the Greek "doxa" as in orthodox.

N

gregkavarnos said:

Δόξα ("doxa") means to praise, honour or glorify. Ορθόδοξος (orthodox) is the combination of two words "ορθό" meaning correct and "δοξος" meaning he who praises.

To be orthodox means to practice the correct method of praising or glorifying.

Doxology would be the study/word (logos, λόγος) of how one praises, honours, or glorifies (doxo, δόξα). This would include liturgies and hymns but also icons, literature, sculpture, architecture and even forms of theology.

Malcolm wrote:

Middle English orthodoxe, from Old French, from Late Latin orthodoxus, from Late Greek orthodoxos : Greek ortho-, ortho- + Greek doxa, opinion (from dokein, to think; see dek- in Indo-European roots).

Author: Malcolm

Date: Saturday, June 11th, 2011 at 10:56 PM

Title: Re: God in Buddhism

Content:

Namdrol said:

As I said, your basic predisposition is Vedic/Advaita.

Serenity509 said:

I agree more with Mahayana Buddhism than I do with Hinduism.

...

Malcolm wrote:

You think you do, but you clearly have not studied enough about Mahāyāna Buddhism to really understand what we Mahāyāna Buddhist think.

N

Author: Malcolm

Date: Sunday, June 12th, 2011 at 12:02 AM

Title: Re: God in Buddhism

Content:

Serenity509 said:

but did Buddha deny the existence of a supreme force or higher power?

Malcolm wrote:

Yup.

Author: Malcolm

Date: Sunday, June 12th, 2011 at 12:06 AM

Title: Re: God in Buddhism

Content:

Serenity509 said:

Is Brahman ultimately a void? Is the personal aspect of Brahman an illusion to accommodate human needs? ?

Malcolm wrote:

The nature of brahmin is sat, cit, ananda, i.e., being, consciousness and bliss. Brahmin is not ultimately empty. Everything but brahmin is empty.

There are two kinds of brahmin, nirguna (without qualities) and saguna (with qualities). The former refers to brahmin as pure being, consciousness, and bliss. The latter refers to the personification of Brahmin as a godhead for those in the state of illusion (maya).

In Mahāyāna Buddhism, even ultimate reality is unreal.

N

Author: Malcolm

Date: Sunday, June 12th, 2011 at 1:27 AM

Title: Re: Naropa's Khechari's Intimate Instructions - What are they?

Content:

Karma Sherab said:

Mr. Gordo, the "intimate instructions" I think may refer to those instructions referred to as "uncommon"

Why intimate? - Maybe because they are to be transmitted to very few people at a time - like three or two or one - hence intimate.

Malcolm wrote:

It is a translation of upadeśa. Upa means "near", deśa means instruction. In this context upadeśas are instructions heard at the feet of one's master.

Author: Malcolm

Date: Sunday, June 12th, 2011 at 2:07 AM

Title: Re: Did Jesus Have A Consort? Was Tantra A Christian Practice?

Content:

Huseng said:

This is a really weird thread and if it continues I hope participants be reasonable and cite their sources.

Jikan said:

This is usually the first source cited (either Prophet or one of her followers) in support of

claims that Jesus spent time in Tibet, &c.

https://en.wikipedia.org/wiki/Elizabeth_Clare_Prophet " onclick="window.open(this.href);return false;

Malcolm wrote:

The earliest English language reference that Jesus was anywhere near the Himalayas is Isis Unveiled, published in 1877.

Based on this, one Nicolas Notovitch concocted the La vie inconnue de Jesus Christ, published in English in 1890 as The Unknown Life of Christ.

Then finally, this book was composed, The Aquarian Age Gospel of Jesus, the Christ of the Piscean Age, written by Levi H. Dowling (May 18, 1844 - August 13, 1911) and first published in 1908.

Author: Malcolm

Date: Sunday, June 12th, 2011 at 2:24 AM

Title: Re: God in Buddhism

Content:

Serenity509 said:

In the twelve step program, you are required to find a higher power according to your own understanding. How would a Buddhist recovering from addiction describe his higher power? Believe it or not, there are Buddhists in AA.

The 12-Step Buddhist: Enhance Recovery from Any Addiction

<https://www.amazon.com/12-Step-Buddhist-Enhance-Recovery-Addiction/dp/1582702233> " onclick="window.open(this.href);return false;

Malcolm wrote:

There is such a thing as innate wisdom. This is not a higher power, however. It refers to the non-conceptual clear and empty nature of the mind of which is permanently free from afflictions and the source of all qualities associated with awakening.

N

Author: Malcolm

Date: Sunday, June 12th, 2011 at 3:11 AM

Title: Re: Naropa's Khechari's Intimate Instructions - What are they?

Content:

adinatha said:

It probably doesn't, but does this have anything to do with the Kechari Mudra?

Malcolm wrote:

Nope.

adinatha said:

, Kechari, translated as "the siddhi of flying in the sky," could be a euphemism for dakini as well.

Malcolm wrote:

Among other things, it is a euphemism for achieving liberation in the bardo.

adinatha said:

So this could just be a method about mahamudra, too. There are also Tilopa's "Bodiless Dakini" instructions that made it into Drukpa Kagyu.

Malcolm wrote:

Naro Khacho is the command seal single disciple for seven generation lineage instructions in Sakya that are Naropa's special Vajrayogini instructions that were never given to anyone but the Phaimthing brothers and then passed down into Sakya having been brought to Tibet by the translator Mal Lotsawa. They are the most essential teachings of the Sakya school. The first master to teach these to more than one disciple was Sachen's son, Jetsun Dragpa Gyaltsen.

N

Author: Malcolm

Date: Sunday, June 12th, 2011 at 3:13 AM

Title: Re: God in Buddhism

Content:

Namdrol said:

There is such a thing is innate wisdom. This is not a higher power, however. I

Serenity509 said:

There are Buddhists who've found their own understanding of a higher power.

Malcolm wrote:

People believe all kinds of crazy shit and call it "buddhism".

N

Author: Malcolm

Date: Sunday, June 12th, 2011 at 3:22 AM

Title: Re: God in Buddhism

Content:

Namdrol said:

People believe all kinds of crazy shit and call it "buddhism".

N

Serenity509 said:

I don't know if you actually read what I posted. "Higher power" is such a broad term that it can include the Dharma, the Buddha, or anything beyond your egoistic self that you resign to.

Malcolm wrote:

As I was saying...

Author: Malcolm

Date: Sunday, June 12th, 2011 at 3:23 AM

Title: Re: God in Buddhism

Content:

gregkavarnos said:

A badly put together jigsaw of traditional and pseudo-scientific views blended with 12 step theory which does justice to none of the three. Hardly evidence of a higher power in Buddhism.

Serenity509 said:

Do you have an objection to Buddhists being in the twelve step program?

Malcolm wrote:

People are free, they can do what they like, including calling all kinds of crazy shit "buddhism".

Author: Malcolm

Date: Sunday, June 12th, 2011 at 3:29 AM

Title: Re: Did Jesus Have A Consort? Was Tantra A Christian Practice?

Content:

adinatha said:

My friend Rinchen went to the monastery in Ladakh where the alleged evidence of Jesus' visit was kept. But he said there was nothing there. The story of Jesus' visit to India is fiction.

Malcolm wrote:

Wasted trip -- the head of the monastery wrote an letter denouncing notivitch as a fraud as early as 1894.

Author: Malcolm

Date: Sunday, June 12th, 2011 at 4:18 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Pema Chotse said:

My post re ChNN and Sogyal Lakar appears to have been removed. Is there censorship of "controversial" issues here? If so why? I would be grateful for an explanation.

Malcolm wrote:

look here:

<https://www.dharmawheel.net/viewtopic.php?f=66&t=4408> "
onclick="window.open(this.href);return false;

Author: Malcolm

Date: Sunday, June 12th, 2011 at 6:15 AM

Title: Re: Did Jesus Have A Consort? Was Tantra A Christian Practice?

Content:

fragrant herbs said:

And yet a swami in the Ramakrishna Order...

l

Malcolm wrote:

Bullshit. There were no Buddhist monasteries in Ladhakh when Jesus was alive.

" That text has been translated from Tibetan at least twice and was published in entirety about 100 years ago by a Russian writer, Nicholas Notovitch, and then again in the 1920's by Hindu Swami Abhedananda, a direct disciple of Ramakrishna of impeccable reputation."

There is evidence that either of these men knew a single word of Tibetan. This is just new age bullshit fantasy.

N

Author: Malcolm

Date: Sunday, June 12th, 2011 at 6:18 AM

Title: Re: God in Buddhism

Content:

adinatha said:

You won't find buddhists going around telling christians or hindus what to think.

Serenity509 said:

When did I tell you what to think? It's a fact that many Buddhists have turned to the twelve step program for help. "Higher power" or "a power greater than ourselves" can be defined so broadly, even metaphorically, as to include your practice of the Dharma, the compassion of a bodhisattva, or the universe itself. It's not my problem if you can only imagine applying the term "higher power" to Abrahamic faith.

Malcolm wrote:

If they would just practice Dharma, they would not need 12 steps.

Author: Malcolm

Date: Sunday, June 12th, 2011 at 6:20 AM

Title: Re: Can we ever really understand consciousness?

Content:

adinatha said:

The scientific explanation and the buddhist understanding mesh well. Consciousness evolves from the elements...

Malcolm wrote:

Actually, it is the opposite, matter comes from mind...

Author: Malcolm

Date: Sunday, June 12th, 2011 at 11:06 PM

Title: Re: God in Buddhism

Content:

Nangwa said:

It is antithetical to liberation.

Serenity509 said:

Not if you believe liberation to be oneness with the cosmic Self.

Meher Baba and the Evolution of Consciousness

<https://www.youtube.com/watch?v=uNEkQmxM4d0> "
onclick="window.open(this.href);return false;

Malcolm wrote:

Meher Baba is not a Buddhist.

Author: Malcolm

Date: Sunday, June 12th, 2011 at 11:07 PM

Title: Re: God in Buddhism

Content:

Serenity509 said:

Is there a spiritual layer to existence that we all can experience or is Nirvana simply nothingness? If you believe that the goal of religion is to attain nothingness, why have a religion at all?

Malcolm wrote:

I could care less about the goals of religion -- the goal of Buddhism is simply to overcome ignorance with knowledge. No spiritual layers necessary.

Author: Malcolm

Date: Sunday, June 12th, 2011 at 11:17 PM

Title: Re: Who are the tulkus in the documentary "TULKU"

Content:

Malcolm wrote:

I have not seen the movie, but I remember our argument on E-Sangha. At best, Gesar is ambivalent about the tulku system -- but when push comes to shove, he believes he is a tulku of an awakened master even though he has no memories of his past life, and so on. So his faith in the tulku system is not really an issue.

Adamantine said:

Perhaps for the sake of Dharma itself he is attempting to assist in the dismantling of the tulku system and the mystique around it, for similar reasons Namdrol is fed up with it/// and this was his intent in the film.

Author: Malcolm

Date: Sunday, June 12th, 2011 at 11:20 PM

Title: Re: Can we ever really understand consciousness?

Content:

adinatha said:

The scientific explanation and the buddhist understanding mesh well. Consciousness evolves from the elements...

Namdrol said:

Actually, it is the opposite, matter comes from mind...

adinatha said:
Nope.

Malcolm wrote:
You need to read Abhidharma, where this is explained very clearly.

But more importantly the evolution of the six dhātus occurs in the following order:
consciousness, space, air, fire, water and earth. Their dissolution happens in reverse order.

Author: Malcolm
Date: Sunday, June 12th, 2011 at 11:34 PM
Title: Re: Can we ever really understand consciousness?
Content:
adinatha said:
It's true, but that does not mean the universe arose from mind...

Malcolm wrote:
That is not what I meant. I.e. some sort of Advaita idea.

When we say that matter comes from mind, it is very simple: physical matter arises due to the traces of action and affliction collectively aggregated in all minds every time the container universe forms.

N

Author: Malcolm
Date: Sunday, June 12th, 2011 at 11:36 PM
Title: Re: What is Transmission?
Content:

Kunga Lhadzom said:
THOSE WHO SEE THIS SCRIPT WILL NOT EXPERIENCE THE THREE LOWER REALMS AND
WILL BE LIBERATED FROM THE FEAR OF FALLING INTO THE LOWER REALMS; WILL BE
PURIFIED OF THE FIVE POISONS, AND WILL BE FREED FROM THE RESULTS OF ONE'S
KARMA; WILL BE FREED FROM THE FEAR OF REMAINING IN SAMSA.

THIS IS A "TERMA REVELATION" WRITTEN IN DAKINI SCRIPT BY TERTON MIGYUR DORJE.

(If this is not a transmission....then what exactly is happening as you look at this Dakini

script ???) liberation upon seeing.jpg

Malcolm wrote:

This script is a symbolic representation of the buddhas of the six lokas. These seeds syllables enter the eyes of fortunate sentient beings and create a dependent origination for them to be free of the six lokas in the future.

N

Author: Malcolm

Date: Monday, June 13th, 2011 at 1:10 AM

Title: Re: Can we ever really understand consciousness?

Content:

adinatha said:

It's true, but that is does not mean the universe arose from mind...

Namdrol said:

That is not what I meant. I.e. some sort of Advaita idea.

When we say that matter comes from mind, it is very simple: physical matter arises due to the traces of action and affliction collectively aggregated in all minds every time the container universe forms.

N

adinatha said:

I get that. This explanation doesn't work for me. In the situation of a vacuum, there are no minds. From Abhidharma, mind of retribution belongs to the grasper. There's no substrate field where these retribution minds stay. The Alayavijnana is not like Brahman, not a common field.

Malcolm wrote:

Minds (plural) don't need a material substrate. They are not, from a common Buddhist point of view dependent on matter -- for this reason in Abhidharma through anuttarayoga tantra formless realm beings have no location and are really without material attributes of any kind.

Author: Malcolm

Date: Monday, June 13th, 2011 at 1:13 AM

Title: Re: Can we ever really understand consciousness?

Content:

adinatha said:

And this is exactly why it can't be true.

Malcolm wrote:

The tree of life thing is just a theosophical crib. The genesis of the elements and their order is a Pan-indian concept, not confined to Buddhism per se.

adinatha said:

The past. There is no origin. The buddha was specific about no origins. If you need a quote search around <http://www.accesstosight.org> " onclick="window.open(this.href);return false;". To really and truly understand no origins you have to understand the nonarising nature of interdependent relations.

Malcolm wrote:

Correct. There is no origin -- cosmic cycles have no origin and no end.

N

Author: Malcolm

Date: Monday, June 13th, 2011 at 1:25 AM

Title: Re: Did Jesus Have A Consort? Was Tantra A Christian Practice?

Content:

Tenzin1 said:

Nicholas Roerich and his son, George, who earned a PhD in Oriental Studies from Harvard and read Sanskrit and Tibetan, went to the monastery in Ladakh in the 1930's, found the "Notovich" text, translated it and sent news of the document and Jesus' activities in India to the US, where the news made headlines across the country. Copies of those newspaper reports can be seen at the Nicholas Roerich Museum in Manhattan. The next person to seek the text out a few decades later said it had disappeared or been stolen.

Malcolm wrote:

This is false information. If you want to believe lies and fantasies, I can't stop you.

N

Author: Malcolm

Date: Monday, June 13th, 2011 at 1:39 AM

Title: Re: Naropa's Khechari's Intimate Instructions - What are they?

Content:

Karma Sherab said:

Further to what Namdrol said, we have a sort of linguistic issue here. Unlike in Tibet, where there is one translation of the word upadesha as "menga" in English there is not yet an agreed protocol to follow in translation so often familiar words become unfamiliar when used by a different translator.

Even in Tibetan there are so many closely related words. For example Upadesha some times comes out as a rather vague "Oral transmission" which strictly is closer to ka-gyud or "line by mouth", "nyen-gyud" or "whispered line" amongst others.

The problem is (i) humans are imperfect (ii) tend to be imprecise and and moreover like like to do things their own way.

Malcolm wrote:

There are two translations at least for the word upadesha in Tibetan man ngag and gdams ngag.

N

Author: Malcolm

Date: Monday, June 13th, 2011 at 2:05 AM

Title: Re: Can we ever really understand consciousness?

Content:

Namdrol said:

You need to read Abhidharma, where this is explained very clearly.

adinatha said:

BTW, Abhidharma, for me is not a valid source, because the way it describes atoms is wrong. It says atoms are partless. HH the Dalai Lama has admitted this and says there must be room for buddhism to accept its own limitations and incorporate the findings of hard science. To the extent the Abhidharma sought to show that atoms have no inherent existence it is on the right track. But its error in facts shows that it did not originate in an omniscient mind.

Malcolm wrote:

Nevertheless, there are assumptions present in Abhidharma texts which are present even in Dzogchen texts, things like the structure of atoms, Sumeru cosmology, etc.

Don't confuse evolving conventional descriptions with a limitation on omniscience.

Abhidharma is extremely important for understanding the context of wide variety of concepts in Buddhism, including, for example the two truths, afflictions, karma etc.

Author: Malcolm

Date: Monday, June 13th, 2011 at 2:08 AM

Title: Re: Can we ever really understand consciousness?

Content:

Namdrol said:

[Minds (plural) don't need a material substrate. They are not, from a common Buddhist

point of view dependent on matter -- for this reason in Abhidharma through anuttarayoga tantra formless realm beings have no location and are really without material attributes of any kind.

adinatha said:

The formless realms are what a yogi errantly enters; they depend on a yogi. This is going to get me into something we have discussed before, that the material is not what it appears. Physical and mental have no discrete boundaries. The formless realm beings do have attributes of attachment, an attraction to and grasping of the formless realm state and are thus temporal-spatial and impermanent. Space has no location, so all sentient beings fall into the category of no location. Abhidharma says many useful things, but I don't think it is always authoritative.

Malcolm wrote:

It is not authoritative, but it is foundational. It provides the basic definitions that inform many assumptions that inform all the so called higher yānas. The extent to which people do not actually grasp those definitions and the assumptions which they spawn lead many people to grossly misunderstand things like Dzogchen and Dzogchen cosmology, Madhyamaka, Perfection of Wisdom etc.

Author: Malcolm

Date: Monday, June 13th, 2011 at 2:47 AM

Title: Re: Can we ever really understand consciousness?

Content:

adinatha said:

The Abhidharma and Dzogchen is like this to me. That doesn't mean we can invent all kinds of things. We have to maintain those working definitions that are necessary for the system to work. But we are not wedded to those definitions and assumptions that are not important for the system. Dzogchen cosmology falls into this category for me.

Malcolm wrote:

The point is that in Buddhism in general, matter comes from mind. Not the other way around.

N

Author: Malcolm

Date: Monday, June 13th, 2011 at 3:20 AM

Title: Re: Can we ever really understand consciousness?

Content:

padma norbu said:

Yeah. So, why all that stuff about the mind evolving from elements and materialist theoretical science?

Malcolm wrote:

Because mind in Dzogchen comes from vāyu's interaction with the energy of the noetic principle we term vidyā.

One important point I forgot to mention is that consciousness in the scheme of the six dhātus refers to contaminated or impure consciousnesses. The consciousnesses of buddhas and arhats are outside of the six dhatus.

N

Author: Malcolm

Date: Monday, June 13th, 2011 at 3:24 AM

Title: Re: Did Jesus Have A Consort? Was Tantra A Christian Practice?

Content:

fragrant herbs said:

namdrol, how do you know that it is false.

Malcolm wrote:

Well, for one there are no translations from Pali in Tibetan.

Two, any such translation could only have been done at earliest in 650 AD. We have no record of such a translation.

Three, there were no Buddhist monasteries in Tibet or Ladakh 2000 years ago.

fragrant herbs said:

it doesn't take away from the fact that the gospels are replete with teachings of buddha.

Malcolm wrote:

No, they are not.

N

Author: Malcolm

Date: Monday, June 13th, 2011 at 3:33 AM

Title: Re: Can we ever really understand consciousness?

Content:

adinatha said:

The Abhidharma and Dzogchen is like this to me. That doesn't mean we can invent all kinds of things. We have to maintain those working definitions that are necessary for the system to work. But we are not wedded to those definitions and assumptions that are not important for the system. Dzogchen cosmology falls into this category for me.

Namdrol said:

The point is that in Buddhism in general, matter comes from mind. Not the other way around.

N

adinatha said:

But doesn't explain where beginningless minds come from. That's the question. Actually, there's no this before that. This before that is just by way of explanation to neophytes. It creates the semblance of order, generates confidence and one enters the path. The path itself, none of this applies.

Malcolm wrote:

The logic of dependent origination forbids beginnings, as you know.

N

Author: Malcolm

Date: Monday, June 13th, 2011 at 4:07 AM

Title: Re: Did Jesus Have A Consort? Was Tantra A Christian Practice?

Content:

fragrant herbs said:

As for the teachings being much alike, that would have to be another thread, but there is a book titled, The Original Jesus, The Buddhist Sources of Christianity. This has nothing to do with the story of Jesus going to India but that the teachings were already in existence where Jesus lived. The book gives side by side teachings of Jesus and Buddha.

Malcolm wrote:

The Teachings of Jesus are sourced in Talmud. No need to imput Buddhist origins.

Author: Malcolm

Date: Monday, June 13th, 2011 at 4:23 AM

Title: Re: Did Jesus Have A Consort? Was Tantra A Christian Practice?

Content:

fragrant herbs said:

As for the teachings being much alike, that would have to be another thread, but there is a book titled, The Original Jesus, The Buddhist Sources of Christianity. This has nothing to do with the story of Jesus going to India but that the teachings were already in existence where Jesus lived. The book gives side by side teachings of Jesus and Buddha.

Namdrol said:

The Teachings of Jesus are sourced in Talmud. No need to imput Buddhist origins.

fragrant herbs said:

Some of them are, but most not, or why would Jesus be any different than the Talmuds?

Malcolm wrote:

Jesus was a rabbi. He was not a Buddhist.

N

Author: Malcolm

Date: Monday, June 13th, 2011 at 4:28 AM

Title: Re: What is Transmission?

Content:

adinatha said:

WTF? This is the first time I've seen this word. Online dict says, an expert in liturgies and hymns? You must be joking.

Namdrol said:

Doxology is the study of opinions, from the Greek "doxa" as in orthodox.

N

adinatha said:

I am an expert in refuting opinions. That makes me your nemesis.

Malcolm wrote:

If I had an opinion, perhaps. But I don't. As Nāgārjuna says:

"If I had a thesis, I would be at fault; as I alone have no thesis, I alone am without fault."

A little understood point of the difference between an affirming negation and a non-affirming negation is that the former is used to defend one's own position while the later is used to reject an opponents position. Since a Madhyamaka has no opinions, only non-affirming negations are utilized in Madhyamaka.

N

N

Author: Malcolm

Date: Monday, June 13th, 2011 at 4:43 AM

Title: Re: Did Jesus Have A Consort? Was Tantra A Christian Practice?

Content:

Tenzin1 said:

I've read that the text in Ladakh was a copy of one in Lhasa, but the supposed original has never been found, so idk. However, by the time Jesus arrived in India, Pali was heavily Sanskritized and was no longer a spoken language. Scholars say that North India recorded events in their own dialects, and that would have been true of Kashmir, certainly. Or Sanskrit could have been used. We don't know the language of the original recording of the events of Jesus' life in the East. I don't see how Pali is relevant to this question.

I've read the denunciations of Notovich, I'm not going to comment on him. However, if you don't believe that the Roerichs, who are highly reputable, found and translated the text, and published news of their finding in US newspapers, call the Roerich Museum. You don't have to take my word for it.

Malcolm wrote:

Right, I think they are lying. You don't want to know Genden Chopel's opinion of George Roerich.

N

Author: Malcolm

Date: Monday, June 13th, 2011 at 4:46 AM

Title: Re: What is Transmission?

Content:

adinatha said:

So you are an expert in refuting opinions too? That would be an unorthodoxist. Then, it doesn't take any knowledge of others' opinions to be a Madhyamakan. You just need the non-affirming negation and a little Socratic Q & A to uncover others' assumptions.

Malcolm wrote:

The only reason to learn opinions is to negate them if necessary, or to understand how they are not consistent with dependent origination. If they are consistent with dependent origination, then there is no reason to negate them.

Another reason to learn opinions is to be able to contextualize concepts.

N

Author: Malcolm

Date: Monday, June 13th, 2011 at 4:58 AM

Title: Re: Did Jesus Have A Consort? Was Tantra A Christian Practice?

Content:

fragrant herbs said:

Well, I know Ganden Chopel's views on children and tantra, and I don't think he is a good source to be bringing up.

Malcolm wrote:

He worked with Roerich directly.

Author: Malcolm

Date: Monday, June 13th, 2011 at 4:58 AM

Title: Re: Did Jesus Have A Consort? Was Tantra A Christian Practice?

Content:

fragrant herbs said:

Well, I know Ganden Chopel's views on children and tantra, and I don't think he is a good source to be bringing up.

Does this also make the swami at the Ramakrishna Order a liar when he said that he went to India and saw the text on Christ?

While the Hemis monastery didn't exist in Christ's time, the texts could have been taken there at a later time, coming from elsewhere.

Malcolm wrote:

You guys are pretty gullible.

N

Author: Malcolm

Date: Monday, June 13th, 2011 at 5:21 AM

Title: Re: Did Jesus Have A Consort? Was Tantra A Christian Practice?

Content:

fragrant herbs said:

And maybe I am thinking of the wrong Chopel

Malcolm wrote:

No, you have the right one.

Author: Malcolm

Date: Monday, June 13th, 2011 at 9:35 AM

Title: Re: Did Jesus Have A Consort? Was Tantra A Christian Practice?

Content:

Namdrol said:

Right, I think they are lying. You don't want to know Genden Chopel's opinion of George Roerich.

N

Tenzin1 said:

Well, that's one way to quash a debate-- to refuse to believe the other side's source. I do know Chopel's opinion of the Roerichs. That doesn't mean they're lying, it just means they didn't pay him fairly for his translation services. "Fragrant herbs" raises a good point: monks/lamas lie to protect secrets. Also, more recently when someone went to Hemis monastery asking about the text, they weren't told it didn't exist, they were told the abbott was away in Lhasa and had given strict instructions not to open the library while he was away.

Malcolm wrote:

Excuse me? "Away in Lhasa"? Are you people actually Tibetan Buddhists?

Tenzin1 said:

But we digress. Here's some interesting info on the tantric front in Judea:

Malcolm wrote:

None of this is "tantric".

Tenzin1 said:

Just for clarification, I'm not implying that tantra in Judea necessarily came from Eastern influences. (Tantra AFAIK didn't exist in India in Jesus' time, but possibly some seeds of tantra had been planted back then, idk.) I'm only pointing out some interesting parallels between Judeo-Christian practices and Indo-Tibetan. Egypt surely knew about the Kundalini, as practices to raise the Kundalini for healing purposes go back eons in Africa, and there's some speculation that Jesus went to Alexandria during his youth and young adulthood (the "lost years"), where there was also a Buddhist community.

Malcolm wrote:

New age bullshit.

N

Author: Malcolm

Date: Monday, June 13th, 2011 at 9:38 AM

Title: Re: What is Transmission?

Content:

Sherab said:

If a teacher intends to transmit via a recording and acts on that intention and make the recording, then according to you there can be no transmission despite the intention of the teacher to transmit and the intention of the student to receive, if the student listens to the recording made by the teacher since "the act of speaking and the act of listening happening together at the same time .. constitutes a transmission".

Malcolm wrote:

Correct. There has never been an instance of an empowerment delivered via a recording. Why is that?

N

Author: Malcolm

Date: Monday, June 13th, 2011 at 9:06 PM

Title: Re: God in Buddhism

Content:

Vajrahridaya said:

Also, these beings, like Amitaba were regular human beings like us, who attained Buddhahood, and now work on liberating others, they're are not representations of a source of the entire universe. They are representations of the source of certain teachings, but it's not the same as Monotheism or Monistic Idealism.

Shin Buddhism entrusts in the "Other Power" of Amida Buddha's Wisdom and Compassion and does not rely upon our self-centered attempts to attain Enlightenment.

The Historic Buddha, Sakyamuni Buddha, is recognized as a human manifestation of Amida Buddha who appeared to share the Nembutsu Dharma or Teachings of the Nembutsu. In Shin Buddhist Temples, Amida Buddha is the Object of Reverence.

http://www.moililihongwanji.org/Information_Files/object_of_reverence-amida_buddha.htm " onclick="window.open(this.href);return false;

Serenity509 said:

Shin Buddhism views Amida Buddha as something or someone which can actually bestow wisdom and compassion to the individual. Please correct me if I'm wrong. This would have nothing to do with Abrahamic monotheism.

Malcolm wrote:

Wisdom cannot be bestowed on another. Compassion can.

N

Author: Malcolm

Date: Monday, June 13th, 2011 at 9:10 PM

Title: Re: What is Transmission?

Content:

Sherab said:

If a teacher intends to transmit via a recording and acts on that intention and make the recording, then according to you there can be no transmission despite the intention of the teacher to transmit and the intention of the student to receive, if the student listens to the recording made by the teacher since "the act of speaking and the act of listening happening together at the same time .. constitutes a transmission".

Namdrol said:

Correct. There has never been an instance of an empowerment delivered via a recording. Why is that?

N

Sherab said:

Say person A is knew person B is looking for a thing Y. Person A intends to give person B the thing Y and left it in a place X. Person B went to place X and saw thing Y and took thing Y. In this instance, is there no offering of thing Y by person A to person B? Is there no receiving of thing Y by person B from person A?

Malcolm wrote:

Your example is irrelevant to empowerments and transmissions.

Author: Malcolm

Date: Monday, June 13th, 2011 at 10:22 PM

Title: Re: My dramatic attention whore exit...

Content:

Malcolm wrote:

[quote="padma norbu"]

Thank you for that. That's what I had originally thought, but it seems like every time I turn around on this forum people are disagreeing about something, usually rather adamantly and intensely.../quote]

That's Buddhism for you. Going strong for 2500 years.

Author: Malcolm

Date: Monday, June 13th, 2011 at 10:23 PM

Title: Re: Did Jesus Have A Consort? Was Tantra A Christian Practice?

Content:

Tenzin1 said:

Well, I think it's fascinating that tantric techniques...

Malcolm wrote:

Exist only in Indian culture.

Author: Malcolm

Date: Monday, June 13th, 2011 at 11:20 PM

Title: Re: Did Jesus Have A Consort? Was Tantra A Christian Practice?

Content:

Enochian said:

Tenzin1 is a compete moron.

Malcolm wrote:

That's a little harsh.

Author: Malcolm

Date: Tuesday, June 14th, 2011 at 3:11 AM

Title: Re: God in Buddhism

Content:

Serenity509 said:

That's somewhat similar to the view that the eternal Buddha became man in Siddhartha Gautama so that we could attain Buddhahood.

Malcolm wrote:

There is no such view in Buddhism.

N

Author: Malcolm

Date: Tuesday, June 14th, 2011 at 3:38 AM

Title: Re: God in Buddhism

Content:

Serenity509 said:

That's somewhat similar to the view that the eternal Buddha became man in Siddhartha Gautama so that we could attain Buddhahood.

Namdrol said:

There is no such view in Buddhism.

N

Serenity509 said:

I've read it from several Buddhist sources. You might disagree with the view but that doesn't mean it doesn't exist.

Malcolm wrote:

You have either misunderstood what you were reading, or you were misled by someone else who does not understand what they were reading.

Author: Malcolm

Date: Tuesday, June 14th, 2011 at 6:00 AM

Title: Re: Mosquitos

Content:

Pero said:

Anyone know of any good ways to repel/prevent them from entering one's room? Other than a net? Here I'm in a kind of swampy area and there's no end to them. Just in the past 30 or so minutes I killed 6. I tried to be careful not to have lights on when the window is open but they still get in somehow. The worst part is not so much if I get bitten but that I can't get much sleep when they're around. Little bastards are just killing me.

Malcolm wrote:

The more you kill, the more they bite you.

Author: Malcolm

Date: Tuesday, June 14th, 2011 at 6:12 AM

Title: Re: My dramatic attention whore exit...

Content:

adinatha said:

If you are a Dzogchen practitioner karmamudra is not important.

Malcolm wrote:

It can be.

Author: Malcolm

Date: Tuesday, June 14th, 2011 at 6:19 AM

Title: Re: My dramatic attention whore exit...

Content:

adinatha said:

If you are a Dzogchen practitioner karmamudra is not important.

Namdrol said:

It can be.

adinatha said:

Cool. I won't put my tool in cold storage.

Malcolm wrote:

Longchenpa has extensive karmamudra instructions that go with the Lama Yang tig.

Author: Malcolm

Date: Tuesday, June 14th, 2011 at 7:48 AM

Title: Re: What is Transmission?

Content:

Sherab said:

Say person A is knew person B is looking for a thing Y. Person A intends to give person B the thing Y and left it in a place X. Person B went to place X and saw thing Y and took thing Y. In this instance, is there no offering of thing Y by person A to person B? Is there no receiving of thing Y by person B from person A?

Namdrol said:

Your example is irrelevant to empowerments and transmissions.

Sherab said:

My post is not meant to be an example but an attempt to strip down the argument to the essentials to see where, if any, the problem of any definition of transmission lies.

Back to my "example": If it is agreed that there is a giving by A and a receiving by B, then it that a "transmission"?

If you impose the condition that the teacher must be present for the transmission to take place, then what you are essentially saying is that "thing Y" is something that can only be transmitted personally by the teacher. If so, then what is this "thing Y" that is being "transmitted" in an empowerment? Certainly not the words of the vajra master during an empowerment because words can be transmitted via a recorder too. If you say it is to establish a "connection", then reasons should be provided as to why the "connection" cannot be established via a third object like a recorder.

Malcolm wrote:

I have explained this ad nauseum.

Author: Malcolm

Date: Tuesday, June 14th, 2011 at 8:27 AM

Title: Re: Sogyal Rinpoche

Content:

fragrant herbs said:

I would like to see proof that Shakyamuni Buddha taught the Tantras and that he had sex with a consort to become enlightened. I met no one here can prove it.

Malcolm wrote:

There is no proof that the Buddha even taught the suttas, let alone the tantras.

However, we have a text, the Candamaharoshana tantra, and it indeed explains that the Buddha achieved his awakening by taking the farm girl who gave him rice porridge as his consort.

So, my advice to you, since you are a Thervavadin, is that you should not participate in Vajrayāna threads. Period. It is not appropriate.

I will be certain to alert the powers that be when you do.

N

Author: Malcolm

Date: Tuesday, June 14th, 2011 at 8:35 AM

Title: Re: 999 members!

Content:

kirtu said:

Hey - we have 999 members! Who'll rollover that digit?

Kirt

Malcolm wrote:

only 49.000 members to go until e-Sangha style collapse.

Author: Malcolm

Date: Wednesday, June 15th, 2011 at 1:15 AM

Title: Re: Defining Buddhism - Theravada/Mahayana/Varayana

Content:

Nangwa said:

I am always baffled by Buddhists who limit their access to methods and teachings based upon arbitrary, polemical dating of texts.

Malcolm wrote:

Indeed.

Author: Malcolm

Date: Wednesday, June 15th, 2011 at 1:53 AM

Title: Re: Sogyal Rinpoche

Content:

adinatha said:

I have to disagree with Namdrol. The Buddha was an omniscient being. He talked about all kinds of magical things, like beings from the six realms, like going to see Baka-Brahma, etc., He had this power of co-location. That is part of the Pali.

Malcolm wrote:

On this we agree.

adinatha said:

The Prajnaparamita, some of it, was discovered by Nagarjuna when it was given to him by a Naga.

Malcolm wrote:

Myth, legend, but not historical fact.

adinatha said:

The Buddha had hidden, just like a terma, the prajnaparamita sutras. If you believe in buddhahood, which all buddhists would, then why wouldn't this magical possibility be real? Why couldn't he have taught the tantras in his co-located form, and those were kept hidden until much later?

Malcolm wrote:

He could have, but it is unlikely. In any case, the definitive Buddha is Samantabhadra, not Shakyamuni.

adinatha said:

So that leads me to conclude that the written record is not reliable.

Malcolm wrote:

The why assume that part of the written record is reliable (i.e. traditions around the Nāgārjuna, nāgās, etc.)?

adinatha said:

The oral account has all the contexts to explain why the methods, and culture of dharma evolved the way it did.

Malcolm wrote:

The so called oral accounts you have received are all based on Texts translated by Tibetans. I have researched this area extensively.

adinatha said:

There is a saying in dharma, it is wrong view to hold that only hard facts proven by external sources are true, because you are locking yourself into a subject object dualism and the path is the opposite.

Malcolm wrote:

IMO, the tantras do not depend on any version of the historical record for their validity. My argument is that they are valid because their source is awakened, but I do not need that source to be Shakyamuni -- Virupa, Garab Dorje, Padmsambhava, Sachen, Jigme Lingpa, Namkhai Norbu, Khenpo Jigphun, etc, are good enough for me.

N

Author: Malcolm

Date: Wednesday, June 15th, 2011 at 2:17 AM

Title: Re: Defining Buddhism - Theravada/Mahayana/Varayana

Content:

adinatha said:

The written account comes from an oral account, not the other way around. LOL.

Malcolm wrote:

That's what you think.

adinatha said:

I don't think in Buddhism or Indian history generally, there is anything like a "historical fact."

Malcolm wrote:

Then why pretend there is?

adinatha said:

You Westerners are very fond of and proud of your historians, but India did not have a practice of keeping track of details.

Malcolm wrote:

You are a westerner.

adinatha said:

It was always about an inner journey, and therefore a mythological history which corresponded to define signs of the path, channels, chakras, etc.. The Hindu sadhus are masters of this.

Malcolm wrote:

Then why object when I say that things like Buddha teaching the tantras are myths and legends?

adinatha said:

Just like Padmasambhava hid so many teachings and manifested so many things, Shakyamuni did too.

Malcolm wrote:

Oh, perhaps the Shakyamuni of someone's vision, but not the guy who died of dysentery around 407 BCE.

N

Author: Malcolm

Date: Wednesday, June 15th, 2011 at 2:19 AM

Title: Re: My dramatic attention whore exit...

Content:

adinatha said:

Dzogchen's use of sensation to introduce dzogchen is not karmamudra.

Malcolm wrote:

Yes, actually it is.

N

Author: Malcolm

Date: Wednesday, June 15th, 2011 at 2:21 AM

Title: Re: My dramatic attention whore exit...

Content:

Tilopa said:

I'm not disputing the validity of consort practice for those who are qualified. I just happen to think most people who claim sex is a traditional/important/necessary/legitimate part of the Vajrayana path are attempting to justify an attachment to ordinary pleasure.

Malcolm wrote:

In order to practice karmamudra you need ordinary desire. Then you need to inflame it, then you need to inflame it more.

People who say that to practice karmamudra you need to be free from desire have no understanding of Vajrayāna at all.

N

Author: Malcolm

Date: Wednesday, June 15th, 2011 at 2:25 AM

Title: Re: My dramatic attention whore exit...

Content:

Tilopa said:

So called sexual yoga is not ordinary sex at all but a transformation of sexual energy into extremely powerful states of subtlety and bliss, something which can only be achieved by very advanced practitioners through manipulation and control of the channels, winds

and drops.

Malcolm wrote:

This is just propaganda to keep monks monks.

While I agree karmamudra is not ordinary sex in so far as one needs to be somewhat adept at creation and completion stage, not only is there so called "karmamudra" there is also the so called "yoga of passion" which is connected with the creation stage.

Then of course, in Dzogchen Nyinthig, things are a bit looser and not as uptight as in gsar ma presentations of karmamudra practice.

N

Author: Malcolm

Date: Wednesday, June 15th, 2011 at 2:30 AM

Title: Re: My dramatic attention whore exit...

Content:

LastLegend said:

I think the issue here is honesty with oneself and about what to expect on the path. It's no secret that sex brings pleasure, and this is what we are attached to.

.

Malcolm wrote:

Vajrayāna is a path of non-renunciation. Never forget that.

Now, if you are into renunciation and so on, cool. But that is not our path. In Vajrayāna we do not renounce sense pleasures, etc. Instead we take them into the path.

So, you practice your path, we will practice ours.

N

Author: Malcolm

Date: Wednesday, June 15th, 2011 at 3:22 AM

Title: Re: Defining Buddhism - Theravada/Mahayana/Varayana

Content:

adinatha said:

See? Disrespect flows from the Western rational attitude, "the guy." Geez. You guys are hopeless. That "guy" taught us liberation. No other "guy" did that.

Malcolm wrote:

He taught the Hinayāna path.

adinatha said:

If you think the "guy" who taught Samantabhadra's realization didn't depend on "the guy" who came before, you are missing a key fact.

Malcolm wrote:

I think they both depend on the Sambhogakāya, Vajradhara, and he in turns depends on Samantabhadra.

adinatha said:

It's in the Abhidharma. Buddhas don't appear in one place at the same time.

Malcolm wrote:

According to Hinayāna. Not according to Mahāyāna, etc.

adinatha said:

All of which was complete to a tee in that sramanera in the forest.

Malcolm wrote:

What he knew and what he actually taught with his own mouth are two entirely different things.

N

Author: Malcolm

Date: Wednesday, June 15th, 2011 at 3:25 AM

Title: Re: My dramatic attention whore exit...

Content:

Namdrol said:

Then of course, in Dzogchen Nyinthig, things are a bit looser and not as uptight as in gsar ma presentations of karmamudra practice.

adinatha said:

Really the sarma presentations, originally, weren't uptight either.

Malcolm wrote:

Yogically speaking, pretty uptight, many more visualizations, etc.

adinatha said:

Since when did they stop dropping semen and menstrual blood in the mouth of the

initiate? That was tantra.

Malcolm wrote:
Not referring to that.

adinatha said:
The Dzogchen approach is laid back, but doesn't really have the same four-joys practice either, no?

Malcolm wrote:
It does.

N

Author: Malcolm
Date: Wednesday, June 15th, 2011 at 3:44 AM
Title: Re: My dramatic attention whore exit...
Content:

Tilopa said:
There's still a huge difference between those who are really qualified to transform desire on the path and those who merely think they are and then engage in ordinary sex while claiming to be practicing karma mudra.

Malcolm wrote:
If they are Vajrayāna practitioners, meaning they have the empowerments, the vow and instructions, then they are qualified. If not, then not.

Author: Malcolm
Date: Wednesday, June 15th, 2011 at 4:40 AM
Title: Re: My dramatic attention whore exit...
Content:

adinatha said:
The visualizations help to redirect the "winds," you know what I'm saying?

Malcolm wrote:
Not needed from a Nyinthig POV.

N

Author: Malcolm
Date: Wednesday, June 15th, 2011 at 4:55 AM
Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Dechen Norbu said:

In Austria they will be closed from the 10th of June to the 10th of July and informed on norbunet. I wonder if it's a similar situation.

Why don't you mail them or call the office?

Pema Rigdzin said:

Lol I have been. I emailed them on June 9th and got no word and then there was the weekend, so I waited til the following Monday (yesterday) and called and left them a voicemail but got no reply, so I called back today and got a live person finally lol. So they've been on a retreat since June 1, so they just hadn't gotten around to shipping my order. Well, gotta be happy that they were up to such worthwhile activities, but it would have been nice if they'd have announced that they'd be out of commission for a little while during the retreat or something. Oh well.

Malcolm wrote:

The funny thing is that the retreat was in the same building as the bookstore. And you can bet the bookstore was open during the retreat.

Author: Malcolm

Date: Wednesday, June 15th, 2011 at 8:09 AM

Title: Re: Defining Buddhism - Theravada/Mahayana/Varayana

Content:

Namdrol said:

I think they both depend on the Sambhogakāya, Vajradhara, and he in turns depends on Samantabhadra.

adinatha said:

That's the Dzogchen mandala.

Malcolm wrote:

Actually, it comes from Yoga tantra.

N

Author: Malcolm

Date: Wednesday, June 15th, 2011 at 8:26 AM

Title: Re: Sogyal Rinpoche

Content:

adinatha said:

Gampopa affirmed he was this bodhisattva disciple. So this would mean that he was present when Gautama taught Mahayana.

Malcolm wrote:

No, it just means that Gampopa decided that this person referred to himself.

adinatha said:

The Mahayana texts we have are just as old as any.

Malcolm wrote:

Some date to around 100 BCE. Not many.

adinatha said:

There is no reason to conclude the Buddha's words were limited to sravakayana, at least not based on real evidence.

Malcolm wrote:

There are actually a lot of reasons to think this is so. The Agamas/Nikayas are, for the most part, clearly based on an oral tradition. The Mahāyāna sutras are all literary compositions.

adinatha said:

Most importantly, that Buddha was omniscient with miracle powers is basically required belief to be a Buddhist.

Malcolm wrote:

The conclusion you are drawing from your premise is erroneous.

The fact that Buddha claimed omniscience for himself in some Pali text does not prove he personally taught even one Mahayāna text.

My approach to this is to toss out authorship as a valid criterion for judging the validity of a given Buddhist text. Instead I look at the text itself, rather than its putative author. In other words, judge the text by what it says, not by who supposedly said it.

N

Author: Malcolm

Date: Wednesday, June 15th, 2011 at 8:33 AM

Title: Re: Defining Buddhism - Theravada/Mahayana/Varayana

Content:

Namdrol said:

Actually, it comes from Yoga tantra.

N

adinatha said:

Not all say the same thing.

Malcolm wrote:

Samantabhadra as dharmakāya makes his first appearance in the Sarvatathāgata Tattvasaṃgraha, the root tantras of Yoga Tantra. This is just a fact, there is nothing to argue about. He makes his next appearance as Dharmakāya in the Guhyasamaja. Again, fact, nothing to dispute.

In this I prefer to follow the Sakya school's point of view, i.e., the definitive rūpakāya is Sambhogakāya. And in reality, there is only one teacher, the Dharmakāya Samantabhadra, since dharmakāya is the mind of all buddhas.

Gorampa points out that the relationship of the Sambhogakāya to the nirmanakāya is that of an illusionist to an illusion.

Author: Malcolm

Date: Wednesday, June 15th, 2011 at 8:38 AM

Title: Re: Sogyal Rinpoche

Content:

adinatha said:

I'm not saying it proves he taught Mahayana. I'm saying you cannot disprove it. If you cannot disprove it, it's not false.

Malcolm wrote:

This is specious reasoning, as you know.

Author: Malcolm

Date: Wednesday, June 15th, 2011 at 8:35 PM

Title: Re: Zhang Zhung Namgyal

Content:

Tenzin1 said:

This is fascinating. It almost sounds taoist: the Natural State, the Tao.

Malcolm wrote:

It has nothing to do with Taoism. It is an instruction on togal.

Author: Malcolm

Date: Wednesday, June 15th, 2011 at 8:38 PM

Title: Re: Defining Buddhism - Theravada/Mahayana/Varayana

Content:

adinatha said:

Also my belief is that making scholarly opinions about what is authentically taught by the Buddha and not creates problems for people. It can harms someone's faith. That's bad. It's one thing to show someone the truth, even if it hurts. But it's entirely another to present scholarly opinions disguised as facts. I will stomp on that every time, because it's misleading.

Malcolm wrote:

Then you should be stomping down on all four lineages presentation of history of Buddhist tantra since all of them are in conflict, use different indian sources or engage in pure speculation, etc.

N

Author: Malcolm

Date: Wednesday, June 15th, 2011 at 8:40 PM

Title: Re: Defining Buddhism - Theravada/Mahayana/Varayana

Content:

adinatha said:

The most common fact is that there is no fact supporting anything the whole school of thought relies upon. When that is the case, chop chop.

Malcolm wrote:

Right. Therefore, the idea that Shakyamuni Buddha taught the tantras is best treated as a legend, with no more objective truth value than the Theravadin legend that he taught Abhidhamma in the heavens.

N

Author: Malcolm

Date: Thursday, June 16th, 2011 at 2:30 AM

Title: Re: Defining Buddhism - Theravada/Mahayana/Varayana

Content:

adinatha said:

To the contrary, it IS the standard for truth. I'm not saying it is true Gautama taught tantras. I'm saying there is no fact either way. So how can you conclude one way?

Malcolm wrote:

It is an inference based partly on the appearance of sutras in translation into Chinese, the noted evolution of these sutras in Chinese translation, comparisons with their late and in many cases final forms in Tibetan translation; the clear evolution of Indian tantras in Sanskrit, and in Tibetan translation, differing versions of the same text between new and older recensions, etc. The gradual evolution of tantra, uttaratantras, etc. The evolution of commentaries on these tantras, when they first appear, etc., intertextuality with non-buddhist tantras, and so on. The mutual rise of Buddhist and non-Buddhist tantra, etc.

There are very many excellent reasons to assume that both Mahāyāna literature and Vajrayāna primary literature evolved in a manner that is simply absent in Nikāya/Agama sources. There is no evidence whatever to suggest that any Mahāyāna texts ever were communicated through an oral lineage like the Nikāya/Agamas. Even the so called gatha portion of these texts it turns out are generally later in composition than the prose portions they summarize.

Author: Malcolm

Date: Thursday, June 16th, 2011 at 2:33 AM

Title: Re: Defining Buddhism - Theravada/Mahayana/Varayana

Content:

LastLegend said:

I am not questioning the validity of Tantrayana, I am just questioning the understanding of the practitioners on this forum regarding certain components of teachings.

Malcolm wrote:

You are not in a position to question anyone's understanding of Vajrayāna buddhism since you are not a Vajrayāna practitioner.

Author: Malcolm

Date: Thursday, June 16th, 2011 at 5:24 AM

Title: Re: Defining Buddhism - Theravada/Mahayana/Varayana

Content:

adinatha said:

That unbroken lineage must go back to the Nirmanakaya, Shakyamuni, because he was the first to bring dharma here since the time of the last Nirmanakaya.

Malcolm wrote:

This is Hinayāna perspective, it is not even Mahāyāna, definitely not Vajrayāna (for example, according to the Cakrasamvara cycle of tantras, there are Nirmanakāyas teaching this tantra in the 24 pithas even today which accounts for the power of this cycle. It is the only mandala that was never withdrawn, and there is no suggestion in any

history of the practice that it ever was taught by Shakyamuni, unlike Kalacakra and Guhyasamaja, for example).

Further, Sakyamuni never breathed a word of Dzogchen.

N

Author: Malcolm

Date: Thursday, June 16th, 2011 at 5:42 AM

Title: Re: Defining Buddhism - Theravada/Mahayana/Varayana

Content:

adinatha said:

To the contrary, it IS the standard for truth. I'm not saying it is true Gautama taught tantras. I'm saying there is no fact either way. So how can you conclude one way?

Namdrol said:

It is an inference based partly on the appearance of sutras in translation into Chinese, the noted evolution of these sutras in Chinese translation, comparisons with their late and in many cases final forms in Tibetan translation; the clear evolution of Indian tantras in Sanskrit, and in Tibetan translation, differing versions of the same text between new and older recensions, etc. The gradual evolution of tantra, uttaratantras, etc. The evolution of commentaries on these tantras, when they first appear, etc., intertextuality with non-buddhist tantras, and so on. The mutual rise of Buddhist and non-Buddhist tantra, etc.

There are very many excellent reasons to assume that both Mahāyāna literature and Vajrayāna primary literature evolved in a manner that is simply absent in Nikāya/Agama sources. There is no evidence whatever to suggest that any Mahāyāna texts ever were communicated through an oral lineage like the Nikāya/Agamas. Even the so called gatha portion of these texts it turns out are generally later in composition than the prose portions they summarize.

adinatha said:

This assumes that what was found is all there is to find, that what was written encompasses what was said, or that what was written was written at the time it was said.

Malcolm wrote:

Not at all, it merely assumes that we have what we have, and we can examine what we have, study what we have, and limit our knowledge to what real evidence we do have.

It does not presume "new" tantras cannot be written (they can and are).

But there are obvious flaws in your view, not present in the view of those who regard

Mahāyāna and Vajrayāna texts as results of (inspired) literary production -- one, your view cannot explain the definite use of literary artifice and style in Mahāyāna sutras, cannot explain the codification and stylization completely absent in the Nikayas/Agamas; cannot explain the explicit addressing of sectarian points by Mahāyāna sutras to Abhidharma concepts which are definitely found only in texts that post date the Buddha by many centuries.

For example, the Hevajra Tantra mentions Vaibhashika, Sautrantika, Yogachara and Madhyamaka. One might suppose that in Buddha's omniscience he predicted these schools; or occams razor style, one might just understand that the Hevajra tantra was composed after the catuhsiddhanta system was finalized sometime in the mid sixth century with Madhyamaka at the top. Even further, there is no evidence that categories such as "kriya, carya, and Yoga" tantra existed prior to the ninth century, since such categories are completely absent in tantric taxonomical commentaries written in the eighth century, and only really appear with Vajramālā tantra (the main commentary tantra on the Guhyasamaja) which was not composed prior to the beginning of the ninth century based on its own appearance in Tibetan translation as well as its commentary. And we have a lot of information about the primitive i.e. pre-Vajramālā Guhyasamaja tradition.

For me it does not matter at all whether it was "revealed" or composed. It is a very interesting text that introduces most of doctrine we have about the ten vāyus, the notion of "bindu" and so on forth. My personal assumption is that it was composed by a yogi/yogis.

I could care less who it was supposedly taught by.

One of the things that shows a shift about tantric milieu among Indians is the relocation of the scene of the teachings from Nirmanakāya locations that we find in lower tantras up to Yoga tantra to Sambhogakāya dimensions like the "bhaga of the mother" and so on in Hevajra and other tantras, or Akanishtha Gandavyuha in Guhyagarbha, etc. (which is very influential on Tibetan composition Dzogchen tantra milieu).

I have translated a lot of Indian Tantric Material and Nyingma tantric material. There are stark stylistic differences between tantras composed in India and tantras composed in Tibet. Most Nyingma (but not all) tantras were definitely composed in Tibet by Tibetans.

So again, I restate my POV. Authorship does not matter. This is a worry for fundamentalists, not scholars, and not yogis.

N

Author: Malcolm

Date: Thursday, June 16th, 2011 at 5:53 AM

Title: Re: Defining Buddhism - Theravada/Mahayana/Varayana

Content:

adinatha said:

That might be your interpretation re yanas. That view is not shared by Kagyu. I mentioned Garab Dorje in my passage is the Nirmanakaya who brought Dzogchen here. You skimmed. According to the Chakrasamvara Shakyamuni is transformed into Heruka to subjugate Mahadeva and Kalaratri. It is his connection that makes the tantra a possible continuum.

Malcolm wrote:

No, this not so and not one single Indian commentary maintains this (out of thirteen commentaries on the root tantra alone). This is just later Tibetans freaked out the heterodox nature of the tantras, trying to whitewash all of this to fit their preconceived notions. Moreover, Cakrasamvara does not even begin with *evam māyam srutam*.

And then what about the tantras that begin "This at one time did I teach..." like guhyasamaja which are all set in Akanistha Gandavyuha.

adinatha said:

Also Hevajra explicitly begins, "thus I heard," indicating Shakayamuni will speak according to the tradition of *nidana*

Malcolm wrote:

This does not prove that Shakyamuni Buddha taught the text. But hey, your faith is yours. You keep it. If you want to be snowed by literary conventions -- that is your business.

There are suttas in the Pali Canon that explicitly date from after Buddha's parinirvana that begin with *evam māyam srutam*. There is one such text in the Majjhima Nikāya. Not every text that begins with *evam maya srutam* issued from the mouth of Sakyamuni -- for example, all of the Dzogchen tantras -- not a single one was ever taught by our pal Gotama Buddha.

N

Author: Malcolm

Date: Thursday, June 16th, 2011 at 6:04 AM

Title: Re: Defining Buddhism - Theravada/Mahayana/Varayana

Content:

adinatha said:

This still holds true for Dzogchen vis Garab Dorje and the masters who have attained the Body of Light.

Malcolm wrote:

In reality, the most important lineage in Nyingma is the very, very, very short lineage:

My three kāya guru, me.

Don't need all that historical bullshit. That is for people who lack confidence.

N

Author: Malcolm

Date: Thursday, June 16th, 2011 at 6:19 AM

Title: Re: Defining Buddhism - Theravada/Mahayana/Varayana

Content:

Namdrol said:

For example, the Hevajra Tantra mentions Vaibhashika, Sautrantika, Yogachara and Madhyamaka. One might suppose that in Buddha's omniscience he predicted these schools; or occams razor style, one might just understand that the Hevajra tantra was composed after the catusiddhanta system was finalized sometime in the mid sixth century with Madhyamaka at the top.

adinatha said:

So you apply Occam's Razor to whether the Buddha was omniscient? The obvious application of Occam's Razor here would be omniscience is impossible. So...

Malcolm wrote:

No, the obvious application is that the Hevajra tantra was written after the four siddhanta system came into being. There were no Vaibhashikas during the time of the Buddha because the Mahavibhasa had not been written and would not be written for 500 years.

I do not think that it impugns Shakyamuni Buddha's omniscience to imagine that he did not speak every text attributed to him whether directly or indirectly.

adinatha said:

I made no assumptions about which sutras and tantras are reliable. Also your dating of texts is based on assumptions. Dating of texts is notoriously impossible.

Malcolm wrote:

Well, here is a big difference, for you it seems "reliable" means "taught by a known historical Buddha with a name".

As for dating of texts, it is not nearly as hard as you think. Dating people is harder than dating texts, actually.

adinatha said:

You know what they say about those who assume? It's not like the notions of vayus and bindus, etc., was unknown generally by the yogi world in the 10th Century. It seems that this knowledge MAY have been well developed even in the Buddha's time.

Malcolm wrote:

Actually the ten vāyus are all mentioned by name in the pre-Buddhist Candogya Upanishad. The first Buddhist text they appear in is the Buddhist Ayurvedic treatise Asthanga Hridaya Samhita.

adinatha said:

the Buddha talked about mind-made body and upanishads, etc., talk about bindu and vayu. The Buddha's tantras just apply this knowledge to freedom from extremes liberation.

Malcolm wrote:

Agreed. I still don't think this is sufficient to attribute authorship of 9th century CE texts, or even 100 BCE Mahāyāna texts to the Buddha.

Namdrol said:

I could care less who it was supposedly taught by.

That's your opinion. But authenticity does play a role in a consideration of reliability.

Malcolm wrote:

Nah, this is just a political game Tibetans play with each other. The Indian Mahasiddhas did not give a shit about all this crap.

Namdrol said:

Authorship is who wrote it down. Who knows who finally wrote down an oral transmission or saw a vision of a transmission? By the time someone writes it down it's passed through several ears and mouths anyway. The question is did the Buddha Shakyamuni transform his body and speak words about dakinis and sex for someone to hear. That is strictly a faith question, and no evidence will ever come out to say otherwise.

Malcolm wrote:

You sound like a Christian defending creationism.

N

Author: Malcolm

Date: Thursday, June 16th, 2011 at 7:10 AM

Title: Re: Defining Buddhism - Theravada/Mahayana/Varayana

Content:

adinatha said:

You are being selective about how you apply Occam's Razor, and that selectivity masks a bias.

Malcolm wrote:

Merely point out to you that there are other ways to see the shortest path.

adinatha said:

Approximations can be made.

Malcolm wrote:

I don't think we are pinpointing a publication date here.

adinatha said:

Well, the Buddha could have taught this stuff to someone, right?

Malcolm wrote:

It is not found in the Bhaisajya vastu, which is a large collection in Vinaya which records Buddha's medical treatment of monks. There is a definite record of Buddha practicing some pranayāma techniques we find even today in Yantra Yoga in the Majjhima Nikāya.

adinatha said:

I never said Buddha authored a single text. Authorship is not the issue.

Malcolm wrote:

Yes, actually, it is what we have been discussing.

adinatha said:

It amounts to the same thing.

Malcolm wrote:

In the hands of some western scholars, sure. As far as I am concerned, I am just calling it the way I see it.

adinatha said:

A lot of people like to play the association game here. It's quite Jungian, nay... Freudian,

perhaps Gestaltian.

Malcolm wrote:

Just telling you how you sound. It is up to you what to do with it.

adinatha said:

There's nothing like good old standard falsifiability: the ultimate Occam's Razor. If one cannot formulate a test of the falsifiability of one's theory, it's just metaphysical. This is quite liberating, because so much is just metaphysical.

Malcolm wrote:

I agree -- it is also liberating when one does not have to explain away all the hermeneutical difficulties of explaining how one guy in 460-407 +- BCE explained a whole bunch of teachings, 3/4's of which (and millions of words) were then concealed in some other dimension only to be revealed mystically some hundreds of years later.

For example, supposedly the Buddha gave the Guhyasamaja initiation to the first Indrabhuti. He wrote the text down and taught it to everyone in his kingdom who achieved liberation. Then Oddiyāna basically disappeared. Then, sometime later, since a lake developed there, many nāgās were born in that lake. And eventually they moved to the shore and founded a city. At the same time, Vajrapani, who was safe guarding the tantra, taught it to these nāga people. Then a south Indian King, Visukalpa had a dream -- he travelled to Oddiyāna, who there met an old lady, who gave him the initiation, and from this point then supposedly Vajrayāna started to spread in India starting in South India.

According to Nyingma, a bunch of texts fell on a guy's house -- he did not understand them, and took them to Kukuripa who sorted them out, understood them, practiced them etc.

In other words, these are all legends. As for Cakrasamvara, it is as I said. Someone in Kagyu may have decided to adapt some other story -- but there is nothing in the Cakrasamvara literature itself to indicate that Sakyamuni had anything to do with it. Instead, Shri Heruka is regarded as a separate Nirmanakāya in the twenty four lands who is presently still active to this very day.

And as someone who was trained in Sakya, I prefer the Sakya account -- a) Sambhogakāya is the author and source of all Vajrayāna teachings, when it says thus have I heard, it means it was spoken by the Sambhogakāya and heard by Vajrapani, not by Ananda. B) "The single vajra word is heard differently by those of different capacity". This means a) we do not need to be worried about whether Sakyamuni had anything to do with the tantras, or Mahāyāna, since Manjushri is the one who heard Mahāyāna, according to this understanding b) it allows for the evolution of dharma according to the needs of people and their capacity.

Author: Malcolm

Date: Thursday, June 16th, 2011 at 7:58 AM

Title: Re: Defining Buddhism - Theravada/Mahayana/Varayana

Content:

Namdrol said:

I never said Buddha authored a single text. Authorship is not the issue.

Yes, actually, it is what we have been discussing.

adinatha said:

No. Authorship is writing. The Buddha never held a writing instrument, at least that's the tradition. He only spoke. Writing would have come later.

Malcolm wrote:

Well, I wasn't going to point this out to you -- but Mahāyāna sutras self referentially (in the Buddha's own words) refer to themselves being written down, copied, etc.

adinatha said:

For example, supposedly the Buddha gave the Guhyasamaja initiation to the first Indrabhuti. He wrote the text down and taught it to everyone in his kingdom who achieved liberation. Then Oddiyāna basically disappeared. Then, sometime later, since a lake developed there, many nāgās were born in that lake. And eventually they moved to the shore and founded a city. At the same time, Vajrapani, who was safe guarding the tantra, taught it to these nāga people. Then a south Indian King, Visukalpa had a dream -- he travelled to Oddiyāna, where there met an old lady, who gave him the initiation, and from this point then supposedly Vajrayāna started to spread in India starting in South India.

Sounds crazy. You don't honestly believe that shit do you? Crazy Indians and their magical thinking. I'm telling you, there's another reason why this is the story. Indians are basically no bullshit people. There is a secret symbolic meaning to all this that applies to the method of the tantra.

Malcolm wrote:

It is meant to be taken as history, at least that is how Tibetans take it.

adinatha said:

This applies to all Indian mythology.

Malcolm wrote:

You know, you just sunk your own argument.

adinatha said:

You have to talk to a learned Brahmin to know these things. In the case of the tantras, perhaps some of these lineages are broken.

Malcolm wrote:

No, this lineage is still quite alive and well.

adinatha said:

For example, in Mahabharata or Ramayana, the characters and battles related to channels and chakras. And names relate to mantras.

Malcolm wrote:

In the tantric period of Indian history, post Gupta, everything that could be made tantric was made tantric.

adinatha said:

According to Nyingma, a bunch of texts fell on a guys house -- he did not understand them, and took them to Kukuripa who sorted them out understood them, practiced them etc.

In other words, these are all legends. As for Cakrasamvara, it is as I said. Someone in Kagyu may have decided to adapt some other story -- but there is nothing in the Cakrasamvara literature itself to indicate that Sakyamuni had anything to do with it. Instead, Shri Heruka is regarded as a separate Nirmanakāya in the twenty four lands who is presently still active to this very day.

You have to take into account the oral heritage that accompanies the text. If you try to sort out dharma from texts, you will be lost forever.

Malcolm wrote:

That is exactly the point, you must sort out the Dharma from the non-essentials. If you do not, you will lost down a rabbit hole of fundamentalist literalism.

adinatha said:

You can say whatever you want, and no one can do anything about it. For me, the question is not whether it makes sense, but whether the account plays into a method of ultimate realization. In the case of Kagyu there is like a fractal picture of reality.

Malcolm wrote:

This has nothing to do with some Unique Kagyu spin on things.

adinatha said:

Self-similar wheels within wheels, and mandalas within mandalas. By connecting to the teacher...

Malcolm wrote:

Irrelevant to the point we are discussing.

Author: Malcolm

Date: Thursday, June 16th, 2011 at 9:17 AM

Title: Re: Defining Buddhism - Theravada/Mahayana/Varayana

Content:

Sonam Wangchug said:

If HH, and undoubtedly many others guru's say your position is wrong, how can you continue?

Malcolm wrote:

You really have not paid attention to what I actually have said, have you?

Author: Malcolm

Date: Thursday, June 16th, 2011 at 10:17 AM

Title: Re: Defining Buddhism - Theravada/Mahayana/Varayana

Content:

Sonam Wangchug said:

You are saying The historical buddha did not teach them, at that time out of his mouth.

Malcolm wrote:

Correct. And there is no valid reason to presume that he did apart from someone's opinion.

Author: Malcolm

Date: Thursday, June 16th, 2011 at 10:18 AM

Title: Re: Defining Buddhism - Theravada/Mahayana/Varayana

Content:

Sonam Wangchug said:

My point is that it seems the standard position of tibetan masters is that he did.. therefore to those who said he did if you are saying he did not you are denying their omniscience?

Malcolm wrote:

Never met an omniscient master yet. Omniscience is overrated.

Author: Malcolm

Date: Thursday, June 16th, 2011 at 7:39 PM

Title: Re: Defining Buddhism - Theravada/Mahayana/Varayana

Content:

adinatha said:

I talked to my teacher about this. He explained Chakrasamvara was taught by Buddha

Shakyamuni in that Pitha in Pakistan to bodhisattvas.

Malcolm wrote:

Ok, the nirmanakāya that teaches Cakrasamvara is Shri Heruka. Not a sambhogakāya, but a nirmanakāya.

adinatha said:

Bodhisattvas see Shakyamuni in Sambhogakaya form. Only "Buddha to Buddha" can see Dharmakaya Buddha Vajradhara. Tilopa went to this place where the teaching is kept to this day by dakinis. Tilopa was Buddha level so he could see pure nature of mind, time and space had no limitation, and received the teaching directly from Dharmakaya Buddha Vajradhara, who is Shakyamuni.

Malcolm wrote:

Tilopa received the Cakrasamvara empowerments from a siddha named Kuśalana. He certainly also received the transmission directly, just as Naropa received the transmission for Vajrayogini directly from Vajrayogini, etc. Why do we know this? Because Sakya has detailed lineage lists and histories of the masters of Cakrasamvara.

And with all due respect to your teacher, Vajradhara is a sambhogakāya embodiment of the dharmakāya. The dharmakāya is called Samantabhadra, as I mentioned now several times, in Yoga tantra as well as Guhyasamaja.

And Shakyamuni is an emanation of Vajradhara, as is Garab Dorje, etc. All nirmanakāyas are emanations of the Sambhogakāya. Likewise, Shri Heruka is a nirmanakāya emanation of the Sambhogakāya.

In short, you are merely reciting an opinion usually found in Kagyu and Gelug than in Nyingma and Sakya. In Nyingma for example, they hold that Shakyamuni never taught tantra above kriya tantra, and that it was Padmasambhava who spread the tantras in Jambudvīpa.

There are conflicting accounts of the genesis of the Hevajra tantra.

So it is better to leave these histories (often mutually conflicting) at the level of legend and not presume they refer to historical facts.

N

Author: Malcolm

Date: Thursday, June 16th, 2011 at 7:41 PM

Title: Re: Defining Buddhism - Theravada/Mahayana/Varayana

Content:

Adamantine said:

Why would a Buddha need to receive teachings from a Buddha?

Malcolm wrote:

Oh, this happens a lot. In Guhyasamaja, for example.

There are all kinds of literary devices the authors of the tantras use to communicate things.

Author: Malcolm

Date: Thursday, June 16th, 2011 at 7:44 PM

Title: Re: Defining Buddhism - Theravada/Mahayana/Varayana

Content:

Sonam Wangchug said:

"There is a common misconception among many non-Buddhists (and even among certain Buddhists) that the Tantras are late and corrupt additions to the Buddha's Teachings. This is false. The Tantras are genuine teachings of the Lord Buddha, and they occupy a paramount position within the overall framework of Buddhist doctrine. "

Malcolm wrote:

There are many ways to claim a teaching of the Buddha's, and not all of them require that Buddha actually spoke the teaching in question.

For example, Vasubandhu points out if something is well spoken, is virtuous and does not conflict with dependent origination, it can be accepted as Buddhavacana, the word of Buddha.

N

Author: Malcolm

Date: Thursday, June 16th, 2011 at 7:45 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Pema Rigdzin said:

Oh hey, Namdrol. Would you mind PMing me a few words on the mantra of the five elements, such as how many times it's supposed to be recited in a session and if there's anything special I should be considering or visualizing while reciting it? I would be so appreciative. I know you're busy though, so if you don't have time, I understand.

Nangwa said:

I don't know if Namdrol got back to you on this or not but the Short Tun book is a good one for this kind of question. Even though it takes a long time to get a copy.

Pema Rigdzin said:

Nah, haven't heard back from him. I'm sure he'll respond eventually if he notices and has a free moment. Otherwise I'll just have to exercise some patience til the books get here. The instructions of the short tun is one of the books I ordered.

Malcolm wrote:

It is all in the thun instruction book.

N

Author: Malcolm

Date: Thursday, June 16th, 2011 at 8:22 PM

Title: Re: Defining Buddhism - Theravada/Mahayana/Varayana

Content:

Namdrol said:

For example, Vasubandhu points out if something is well spoken, is virtuous and does not conflict with dependent origination, it can be accepted as Buddhavacana, the word of Buddha.

N

Sönam said:

This is to be related to an other thread where a post states that "if it does not contradict the 4 NT it is a teaching of Buddha" ... or ?

Sönam

Malcolm wrote:

Sure...

Author: Malcolm

Date: Thursday, June 16th, 2011 at 10:04 PM

Title: Re: Defining Buddhism - Theravada/Mahayana/Varayana

Content:

Sonam Wangchug said:

What of people at the time of Shakyamuni receiving the teaching, in a visionary manner, Sambhogakaya dimension from Shakyamuni?

Malcolm wrote:

Well, this supposedly happened in the case of Indrabhuti the first, the account which I gave above. Buddha manifested the mandala of Guhyasamaja. This is also held to the case in Kalacakra, where Buddha manifested the mandala in Dhanyakata Stupa in

South India at the same time he was supposedly teaching the perfection of wisdom sutras at Rajagriha.

Sonam Wangchug said:

Also what of the view that the Tantras were taught in secret so they were concealed for some time even though they were taught at the time of Buddha.

Malcolm wrote:

That is also classical view not only of Vajrayāna but of Mahayāna. Mahāyāna monks explained that Mahāyāna sutras were held by Nāgās for safe keeping until they could be distributed. There are many mystical ideas about text production. In short, the so called "treasure" tradition really begins with Mahāyāna sutras, not with Padmasambhava, many centuries later.

Sonam Wangchug said:

In either case whether People agree Buddha Shakyamuni taught them, can't Validity be established in terms of Guru rinpoche teaching the mantrayana?

Tulku urgyen rinpoche said for the 1000 buddha's there will be 1000 guru rinpoche's ... I wonder if then the guru rinpoche's will primarily teach secret mantra and the buddha's teach sutric, and if Maitreya will not be teaching Tantra, will the guru rinpoche be teaching it in other realms for example..

Malcolm wrote:

I read in interesting opinion this morning that holds that when the Guhyasamaja claims that only Sakyamuni Buddha will teach tantra, this is more about the greatness of Guhyasamaja. A counter citation is produced from the Mayajala tantra which states that secret mantra will be "Taught by the past buddhas, taught by the future buddhas, taught by the present buddhas, taught again and again..."

I am writing a post on the origins of the Cakrasamvara found in India sources. I will put it up later. I was wrong in asserting that no India masters claim that Sakyamuni taught Cakrasamvara. Some do.

N

Author: Malcolm

Date: Thursday, June 16th, 2011 at 10:52 PM

Title: Re: Defining Buddhism - Theravada/Mahayana/Varayana

Content:

Namdrol said:

For example, Vasubandhu points out if something is well spoken, is virtuous and does not conflict with dependent origination, it can be accepted as Buddhavacana, the word of Buddha.

pueraeternus said:

Brings to mind something Jan Nattier mentioned in a clip. Initially the earliest inscriptions proclaim that "Whatever the Buddha said is well-spoken.", but overtime it became "Whatever is well-spoken, was said by the Buddha".

Malcolm wrote:

I would like to modify that again:

"Whatever is well-spoken, was said by a Buddha."

N

Author: Malcolm

Date: Friday, June 17th, 2011 at 12:34 AM

Title: Re: Defining Buddhism - Theravada/Mahayana/Varayana

Content:

Sönam said:

Therefore, all teachings that bring to the only identity Buddha is told by Buddha ...

Sönam

Malcolm wrote:

Right. But some people really have a need to make sure that Buddha's name is "Shakyamuni".

N

Author: Malcolm

Date: Friday, June 17th, 2011 at 12:36 AM

Title: Re: Sunyata and dependent origination

Content:

mudra said:

IMHO Nagarjuna deals with this in the most succinct, to the point manner in the Mulamadhyamakakarika/Foundation of the Middle Way.

Malcolm wrote:

Even more succinctly here:

What are the twelve different limbs
the Muni taught as dependent origination?

Those are exhaustively included in three,
defilement, action and suffering.
The first, eighth and ninth are defilement;
the second and tenth are action;
also the remaining seven are suffering;
twelve dharmas are gathered into three.

Two are produced from three;
seven are produced from two;
three are produced from seven;
that is the wheel of existence,
it is turned again and again,
all living beings are causes and results.

There are no sentient beings at all,
empty dharmas are entirely produced
from dharmas strictly empty,
dharmas without a self and [not] of a self.

Words, butter lamps, mirrors, seals,
fire crystals, seeds, sourness and echoes.
Although the aggregates are serially joined,
the wise are to comprehend nothing has migrated.

Someone, having conceived of annihilation,
even in extremely subtle existents,
he is not wise,
and will never see the meaning 'arisen from conditions'.

Here, nothing at all is to be removed,
nor is anything to be added;
having truly seen reality,
when reality is perceived, liberation.

Author: Malcolm

Date: Friday, June 17th, 2011 at 1:32 AM

Title: Re: Zhang Zhung Namgyal

Content:

kalden yungdrung said:

Taoism has in her philosophy regarding emptiness very near similarities with the
Dzogchen aspect Trekchod or the Longde aspect e.g. the emptiness

Malcolm wrote:

Absolutely false.

kalden yungdrung said:

Taoism has also similarities with their Pa Kua regarding the Bon Ba Gua.

Malcolm wrote:

The so called spar kha are the Bagua. These are common to the Tibetan astrological system called ""byung rtsi". They ultimately come from Chinese culture.

kalden yungdrung said:

So the emanation from the dualistic principles out of the Wu Chi (emptiness) is nearly equal to the Dzogchen view of the Base or gZhi.

Malcolm wrote:

Not even remotely similar.

Author: Malcolm

Date: Friday, June 17th, 2011 at 7:08 AM

Title: Sakya POV on the origin of the Cakrasamvara Tantras

Content:

Malcolm wrote:

This is what Indian scholars say about the identity of the teacher who taught the Cakrasamvara Tantras, according to extensive history of Cakrasamvara written by the great Sakya Polymath and 28th throne holder of Sakya, Ngawang Kunga Sonam (1597-1659/1660, <http://tbrc.org/link?RID=P7900> " onclick="window.open(this.href);return false;).

He writes: "Bhavabhata and Bhavyakirit both hold that "This teacher (i.e. Śākyamuni) having attained buddhahood in the beginningless past taught the Cakrasamvara tantras, but later, after becoming the son of Śuddodana, did not teach it. Their reasoning holds that since Cakrasamvara is continually practiced by the heros and yoginis of the twenty four countries, even when eon forms and perished (the twenty four countries) do not form and perish so [the Cakrasamvara] does not disappear. Even though other dharmas may have also been taught in the beginning, since they are destroyed by the formation and perishing of the eon, since they disappear during the interval, they must be taught again by Śākyamuni.

The commentary on the root tantra by Indrabhuti II gives a citation:

"Having tamed the maras, which shows the manner of awakening,
having seen the strength of the activity of the Sugatas,
in the place called Mt. Dhanyakata
the source of the dharma that exhausts passion,
in the mandala circle the hero well taught
the great secret to a countless assembly

eight hundred million yoginis and more..." etc.

Guided by this, first, the Cakrasamvara tantra is taught without interruption in the Akaniṣṭha, the location of the buddhas (as opposed to the god realm Akaniṣṭha); in middle, having emanated on the peak of Sumeru, and later, having manifested the twelve deeds in Jambudvīpa after turning the three wheels of Dharma, for the benefit of fortunate disciples the Bhagavan entered into the samadhi of Śrī Cakrasamvara on the mountain of Śrī Dhanyakataka, emanated the mandala circle and taught the Cakrasamvara tantras to eight hundred million yoginis. Having also demonstrated the method of taming Rudra-Bhairava with his retinue, he [Indrabhūti II] holds that once again it was recited and taught by Śākyamuni

The Ḍākārṇava Tantra (one of the commentary tantras of Cakrasamvara) states:
In the kali yuga this will
be taught by countless bhagavans.
The tantra taught by Śākyasimha
carry one to the other shore of yoga.

The Commentary on the Ḍākārṇava tantra [by Padmavajra] states, "Again, in the kali yuga, three million, six hundred thousand major tantras were taught by Śākyasimha."

Therefore, after having first been explained by the heruka of the cause, the sambhogakāya, it explained that it was repeated again and taught.

The commentary by Master Vajra states, "During the Dvāparayuga, Rudra Maheśvara was tamed. Though it [the root tantra] was taught at that time, here, the one to tame, Iśvara also arose at the beginning of the Kaliyuga. After they were tamed by Heruka with his retinue, the tantra was taught as it was stated in the Ḍākārṇava tantra.

Now the reason for teaching [the root tantra] in the Kaliyuga is stated in The Vajrapātāla Tantra:

Time is divided into four ages
the tantra division is divided into four sections.

The four tantra divisions are taught intending disciples of the four ages. Also the reason the anuttarayoga is taught in Kaliyuga is that the disciples of that age are very afflicted, it is intended for those with coarse three poisons to take the path or root of awakening, as it is stated in the Herukābhyudaya Tantra:

Having been cared for by Śrī Heruka,
there will be success in the degenerate age.

Therefore, in terms of the [perfect] time, when it was time to tame Rudra with his retinue in Jambudvīpa, inside the mandala emanated in Mt. Meru, Bhagavan along with his retinue were arranged in the mandala wheel. According the explanatory tantras, after Śrī Vajrapāṇi offered a ganacakra, since he requested that the root tantra be explained, in

the perfect place, the peak of Mt. Meru, the nature of the teacher's body, speech and mind, the result Heruka, Cakrasamvara, placed the tamed retinue, Rudra Bhairava with retinue into the mandala. And he taught the perfect Dhama the trio of extensive, medium and concise root tantras of Cakrasamvara to the deities of the five wheels, and moreover, the buddhas and bodhisattvas equal with the atoms in Mt. Meru, the fortune gods and humans, the retinue, the petitioner and the collator, Vārāhī, and so.

However, Vajrapani's [i.e. the tenth stage bodhisattva] Commentary on the Upper Section explains the petitioner for that mandala demonstrated above was Vajravārāhī and also she was the teacher of the Cakrasamvara tantras. Vajrapani's Commentary on the Upper Section states:

In this time of the five degenerations,
in order to attain the result of merit and wisdom,
Vārāhī made a supplication, and the one with the vajra
clarified this concise tantra.

And the Herukābhyudaya Tantra states:
After that, after all the heroes stood
the hero Vajrapani and so on,
and made a request to the lady of the mandala.

Having called on the mother to intercede, it is explained that she was requested to teach the tantra.

Though it may be so that someone explains she taught the Vārāhī tantra, and Vajradhara is the petitioner, Buton Rinpoche explains there is no contradiction because of the vision of the individual person to be tamed.

Therefore, Bhavyakirti and so on's explanation that this tantra was not repeated again by our teacher (Śakyamuni) as it was shown above and the citation from The Ḍākārṇava Tantra i.e. "In the kali yuga this will be taught by countless bhagavans" may seem to be in conflict but in reality they are not in conflict. The former position intends that this teacher (Śakyamuni) did not again recite and teach the tantra after having performed the twelve deeds in Jambudvīpa. The latter citation intends a time in the Kali Yuga prior to performing the twelve deeds. When it is explained that the tantra was taught after [Śakyamuni] performed the twelve deeds, though Śakyamuni himself taught many tantras of secret mantra to the uncommon disciples and the some like Guhyasamāja were by taught by other emanations of the powerful Muni, the Tattvasaṃgraha and the Cakrasamvara tantras were not taught at that time as it is explained by Loppon Sonam Tsemo, "Other than his general activities, he did not recite or teach later on. Having taught the Tattvasaṃgraha in the beginning, after completing that tantra he arrived in human lands...." and so on.

Likewise, "...he performed the deeds of arriving in Jambudvīpa, etc., but he did not recite or teach the Śrī Cakrasamvara Tantra later on" is the position of master Bhavyakirti. Since his commentary on the root tantra starting from "The category of Dharma has a continuity of beginningless time, taught by the Bhagavan Śakyamuni in the past...." to

the end of that citation "...like it is explained", the position of Bhavyakirti is made our position. Having summarized the meaning of those, also the The Clear Ornament of The Three Modes states "...not including the Tattvasamgraha and Cakrasamvara". So there you have it, according to the Sakya school, the Cakrasamvara Tantra (and the Tattvasamgraha) was not taught this time around by Śakyamuni Buddha.

N

Author: Malcolm

Date: Friday, June 17th, 2011 at 9:24 AM

Title: Re: Defining Buddhism - Theravada/Mahayana/Varayana

Content:

kirtu said:

I'd go so far as to say that Mahayana doesn't have to include the 4NT's at all and that historically it was relegated to the Southern School for the most part. Now with Buddhism developing into a kind of pan-Buddhism it is often referred to in teachings in many places. But is is superseded for the most part in the common and uncommon Mahayana.

Kirt

Malcolm wrote:

4NT are covered in detail in Avatamska, the Bodhisattva Pitika, etc.

Author: Malcolm

Date: Friday, June 17th, 2011 at 11:25 AM

Title: Re: Sakya POV on the origin of the Cakrasamvara Tantras

Content:

Enochian said:

Only later did this tantra come to be interpreted through creative commentary as being about tummo.

From what I can tell, tummo as practiced today has no textual justification save for a couplet from the Hevajra tantra.

Not that it matters, since these things were taught by omniscient Mahasiddhas.

Malcolm wrote:

well, this is not exactly true -- for example, in Yoga Tantra they practice an "inner fire puja" and the chapter on the fire puja in Cakrasamvara is understood to indicate tummo practice.

The common source of tummo in Kagyu, Sakya and Gelug is the tummo instruction from Krishnacarya. This is the origin of tummo in the six yogas of Naropa, and is preserved as an Independent instruction in Lamdre.

N

Author: Malcolm

Date: Friday, June 17th, 2011 at 9:31 PM

Title: Re: Sakya POV on the origin of the Cakrasamvara Tantras

Content:

Adamantine said:

So what's the source of Tummo in Nyingma then?

Malcolm wrote:

That is an interesting question. We actually have complaints by Nyingma authors from the tenth century expressing concern about new-fangled, new-age clap trap yoga practices using cakras, and so on, borrowed from Hindus and being imported from India. It suggests that tummo was adapted from the mother tantras when they came to Tibet.

However, it is very hard to be certain because Tummo and so on are mentioned in various Nyingma tantras which are hard to date.

Interestingly, Guru Chowang has a terma of the six yogas of Naropa which is in the Rinchen Terzö.

The opinion of several western scholars is that Nyingmapas borrowed many practices from the mother tantras, such as body mandalas and so on forth after the 11th century. Or for another example, the notion of the twenty four pithas is entirely based on the Cakrasamvara/Hevajra tradition. While it is possible that this idea was introduced to Tibet with Padmasambava (these two tantras were certainly extant in India during the eighth century), or later in the ninth century or tenth century (because we have Cakrasamvara completion stage documents at Tunhuang that may date to the mid tenth-century) we don't really see this idea expressed, so far as I know, in the the classical set of Nyingma tantras. However, the caveat is that the 40 or so volumes of Nyingma tantras have been largely unexplored.

N

N

Author: Malcolm

Date: Friday, June 17th, 2011 at 9:34 PM

Title: Re: Defining Buddhism - Theravada/Mahayana/Varayana

Content:

gregkavarnos said:

Might it be the case that no emphasis is given to these teachings by these traditions since it would be taken for granted that a Buddhist accepts and applies the 4NT? And why do you say that the 4NT are a purely renunciative practice? Due to the wording? Coz it seems to me that right effort, for example, is not purely renunciative and anyway when one "renounces" wrong doing essentially what one is doing is accepting virtuous/wholesome actions.

Malcolm wrote:

The 4NT are actually a diagnostic heuristic. All traditions have this. All traditions start with suffering, etc.

Author: Malcolm

Date: Friday, June 17th, 2011 at 9:36 PM

Title: Re: My dramatic attention whore exit...

Content:

alpha said:

Why is only men discussing karmamudra ?

Malcolm wrote:

Because women are prajñā by nature.

Author: Malcolm

Date: Friday, June 17th, 2011 at 10:28 PM

Title: Re: Sakya POV on the origin of the Cakrasamvara Tantras

Content:

username said:

Chakrasambhava, always interesting and probably the most discussed tantra in terms of origin. Even the Hindu scholars come into this picture regularly. And the ever flexible Nyingmas...

Malcolm wrote:

Not vague at all. Some Nyingmapas were quite hostile to the new spread of tantras.

username said:

Plus, almost all was deeply hidden within inner chambers back then, unlike last few centuries.

Malcolm wrote:

I don't think so -- otherwise there would be no reason for Lha Lama Yeshe Od to complain about corrupt tantric practices, and his nephew would have had no reason to write Atisha explaining that while mother tantra was excellent, maybe Atisha should not bring it to Tibet, etc. This suggests a much higher profile than "hidden in back

chambers" indicates.

username said:

David Gray's book

(<http://www.kamakotimandali.com/blog/index.php?p=643&more=1&c=1&tb=1&pb=1> "

onclick="window.open(this.href);return false;") is basically his PhD thesis:

http://vajrayana.faithweb.com/rich_text_1.html "

onclick="window.open(this.href);return false;

Malcolm wrote:

Yup.

Author: Malcolm

Date: Friday, June 17th, 2011 at 10:33 PM

Title: Re: Sakya POV on the origin of the Cakrasamvara Tantras

Content:

adinatha said:

It is not through creative commentary, but the oral tradition that accompanies the dissemination of a tantra

Malcolm wrote:

I would argue it is both.

Author: Malcolm

Date: Friday, June 17th, 2011 at 10:36 PM

Title: Re: God in Buddhism

Content:

Astus said:

It is a bit funny that God can be seen in the Shin school of Buddhism. What I mean is that Shinshu is a very, if not the most simplified form of Buddhism where the primary goal is to attain birth through faith. Now, this whole God concept is a load of misguided interpretation that has nothing to do with attaining birth in the Pure Land of Amita Buddha. Since it has nothing to do with it there is no point in assuming any relevance to Jodo Shinshu. The Pure Land sutras don't talk about any God, neither do the seven patriarchs. What basis is there of this abstract conceptual proliferation within the Pure Land context? Nothing.

Malcolm wrote:

There is pretty clear indications that Amitabha literature and modes of conceiving and writing Amitabha's pure land are very influenced by Persian culture.

Author: Malcolm

Date: Friday, June 17th, 2011 at 10:51 PM

Title: Re: God in Buddhism

Content:

Namdrol said:

There is pretty clear indications that Amitabha literature and modes of conceiving and writing Amitabha's pure land are very influenced by Persian culture.

Astus said:

The most important parts are the vow and the buddha-land as a safe place for liberation because these are the essentials for attaining enlightenment in that way. Other details make little or no difference at all. And the Pure Land school with focus on recitation and the 18th vow is quite an East Asian thing.

Malcolm wrote:

Walled garden forts are pretty safe places.

Author: Malcolm

Date: Friday, June 17th, 2011 at 11:09 PM

Title: Re: My dramatic attention whore exit...

Content:

alpha said:

Why is only men discussing karmamudra ?

Namdrol said:

Because women are prajñā by nature.

gnegirl said:

i was gunna say its because guys forget the brain above their necks at times.

Malcolm wrote:

This is not a particularly male fault, actually. Anyone with genitals can suffer from this.

Author: Malcolm

Date: Friday, June 17th, 2011 at 11:46 PM

Title: Re: Karmamudra-the reality, the myth

Content:

Fa Dao said:

Many posts seem to be bleeding over into this subject with a lot of people totally freaking out about it. So I thought why doesn't someone who actually knows about this subject lay out what Karmamudra is and isn't? The process, practice, and purpose of it. Of course I am not asking anyone to break samaya or anything but perhaps if people actually understood it better there would be less dissension, freaking out, slander, etc

etc

Malcolm wrote:

Those of us who actually know this practice, understand it, and can explain it cannot because we have samaya. And in any event, it does not help because it merely makes the emotionally immature more hysterical.

N

Author: Malcolm

Date: Saturday, June 18th, 2011 at 12:05 AM

Title: Re: Karmamudra-the reality, the myth

Content:

Astus said:

An interesting case of karmamudra:

...

Malcolm wrote:

Chapman, in general, does not know what he is talking about. Please, out of respect for Tibetan Buddhism, let us cease discussing this issue once and for all.

N

Author: Malcolm

Date: Saturday, June 18th, 2011 at 12:40 AM

Title: Re: God in Buddhism

Content:

PadmaVonSamba said:

That's sort of like saying since all binary code is made of 1's and 0's, and since the concept 'zero' (as having numeric value) was an Arabic concept, that the internet is half Arabic.

Malcolm wrote:

The zero was invented in India, actually.

N

Author: Malcolm

Date: Saturday, June 18th, 2011 at 1:00 AM

Title: Re: God in Buddhism

Content:

Serenity509 said:

I am not the first person to have interpreted Eastern philosophy in light of the Urantia Book.

Malcolm wrote:

Who cares? It has nothing to do with the Dharma. In fact, very little that you have written about here has the slightest thing to do with Buddhism at all. Instead, it seems you are intent in broadcasting new age and theistic ideas that really do not have anything in common with what Buddhists understand Buddhism to be about. As such, I question why you bother us with this nonsense.

N

Author: Malcolm

Date: Saturday, June 18th, 2011 at 2:46 AM

Title: Re: God in Buddhism

Content:

Serenity509 said:

Amida Buddha is Nirvana personified. How is this drastically different from a personal God, aside from the fact that Amida is not a Creator God?

Malcolm wrote:

Seems to me you should study Buddhism with a real Buddhist teacher.

N

Author: Malcolm

Date: Saturday, June 18th, 2011 at 3:16 AM

Title: Re: Sunyata and dependent origination

Content:

Lazy_eye said:

Mahayanists sometimes get accused of misinterpreting paticcasamuppada (dependent origination).

PMTF said:

Hello Lazy Eye

What specifically is the basis for Mahayanists sometimes get accused of misinterpreting paticcasamuppada (dependent origination)?

Lazy_eye said:

The complaints seem to center around the idea that Mahayana turns paticcasamuppada into some kind of cosmic principle -- interconnectedness of all phenomena, etc. Kumbayah!

Malcolm wrote:

That is not a Mahāyāna idea. That is also present in the karana hetu/adipati pratyaya principle of the Sarvastivadins i.e. all phenomena are the cause and condition of all phenomena but themselves.

Author: Malcolm

Date: Saturday, June 18th, 2011 at 3:28 AM

Title: Re: Sunyata and dependent origination

Content:

Namdrol said:

That is not a Mahāyāna idea. That is also present in the karana hetu/adipati pratyaya principle of the Sarvastivadins i.e. all phenomena are the cause and condition of all phenomena but themselves.

Lazy_eye said:

It looks like we posted at around the same time. So the Sarvastivadins did play a role here, then? Would Nagarjuna have been opposing them, agreeing with them, partially opposing them, or using them as a framework for his own thinking?

Malcolm wrote:

Nagarjuna would have agreed with Sarstivadans conventionally, but would have rejected their notions ultimately.

Author: Malcolm

Date: Saturday, June 18th, 2011 at 3:53 AM

Title: Re: God in Buddhism

Content:

Serenity509 said:

Amida Buddha is Nirvana personified. How is this drastically different from a personal God, aside from the fact that Amida is not a Creator God?

PadmaVonSamba said:

What does "a personal God" mean?

Malcolm wrote:

It means a god who is a person i.e. Jesus, Krishna, etc. i.e. a god who acts through a persona, unlike for example Brahmin.

Author: Malcolm

Date: Saturday, June 18th, 2011 at 4:11 AM

Title: Re: Sakya POV on the origin of the Cakrasamvara Tantras

Content:

Tenzin1 said:

Women were believed to have transformational spiritual power, as well as generative power, so mixing sexual fluids and then consuming them was one way men believed they could gain this power for their own purposes.

Malcolm wrote:

Certainly, but this does not really encompass the meaning of this tradition. The meaning of this tradition is attaining buddhahood.

N

Author: Malcolm

Date: Saturday, June 18th, 2011 at 4:25 AM

Title: Re: God in Buddhism

Content:

PadmaVonSamba said:

Serenity, have you ever had beef jerky?

Beef jerky is made by taking strips of steak, salting them or soaking them in brine and then hanging them up in the sun to dry.

Every Sunday, millions of Catholics around the world take the Eucharist, where they believe they are eating the body of Christ.

Christ was also hung up out in the hot sun.

So, can you please explain to me what is the difference between Jesus and beef jerky?

Malcolm wrote:

Romans?

Author: Malcolm

Date: Saturday, June 18th, 2011 at 4:34 AM

Title: Re: God in Buddhism

Content:

Malcolm wrote:

It must be time to change the subject to "Dog in Buddhism".

Author: Malcolm

Date: Saturday, June 18th, 2011 at 4:50 AM

Title: Re: God in Buddhism

Content:

Namdrol said:

It must be time to change the subject to "Dog in Buddhism".

PadmaVonSamba said:

If there was no god, then dog spelled backwards would have no meaning.

Malcolm wrote:

Are you quite sure it isn't the other way around?

Author: Malcolm

Date: Saturday, June 18th, 2011 at 5:51 AM

Title: Re: Sakya POV on the origin of the Cakrasamvara Tantras

Content:

adinatha said:

Clearly the early Ati masters knew about channels and chakras.

Malcolm wrote:

It depends on what you mean by "early".

adinatha said:

They were aware of the bindu in the heart, the central and side channels, the crown, throat and heart chakras at the very least? Thogal practices are dependent on this knowledge, no?

Malcolm wrote:

These seem to make their first appearance with tantras such as Hevajra and Dakarnava, etc. Mid 9th century or so.

adinatha said:

But you are saying it's hard to know when these truly appeared, because they don't appear until Chetsun Wangchuk 10th Cen, and there are uncanny similarities between practices in Nyingthig tradition and Kalachakra which arrives also around 10th Cen and thrived in a nearby or same region as Nyingthig?

Malcolm wrote:

The seventeen tantras do talk about the three channels, four cakras, and so on. But as we know, Chetsun was mid 11th -- early 12th century. As I mentioned to you, he met

with Zhangton Tashi Dorje in 1123 and passed away (i.e. rainbowed) shortly thereafter.

Cakras and so on do not figure much into Guhyasamaja practice at all. So while Guhyasamaja practice entered Tibet very early, during the eighth century, its completion stage practices were not well developed until ninth century in India (i.e. the Pañcakrama, etc.).

Three channels and four cakras is, in Indian Buddhist tantra, apparently a mother tantra sort of thing. Seems to show up first in Hevajra (Cakrasamvara root tantra is arguably older than the Hevajra), then in other Cakrasamvara commentary tantras and so on.

Kalacakra arrives in Tibet in 1027 CE i.e. early 11th century. 1027 is the first year of the sixty year cycle of the Tibetan calendar. One of the reasons dates before this time are so sketchy is that well, 1027 CE is the first totally reliable date we have in Tibetan history and everything is calculated from that date. Tibetans themselves are quite unclear about dates, and for many dates in the Imperial period we have had to rely on external documents from Chinese records to date events in Tibet History. Western scholars too did not invent this system. This approach to fixing Tibetan dates by using Chinese annals is also used in the Blue Annals by the 15th century Kagyu historian Go Lotsawa Zhonnu Pal. A good book about early Tibetan history is The Tibetan Empire in Central Asia by Beckwith.

But limitation of the text critical approach is that you cannot measure the age of an idea, only the age of the first text in which an idea appears. As we know, the ideas of channels and so on is much older in Hindu literature. For example, the Chandogya Upanishad discusses nadis including a nadi that seems to resemble the central channel.

<http://www.ashtangayoga.info/philosophy/upanishads/chandogya-upanishad/> "
onclick="window.open(this.href);return false;

There are many ideas in the Buddhist tantras that make their first textual appearance in the pre-Buddhist Upanishads.

But in terms of when these ideas first appear in Buddhist texts, they seem to appear extremely late in Buddhist history.

N

Author: Malcolm

Date: Saturday, June 18th, 2011 at 6:11 AM

Title: Re: God in Buddhism

Content:

Serenity509 said:

Please stop pretending that I have no idea what I am talking about. I might not have a

degree in Buddhist studies, but I know a thing or two. .

Malcolm wrote:

You don't really know what you are talking about. Though you get points for persistence.

You don't have any idea about the intricate intellectual history of things like the three kāyas in Mahāyāna Buddhism. You don't understand emptiness. You don't understand dependent origination. You don't understand Yogachara. You don't understand Theravada. In short, if you want to learn about Buddhism, you have a lot to learn. Good luck.

Thanks,

N

Author: Malcolm

Date: Saturday, June 18th, 2011 at 7:48 AM

Title: Re: Sakya POV on the origin of the Cakrasamvara Tantras

Content:

adinatha said:

Well, that and the Yoga Sutras, where other common terms were. Then, it would seem these do not show up in buddhist literature until later too.

Malcolm wrote:

What it basically looks like is that Buddhists first appropriated the external Vedic rituals after the Gupta period [lower tantras up to Yoga tantra]. Then, slowly, Buddhists began to adopt the language of the Pan-Indian yogic tradition as well.

The principle unique development in Buddhist Indo-Tibetan Yoga seems to be Dzogchen. If we ignore traditional accounts, text critically speaking the yogas we know about from Dzogchen all seem to date after 950 CE., developed in Tibet and never existed in India, apart from proto-thogal of the type we find in the Kalacakra "empty forms" [shunyatā bimba] practice.

The yogas underpinning the mahāmudra movement and tantras and their terminology as we know have non-Buddhist origins and are heavily informed by Ayurveda, etc.

N

Author: Malcolm

Date: Saturday, June 18th, 2011 at 8:37 AM

Title: Re: Sakya POV on the origin of the Cakrasamvara Tantras

Content:

Namdrol said:

The principle unique development in Buddhist Indo-Tibetan Yoga seems to be Dzogchen.

If we ignore traditional accounts, text critically speaking the yogas we know about from Dzogchen all seem to date after 950 CE., developed in Tibet and never existed in India, apart from proto-thogal of the type we find in the Kalacakra "empty forms" [shunyatā bimba] practice.

adinatha said:

Well that can't be if Dzogchen learned about channels and chakras from Hindu Indians.

Malcolm wrote:

Well, there are traces of post-Indian adaptation nadi theory in the Vima Nyinthig material. For example, in one Vima nyinthig text in a passage describing the central channel, it uses the term avadhūti, but in another passage directly related, it describes a different channel as the kun 'dar ma. The problem with this is that kun 'dar ma is the Tibetan translation of avadhūti.

The point I was making was that Buddhist Yogis in India adapted Hindu yogic terms to Buddhism. Then, in Tibet, Nyingma Yogis adapted newer tantric materials [i.e. mother tantra] being brought into Tibet after 950 and used this material as the basis for reformulating their yogic traditions, including Dzogchen.

N

Author: Malcolm

Date: Saturday, June 18th, 2011 at 8:38 AM

Title: Re: Sakya POV on the origin of the Cakrasamvara Tantras

Content:

Namdrol said:

The principle unique development in Buddhist Indo-Tibetan Yoga seems to be Dzogchen.

N

Enochian said:

There was actually a recognition school of Trika shaivism. Surprisingly there is zero information about it on the internet. But in Gavin Flood's book "The Tantric Body", he talks about it. They even had a mirror analogy like Dzogchen.

But the Muslims destroyed this tradition along with Vajrayana (in India).

Malcolm wrote:

There are some similarities with Trika, but they are quite superficial. However, there was a lot of interaction between Kashmir and Tibet, and before Katmandhu became the major place for Tibetans to go, Kashmir was the place in the late tenth century.

Author: Malcolm

Date: Saturday, June 18th, 2011 at 8:40 AM

Title: Re: Sakya POV on the origin of the Cakrasamvara Tantras

Content:

Namdrol said:

The principle unique development in Buddhist Indo-Tibetan Yoga seems to be Dzogchen.
N

Enochian said:

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But the Muslims destroyed this tradition along with Vajrayana (in India).

Namdrol said:

There are some similarities with Trika, but they are quite superficial. However, there was a lot of interaction between Kashmir and Tibet, and before Katmandhu became the major place for Tibetans to go, Kashmir was the place in the late tenth century.

Malcolm wrote:

To add a bit -- we just don't know a lot. All we have is the texts.

Author: Malcolm

Date: Saturday, June 18th, 2011 at 9:41 AM

Title: Re: Sakya POV on the origin of the Cakrasamvara Tantras

Content:

Enochian said:

You feel it in the classical chakras like throat, heart etc.

Malcolm wrote:

where there are a lot nerves...

Author: Malcolm

Date: Saturday, June 18th, 2011 at 11:24 AM

Title: Re: Sunyata and dependent origination

Content:

adinatha said:

The only thing that matters here is that Sunyata and DO are the same thing.

Lazy_eye said:

If that's the case, though, why not just call it paticcasamuppada and leave it at that?
Why use another term for it?

Malcolm wrote:

Dependent origination is correct relative truth; by understanding that, one is lead to correct understanding of ultimate truth, emptiness.

Author: Malcolm

Date: Saturday, June 18th, 2011 at 7:35 PM

Title: Re: Dhewa Dhakini

Content:

gregkavarnos said:

If you think that this is a problem you should check out some of Namkhai Norbus transliterations!

Malcolm wrote:

His are based on a kind of Pinyin.

N

Author: Malcolm

Date: Saturday, June 18th, 2011 at 7:52 PM

Title: Re: Why is Buddhism so appealing to educated Caucasians?

Content:

Namdrol said:

2. What can be done to make Buddhism more popular with other races of people and with less-educated people?
Educate them.

Luke said:

Now that sounds like a good answer on the surface, but I think it may hide some rather racist assumptions...

Malcolm wrote:

In general, in order for people to become interested in Buddhism, first they need to be educated about Buddhism. Nothing racist about that.

Luke said:

You have your own sangha, don't you? Do you feel any need to reach out to other races and ethnic groups? Would you ever give a dharma talk in a tough, but diverse area like

Lawrence or Lowell, Massachusetts?

Malcolm wrote:

I am not an evangelist. But I would teach Dharma wherever there was interest.

Luke said:

I think that part of the problem may simply be that white Buddhist teachers are simply unwilling to step out of their comfort zones to try to speak to new audiences; it's far easier for them to keep worshipping the Asians and to keep lecturing to the whites.

Malcolm wrote:

We're full of piss and vinegar today, aren't we?

N

Author: Malcolm

Date: Saturday, June 18th, 2011 at 7:57 PM

Title: Re: Bon and the karmic problems of Tibet

Content:

Tenzin1 said:

Radiocarbon date results for Zhang Zhung say the culture existed at least as early as 1000 BCE, per recent studies by Belleza.

Malcolm wrote:

Pots are not people.

For example, would we expect to find Celts today living along the Danube?

Tenzin1 said:

In any case, this may be why some say that Bon didn't exist before the 11th Century. It depends on how one defines Bon.

Malcolm wrote:

What they mean is that we do not have a single Bon text which can be dated earlier than the 11th century.

N

Author: Malcolm

Date: Saturday, June 18th, 2011 at 8:27 PM

Title: Re: Why is Buddhism so appealing to educated Caucasians?

Content:

Luke said:

Have you ever actually taught Dharma in a non-white area?

Malcolm wrote:

I don't actually teach that much. However, if someone invited me, I would go.

Luke said:

No, I'm just trying to illustrate an important issue in modern Buddhism. I think not caring about teaching Buddhism to other races and ethnic groups shows a lack of compassion.

Malcolm wrote:

Well, as far as that goes, as I said before, it is a matter of karma. As the saying goes, you can lead a horse to water but you cannot force them to drink.

In terms of traditional black and latino communities, what is it that Buddhism is going to bring them that Christianity does not already supply?

Now, Buddhism is going gangbusters in S America, so that is not an issue there. There is very little Buddhism in Africa, however.

But in the long run, it is based on interest. If people are interested, than Buddhism will spread. If there is no interest, than not. So education is the key.

N

Author: Malcolm

Date: Saturday, June 18th, 2011 at 8:31 PM

Title: Re: God in Buddhism

Content:

Serenity509 said:

Hinduism regarded the Buddha as an Avatar of Vishnu.

Malcolm wrote:

Not in particularly flattering way -- according their account, Buddha was Visnu's avatar sent to deceive the Asuras.

N

Author: Malcolm

Date: Saturday, June 18th, 2011 at 10:26 PM

Title: Re: Sakya POV on the origin of the Cakrasamvara Tantras

Content:

Enochian said:

Only later did this tantra come to be interpreted through creative commentary as being about tummo.

From what I can tell, tummo as practiced today has no textual justification save for a couplet from the Hevajra tantra.

Not that it matters, since these things were taught by omniscient Mahasiddhas.

Malcolm wrote:

As I mentioned, the tummo in the new tantra schools for the most part depend on Krishnacarya's instruction. However, tummo also shows up in the Sahajasiddhi of Dombhi Heruka.

It seems that indeed Tummo was adapted to Cakrasamvara from the Hevajra system, perhaps because the Samputa tantra is a common commentary to both. The Tummo instructions which are given a verse in Hevajra are elaborated in the Samputa tantra in a section called the Vasantatilaka (which is also a meter in Sanskrit poetics), "the ornament of spring" which may be found in the sixth kalpa of the Samputa (the Samputa is divided into ten kalpas, each having four sub-sections, for a total of roughly forty chapters).

The earliest completion stage manual we have on Cakrasamvara is Ghantapada's five stages (not to be confused with Nagarjuna's five stages connected with Guhyasamaja). Caṇḍalī yoga (gtum mo) is distinctly absent from that text. However, in the outer five deity sadhana written by Chogyal Phagpa, the completion stage given for that sadhana is directly based on subsection two of the sixth section of the Samputa. Perhaps it is because this tradition comes from Mardo Lotawa who also translated Krishnacarya's Vasantatilaka.

The completion stage manuals of Krishnacarya all center around the concept of the Vasantatilaka, and one of them is explicitly named as such. Krishnacarya writes that vasanta, spring, means "when the wind ceases, after the breath of the right and the left goes into the nostrils". This Vasantatilaka was also translated by Mardo.

As a testament to the enduring popularity of the Vasantatilaka system, Vanaratna, the last Indian Mahasiddha to visit Tibet (15th century) wrote a commentary on Krishnacarya's text some 40 folios in length which is also preserved in the Tengyur.

It is in the commentaries by Sachen on the Krishnacarya corpus that we find the clearest indication of the process of attaining rainbow about according to the Cakrasamvara system in the Sakya school.

Author: Malcolm

Date: Saturday, June 18th, 2011 at 10:30 PM

Title: Re: Why is Buddhism so appealing to educated Caucasians?

Content:

Namdrol said:

Now, Buddhism is going gangbusters in S America, so that is not an issue there.

Daniel Arraes said:

In most cases among South american upper middle class, who are mostly "white" (not pure caucasians, but fair-skinned mestizos).

Malcolm wrote:

So you are saying Buddhism is just an elitist fad? I could have told you that.

N

Author: Malcolm

Date: Saturday, June 18th, 2011 at 11:39 PM

Title: Re: Theravadans That Believe in the Bardo

Content:

kalden yungdrung said:

Tashi delek,

So the Bardo teachings seem to be of Tibetan origen because i never heard something of that written in Pali or Sanskrit.

Malcolm wrote:

There are bardo teachings in Indian Vajrayāna. They do not come from Tibet.

N

Author: Malcolm

Date: Saturday, June 18th, 2011 at 11:42 PM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

kalden yungdrung said:

Tashi delek,

- Are those Dzogchen teachings authentic?
- What Dzogchen teachings did he teach?

Malcolm wrote:

Tsongkhapa never taught Dzogchen. The incident in question is when he was visiting a Nyingma master who had a vision of Vajrapani, and in that during that time, Tsongkhapa asked whether Dzogchen was authentic and Vajrapani replied that it was.

kalden yungdrung said:

- The 5th Dalai Lama was also fond of Dzogchen, he knew what was good ! Is he therefore a Dzogchen Rigdzin?

Malcolm wrote:

The Great Fifth was an important tertön. He wrote a detailed manual on Dzogchen practice as well.

kalden yungdrung said:

Yes the main point here is that if one doesn't belong to an unbroken Dzogchen lineage as follower then the Dzogchen teachings are not 100% and I understood that Gelug or Kadampa was the lineage here with Dorje Chang as the head and not Kuntu Zangpo.

Malcolm wrote:

There is really no difference between Samantabhadra and Vajradhara.

Author: Malcolm

Date: Sunday, June 19th, 2011 at 12:06 AM

Title: Re: Theravadans That Believe in the Bardo

Content:

kalden yungdrung said:

Please tell me more about Indian Vajrayana outside the Tibetan Dorje Thekpa.

Malcolm wrote:

For example, we have the bardo teachings connected with the six yogas of Naropa and so on. You can look there -- we have firm Indian sources for these.

Author: Malcolm

Date: Sunday, June 19th, 2011 at 12:46 AM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

kalden yungdrung said:

- What did the 5th Dalai Lama as a Tertön discover?

Many cycles including Dorje Drollo, Tara, etc. Many of them are included in the Rinchen Terzö.

- What was his previous reincarnation in those days when he did hide teachings?

Trisong Detsen.

- In how far is it trustable all the informations of the 5th Dalai Lama?

Malcolm wrote:

Completely trustworthy. He was not responsible for war with the King of Tsang, Karma Tenkyong Wangpo. The history of Central Tibet from 1621-1642 is roughly the history of warring Mongol factions, one side backing the Kagyus, the other side backing the Gelugpas, fighting over central Tibet. All of this happened while the Fifth was a child and a young man. He was born in 1617. He had very little to do with the suppression of the Kagyu school. This was done in his name by the regent Sonam Chophel. It was not until Chophel died 1658 that the Fifth began to exercise any real power on his own.

Samten Karmey has an interesting article here:

http://www.iias.nl/nl/39/IIAS_NL39_1213.pdf " onclick="window.open(this.href);return false;

Author: Malcolm

Date: Sunday, June 19th, 2011 at 1:15 AM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

Caz said:

I find this part interesting it has previously been suggested that the reincarnation lineage of the Dalai lama was tampered with.

So if exactly he was a great tertön who was he a reincarnation of because this certainly suggests that it wasn't the previous 4th ?

Malcolm wrote:

I mentioned before, Trisong Detsen, etc.

Author: Malcolm

Date: Sunday, June 19th, 2011 at 2:20 AM

Title: Re: Sakya POV on the origin of the Cakrasamvara Tantras

Content:

Namdrol said:

It is in the commentaries by Sachen on the Krishnacarya corpus that we find the clearest indication of the process of attaining rainbow body according to the Cakrasamvara system in the Sakya school.

adinatha said:

Would it be tummo, illusory body yoga and chulen?

Malcolm wrote:

Tummo is a part of the process. Illusory body is a Vajrayana thing. Chulen does not figure large in Sachen's commentaries but the Indian texts are chock full of dietary and herbal recommendations for supporting the completion stage all of which would make a vegan cringe.

N

Author: Malcolm

Date: Sunday, June 19th, 2011 at 2:37 AM

Title: Re: Sakya POV on the origin of the Cakrasamvara Tantras

Content:

Enochian said:

There is very little info on Krishnacarya on the internet

1. Who was he?

Malcolm wrote:

An important Mahāsiddha who is well attested to.

Enochian said:

2. Did he really exist?

Malcolm wrote:

Definitely.

Enochian said:

3. What are the top 3 teachings of his commentorial tradition?

Malcolm wrote:

I mentioned a couple of them -- he figures large in the Yamari lineages as well.

Enochian said:

4. Why does he have a name of a Hindu god in his name?

Malcolm wrote:

[/quote]

he doesn't. Krishna means "dark" i.e. the black-skinned acarya.

Author: Malcolm

Date: Sunday, June 19th, 2011 at 2:40 AM

Title: Re: Why is Buddhism so appealing to educated Caucasians?

Content:

Luke said:

My point is that you study at a university and most universities are run by leftist elites, so one has to kiss up to them and their viewpoints in order to succeed there.

Malcolm wrote:

Boy, are you out of it. In general the academic establishment has not been "left" since the 80's, apart from a few parts of the US like Berkley. Harvard has shifted totally to the right [i.e. to the money \$\$\$], so has Colombia, Princeton, etc.

Author: Malcolm

Date: Sunday, June 19th, 2011 at 2:44 AM

Title: Re: Sakya POV on the origin of the Cakrasamvara Tantras

Content:

Enochian said:

Ok how can someone learn about him?

Namdrol, do you have any good Internet or book sources?

Malcolm wrote:

There is a book by templeman that has his biography.

Author: Malcolm

Date: Sunday, June 19th, 2011 at 3:04 AM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

Caz said:

I find this part interesting it has previously been suggested that the reincarnation lineage of the Dalai lama was tampered with.

So if exactly he was a great tertön who was he a reincarnation of because this certainly suggests that it wasn't the previous 4th ?

Namdrol said:

I mentioned before, Trisong Detsen, etc.

Caz said:

Interesting so I wonder what happened to the actual 4th Dalai lama ? If the 5th was actually a reincarnation of Trisong Detsen and not actually Avalokiteshvara then this would seem to explain a bit from a historical POV. Cheers for clearing that up Namdrol.

Malcolm wrote:

Well, the Fifth also claimed to be the incarnation of Songtsen Gampo as well as being the emanation of Avalokiteshvara. The idea that the Dalai Lamas are emanations of Avalokiteshvara begins with him.

N

Author: Malcolm

Date: Sunday, June 19th, 2011 at 3:38 AM

Title: Re: Sakya POV on the origin of the Cakrasamvara Tantras

Content:

conebeckham said:

Namdrol-

You said Ghantapada's was the first known Completion Stage commentary for Chakrasamvara....but didn't Luipa write on the completion stage as well? My understanding was that Luipa was the first or earliest of the Chakrasamvara Siddhas. Some say he "discovered" the tantra itself?

Malcolm wrote:

Yes, but that does not mean he wrote down completion stage instructions. AFAIK, he just composed a sadhana.

Author: Malcolm

Date: Sunday, June 19th, 2011 at 5:28 AM

Title: Re: Theravadans That Believe in the Bardo

Content:

kalden yungdrung said:

But how is Bardo here experienced? Is the root or source here related to Indian Dzogchen or Indian Mahamudra?

We know all that Mahamudra is very near to Dzogchen, but the lights (Todgal) or the Lamps are missing here.

So i guess that the Bardo States here, are explained according the Indian Dzogchen Tradition.....

KY[/color]

Malcolm wrote:

You can read any number of books about it, actually.

N

Author: Malcolm

Date: Sunday, June 19th, 2011 at 6:18 AM

Title: Re: Theravadans That Believe in the Bardo

Content:

kalden yungdrung said:

Yes, indeed i could read a lot of books more about this topic, but my free time is sometimes limited.

Easier would be, if you could give the short (cut) / answer to my done question, if possible of course.

Your answer / reply is here not so clear to me whereas you made a statement of the Indian Bardo which i also know that it would be a part of the 6 Yogas of Naropa or of his karma mudra / sister / partner, the Yogini Niguma, and they are members of the Indian Mahamudra Tradition.

Best wishes
KY[/color]

Malcolm wrote:
right, so if you read a book on the six yogas of naropa, it will be discussed there and you will clearly see how different it is from bardo teachings in Dzogchen.

Author: Malcolm
Date: Sunday, June 19th, 2011 at 6:23 AM
Title: Re: Dzogchen teaching of Tsongkhapa
Content:
samdrup said:
Hey Namdrol,

So even though he never taught Dzogchen, do sources confirm he did practice it? Is there any other texts that directly mention Tsongkhapa's view on Dzogchen? If so what are his comments?

Malcolm wrote:
No, he never practiced Dzogchen. His views on Dzogchen tended to follow the standard Sarma discomfort with Dzogchen, and he refuted some Dzogchen ideas that he felt were too close to so called "Hashang" view.

samdrup said:
Does Atisha speak much about Dzogchen? Comments?

Malcolm wrote:
Not at all.

Author: Malcolm
Date: Sunday, June 19th, 2011 at 9:37 AM
Title: Re: Mantra Recitation Out-loud or Silently?
Content:
The Ticking Man said:
Thank you for the feedback. I appreciate it.

Malcolm wrote:
Generally speaking, in Dzogchen Community deity mantras like Simhamukha, etc are

done quietly, under the breath, not out loud.

N

Author: Malcolm

Date: Sunday, June 19th, 2011 at 10:13 PM

Title: Re: Democracy in excile

Content:

kalden yungdrung said:

Tashi delek,

Regarding Tibetans and their "new form of democracy" in excile, there arose also the question by me how does that function ?

- Is it true that the rulership of the Gelug is now official ended?

Malcolm wrote:

That ended in 1959.

kalden yungdrung said:

- Who is the new "Boss" of all the Tibetan traditions?

Malcolm wrote:

No one was ever the boss of all traditions.

kalden yungdrung said:

- Is the Kashag renewed, e.g. "democratic"?

Malcolm wrote:

Kashag is now democratic. But so what -- they are a government in exile. Only for Tibetans in exile, not for Tibetan Buddhists nor for Tibetans in Tibet and China. The have no real power.

That answers all the rest of your questions.

Author: Malcolm

Date: Sunday, June 19th, 2011 at 10:26 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Namdrol said:

It is all in the thun instruction book.

N

Pema Rigdzin said:

Yeah, that's one of the books I'm waiting on. I seriously think I'll order from the SSI in Europe from now on. SSI USA still hasn't gotten my order in the mail, even after telling me they would a second time on the 14th, and they don't ever respond to emails. So it's been a total of 17 days since I placed my order. If there were another SSI USA branch, I would go through them and never deal with the one in Massachusetts again, seriously. This is ridiculous.

Malcolm wrote:

Unfortunately, you cannot order from Europe, they will just send you to USA. I have alerted the board of SSI to your complaint, it is just one among many, unfortunately. So, please exercise patience and understand that they are severely understaffed.

N

Author: Malcolm

Date: Monday, June 20th, 2011 at 12:56 AM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

heart said:

I see you share this ideas with the Western Shugden Society.

/magnus

Malcolm wrote:

Hi Magnus:

Actually, the Fifth Dalai Lama notes in his own autobiography that his recognition was faked. What people do with this information is something else altogether.

However, there is actually no real reason to presume that a line of tulkus is the reincarnation of the same person. Case in point -- Trungpa Rinpoche told some friends of mine that he was not in fact the reincarnation of previous Trungpa, but was in fact that reincarnation of the previous Trungpa's attendant. Now, I have no idea if he was f%^ing with my friends or not, but they were long time students of his, and one had been his "sku sung", his personal attendant for some time, and this is what they told me.

There is also the issue of the sixth Dalai Lama and the Seventh Dalai Lama living at the same time. The sixth was not killed. He was banned to Amdo. His autobiography has

appeared. The present HHDL has indicated that he feels a strongest affinity to the second, fifth, sixth, and thirteenth Dalai Lamas, who all have strong connections with the Nyingma practice.

N

Author: Malcolm

Date: Monday, June 20th, 2011 at 1:02 AM

Title: Re: God in Buddhism

Content:

PadmaVonSamba said:

In 1970, American TV producer Jerry Thorpe saw the unique entertainment potential that the teachings of the Buddha, (especially as interpreted by the Chinese Shaolin school) could have if carefully scripted into the plots of a weekly show about cowboys, but featuring a wandering monk who was a master of the martial art known as Kung Fu. the show bore that name, was a hit, and actually drew millions of Americans to begin to seriously study the dharma.

Malcolm wrote:

Was definitely my first exposure to Dharma.

N

Author: Malcolm

Date: Monday, June 20th, 2011 at 1:02 AM

Title: Re: God in Buddhism

Content:

Serenity509 said:

Something I appreciate about the Urantia Book is its view of God as both the loving parent of the Bible and the all embracing Oversoul of Eastern philosophy, both being different aspects of the same being. Furthermore, like Hinduism, the Urantia Book teaches there is an indwelling fragment of God in each person, and that the purpose of life is to attain unity with this fragment. The Urantia Book also compares the indwelling Buddha nature to the fragment of God within.

Malcolm wrote:

An idea explicitly rejected in many Buddhists sutras.

N

Author: Malcolm

Date: Monday, June 20th, 2011 at 1:42 AM

Title: Re: Sakya POV on the origin of the Cakrasamvara Tantras

Content:

conebeckham said:

Luipa does have the Four Great Yogas, which are completion stage practices, I think.

Tsong Khapa commented on them, I believe, as well.

I don't know if they're an existing lineage though. Seems the Gelukpas practice Ghantapa's Completion stage, mainly....I don't know about the Sakya practice, though I think it's based on Luipa's?

Kamtsang Kagyu practice is based on Luipa and Krishnacharya, though it's a unique transmission stemming from Marpa and subsequent masters.

Malcolm wrote:

The Sakya school has three separate transmissions of Cakrasamvara, and three separate traditions of Vajrayogini.

All of the Cakrasamvara transmissions come through Naropa. They are Luyipa, Ghantapada and Krishnacarya. Of these, the Luyipa and Krishnacarya traditions are more widely practiced. And of these two, the Krishnacarya tradition is the most popular. It also has the largest number of commentaries.

The Ghantapada tradition is more emphasized in the Gelug school, this tradition nevertheless comes from Sakya.

As far as the completion stage practice of Luyipa goes, Luyipa did not write a completion stage text. There are only five or six texts attributed to him in the Tengyur. This does not mean he did not have completion stage instructions -- it just means he did write them down. Luyipa's disciple was Darikpa, and Darikpa's disciple was Ghantapada.

You are correct, Tsongkhapa did write a commentary on completion stage of this system.

Author: Malcolm

Date: Monday, June 20th, 2011 at 3:55 AM

Title: Re: Dzogchen in NYC

Content:

Malcolm wrote:

<http://tsegyalgar.org/localcenters/kundrolling/> " onclick="window.open(this.href);return false;

this should work.

Author: Malcolm

Date: Monday, June 20th, 2011 at 4:41 AM

Title: Re: impermanence

Content:

5heaps said:

Does it imply that things end simultaneous with the last moment?

adinatha said:

Yes.

Malcolm wrote:

Conventionally.

Author: Malcolm

Date: Monday, June 20th, 2011 at 5:26 AM

Title: Re: impermanence

Content:

adinatha said:

His question was about things.

Malcolm wrote:

Right, I was answering him.

When a thing appears, we label it "a given thing" and we assign a beginning to it. When it ceases to appear, we assign an end to it, nominally saying "this that existed no longer exists".

Of course, in reality, this idea, if taken literally results in views of existence and non-existence.

Impermanence then is understanding that nothing that appears to us can remain the way it is.

N

Author: Malcolm

Date: Monday, June 20th, 2011 at 5:27 AM

Title: Re: Sunyata and dependent origination

Content:

5heaps said:

a long time before we see emptiness directly in meditation s

Malcolm wrote:

You will never see emptiness in meditation directly for emptiness is a not a thing that can be seen.

N

Author: Malcolm

Date: Monday, June 20th, 2011 at 6:02 AM

Title: Re: Sunyata and dependent origination

Content:

5heaps said:

a long time before we see emptiness directly in meditation s

Namdrol said:

You will never see emptiness in meditation directly for emptiness is a not a thing that can be seen.

5heaps said:

is a thing that cannot be cognized? what would you say you are supposed to do with it then?

Malcolm wrote:

Emptiness cannot be cognized directly. It has no characteristics, no shape, color, form, duration, etc.

Author: Malcolm

Date: Monday, June 20th, 2011 at 6:12 AM

Title: Re: Bon in Toronto?

Content:

caveman said:

Are there any Bonpo Lamas or temples in Toronto?

Malcolm wrote:

May this lama goes to toronto:

<http://www.sherabchammaling.com/biography.html> "
onclick="window.open(this.href);return false;

Author: Malcolm

Date: Monday, June 20th, 2011 at 9:35 AM

Title: Re: impermanence

Content:

Namdrol said:

When it ceases to appear, we assign an end to it, nominally saying "this that existed no longer exists".

5heaps said:

but the assignment of having ended has to accord with reality... with how the thing in fact ended up being unable to appear.
how is it that things end up like that?

Malcolm wrote:

No, it merely has to accord with how it appears to us.

N

Author: Malcolm

Date: Monday, June 20th, 2011 at 9:37 AM

Title: Re: God in Buddhism

Content:

Fa Dao said:

Serenity is not listening to any of your well intentioned advice and has shown that he has no intention of listening to reason.

Malcolm wrote:

Yup.

Author: Malcolm

Date: Monday, June 20th, 2011 at 8:33 PM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

heart said:

I see you share this ideas with the Western Shugden Society.

/magnus

Namdrol said:

Hi Magnus:

Actually, the Fifth Dalai Lama notes in his own autobiography that his recognition was faked. What people do with this information is something else altogether.

heart said:

The recognition being faked don't exactly mean that 5th is saying that he isn't the correct

tulku of the Dalai Lama. Or does he say "I'm not the Dalai Lama"?

/magnus

Malcolm wrote:

You should read Karmey's article.

Author: Malcolm

Date: Monday, June 20th, 2011 at 10:40 PM

Title: Re: Sunyata and dependent origination

Content:

5heaps said:

is a thing that cannot be cognized? what would you say you are supposed to do with it then?

Namdrol said:

Emptiness cannot be cognized directly. It has no characteristics, no shape, color, form, duration, etc.

5heaps said:

only hinayanists have a problem with saying that negatives cant be cognized explicitly..but even they would say it can be cognized directly, where directly is taken to mean free of conceptuality ie. without conceptual consciousness, needing to rely on a mental image. do you understand what i mean by explicit vs implicit?

Malcolm wrote:

One cannot cognize that which lacks characteristics. It's impossible.

N

Author: Malcolm

Date: Monday, June 20th, 2011 at 10:58 PM

Title: Re: New statue

Content:

davcuts said:

Can anyone get a statue made of themselves?

Malcolm wrote:

Yup. Just takes \$\$\$.

Author: Malcolm

Date: Monday, June 20th, 2011 at 11:25 PM

Title: Re: Sunyata and dependent origination

Content:

PadmaVonSamba said:

If not, then can one really experience any cessation of thought?

And if so, then does that experience fall under the definition of 'cognition'?

Malcolm wrote:

"To cognize" means to have a mental recognition. That can only occur based on characteristics.

One cannot experience a cessation. By definition, cessation is a suspended mind. This is undesirable from a Mahāyāna pov.

"Realizing" emptiness means the mind becomes free from the proliferation of the four extremes [is, isn't, both, neither]. That is not a cognitive event since it [the mind] has now become free from all apprehended characteristics. At this point, the mind has been transcended.

N

Author: Malcolm

Date: Monday, June 20th, 2011 at 11:46 PM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

Namdrol said:

There is also the issue of the sixth Dalai Lama and the Seventh Dalai Lama living at the same time. The sixth was not killed. He was banned to Amdo. His autobiography has appeared. The present HHDL has indicated that he feels a strongest affinity to the second, fifth, sixth, and thirteenth Dalai Lamas, who all have strong connections with the Nyingma practice.

N

mudra said:

So that autobiography has finally been published? Who published it? I heard about the manuscript several years ago from my lama, who said that apparently after quite some time in what is today inner Mongolia (his Mongol 'executioners' released him after they were a good distance from Lhasa) the 6th returned to central Tibet, and that the 6th and 7th actually saw and recognized each other at least once in Lhasa, but Rinpoche was not sure if they actually talked.

Malcolm wrote:

<http://www.wickhamsmith.net/sixthdalai/sixthdalai.html> "

onclick="window.open(this.href);return false;

Author: Malcolm

Date: Tuesday, June 21st, 2011 at 1:50 AM

Title: Re: Sunyata and dependent origination

Content:

Namdrol said:

"To cognize" means to have a mental recognition.

PadmaVonSamba said:

Uhhhhhhh....yeaahhhhhh --but....what...exactly...does...that....mean...?

Conceptual recognition? Spontaneous reaction?

Can you provide a hypothetical example of one?

Malcolm wrote:

It means you must have a sense organ, an object and a consciousness meeting together.

Author: Malcolm

Date: Tuesday, June 21st, 2011 at 3:34 AM

Title: Re: Sunyata and dependent origination

Content:

Namdrol said:

"Realizing" emptiness means the mind becomes free from the proliferation of the four extremes [is, isn't, both, neither]. That is not a cognitive event since it [the mind] has now become free from all apprehended characteristics. At this point, the mind has been transcended.

N

conebeckham said:

So, is there such a thing, in your view, as a "direct cognition of emptiness?"

Or, another way of asking, what is it that "realizes" emptiness if not the mind?

Malcolm wrote:

I will answer your first question, according to Santideva:

"The ultimate is beyond the experiential range of the mind,
the mind is conventional."

So no, there cannot be a direct cognition of emptiness, since emptiness is ultimate and the mind is relative.

However when the mind is freed from all characteristics, then that can be considered the realization of emptiness.

Author: Malcolm

Date: Tuesday, June 21st, 2011 at 7:42 AM

Title: Re: Sunyata and dependent origination

Content:

Namdrol said:

It means you must have a sense organ, an object and a consciousness meeting together.

PadmaVonSamba said:

Thank you.

Can the activity of the mind function as all three of these, as when dreaming?

Malcolm wrote:

There is a mental organ, mental objects (memories) and a mental consciousness.

N

Author: Malcolm

Date: Tuesday, June 21st, 2011 at 8:27 AM

Title: Re: Merigar West Retreat

Content:

Fa Dao said:

Cool..thank you so much..I have my sons and so many other people who want to see this...is it going to be at 10 am to noon local like the others?

Malcolm wrote:

Except first day, yes.

Author: Malcolm

Date: Tuesday, June 21st, 2011 at 10:18 AM

Title: Re: Sunyata and dependent origination

Content:

PadmaVonSamba said:

So, I suggest that sunyata can be experienced, but it can't be experienced as a thing in and of itself, because it isn't a thing in and of itself.

It has no defining characteristics because it is a defining characteristic.

Malcolm wrote:

One cannot divided a thing and its characteristics. If shunyata is a characteristic of things, all people at all times would cognize emptiness conventionally. Since they do not, we can rule out your proffered solution.

Author: Malcolm

Date: Tuesday, June 21st, 2011 at 8:55 PM

Title: Re: Sunyata and dependent origination

Content:

Namdrol said:

If shunyata is a characteristic of things, all people at all times would cognize emptiness conventionally.

PadmaVonSamba said:

why do you assume that?

Malcolm wrote:

Here a characteristic (lakṣana) refers to something like heat of a fire, wetness of water etc. If emptiness is a lakṣana, then just as everyone who feels water will feel wetness, everyone who sees any object will see emptiness.

Author: Malcolm

Date: Tuesday, June 21st, 2011 at 9:02 PM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

Namdrol said:

You should read Karmey's article.

heart said:

Ok, I did, and he is not saying that he isn't the Dalai Lama:

"The official Tsawa Kachu of the Ganden Palace showed me statues and rosaries (that belonged to the Fourth Dalai Lama and other lamas), but I was unable to distinguish between them! When he left the room I heard him tell the people outside that I had successfully passed the tests. Later, when he became my tutor, he would often admonish me and say: "You must work hard, since you were unable to recognize the objects!"

You might want to interpret it like that, or not.

/magnus

Malcolm wrote:

The Dalai Lama was never a tulku lineage like the Karmapas were once i.e. self-recognized.

So, I don't think that the fifth Dalai Lama is actually the reincarnation of the fourth. But I do think the 6th, 13th and 14th are the reincarnations of the fifth.

N

N

Author: Malcolm

Date: Tuesday, June 21st, 2011 at 11:47 PM

Title: Re: Prayer To Achieve The Rainbow Body

Content:

Sönam said:

who wrote it ?

Sönam

Malcolm wrote:

It is part of the Yangzab Dzogchen Ngondro practice. It is from Drikung Kagyu.

N

Author: Malcolm

Date: Tuesday, June 21st, 2011 at 11:54 PM

Title: Re: Was the Buddha "FULLY" enlightened?

Content:

caveman said:

I hope we can have a polite yet critical discussion on this topic.

I was once talking to a Bonpo Rinpoche about enlightenment and the Buddha.

Rinpoche stated that the Buddha was enlightened but not fully enlightened.

He stated that to be a fully enlightened Buddha you had to be a "Married Buddha" with children.

....

What do you think my friends?

Malcolm wrote:

I think your Bonpo lama was overlooking the fact that a) the Buddha was married b) he had a child.

N

Author: Malcolm

Date: Wednesday, June 22nd, 2011 at 1:14 AM

Title: Re: Was the Buddha "FULLY" enlightened?

Content:

caveman said:

"I think your Bonpo lama was overlooking the fact that a) the Buddha was married b) he had a child."

Yes he was married BUT---

Did the Buddha return to his wife as her husband and to his son as his father?

Malcolm wrote:

They both eventually ordained and became arhats.

caveman said:

Was married life too hard for a totally enlightened buddha?

Malcolm wrote:

Shakyamuni Buddha was an emanation. He emanated a type of Nirmanakāya suitable for that particular culture.

Your Bonpo friend does not seem to understand the principle of emanations, or he is conveniently forgetting it for the purpose of polemics.

According to Mahāyāna accounts, Śākyamuni Buddha did not "achieve" awakening. He was awakened many countless eons ago.

Author: Malcolm

Date: Wednesday, June 22nd, 2011 at 1:29 AM

Title: Re: World's oceans in 'shocking' decline

Content:

Huseng said:

Makes me wonder where we'll be in ten, twenty and thirty years.

Author: Malcolm

Date: Wednesday, June 22nd, 2011 at 1:43 AM

Title: Re: Was the Buddha "FULLY" enlightened?

Content:

caveman said:

Sorry Namdrol but you are

Can you or anyone address the REAL LIFE ACTIONS of the Buddha.

Malcolm wrote:

I did. Buddha had twelve deeds. So did Tonpa Shenrab. But they are different twelve deeds, because they are different emanations who lived at different times and served different cultures.

For example, the past Buddha Sikhin did not form a monastic Sangha. So none of his followers were monastic. He was not a monastic.

Whether one has a family or not has nothing to do with whether one is a fully awakened buddha.

In this case, you are barking up the wrong tree. Sakyamuni Buddha was fully awakened because he was a nirmanakāya. His specific manifestation, being born as a Kṣatriya, leaving home, was all part of his display relevant to Indian culture in 5th century BCE.

Author: Malcolm

Date: Wednesday, June 22nd, 2011 at 2:32 AM

Title: Re: Was the Buddha "FULLY" enlightened?

Content:

caveman said:

And you Sir are only guessing about why the buddha did what he did.

Deeds Speak and you can make up all the reasons but Sir you will never convince a woman that leaving your wife and child for the dharma is OK.

They do not consider this enlightened or compassion in action.

They call it cowardly!

conebeckham said:

Of course I'm guessing! But, sitting here in the 21st Century, I have the good fortune to see what the results of the Buddha's actions were. Seems to me he made the right choices. From what I've read and studied, it seems to me that his family felt the same way. Do you think Sakyamuni's wife and child called him "Cowardly?"

Malcolm wrote:

Actually, Rahula was pretty pissed at his father, in fact.

N

Author: Malcolm

Date: Wednesday, June 22nd, 2011 at 2:59 AM

Title: Re: Was the Buddha "FULLY" enlightened?

Content:

Namdrol said:

Actually, Rahula was pretty pissed at his father, in fact.

N

conebeckham said:

Yeah. Initially, right?

Malcolm wrote:

Yes, then he calmed down, ordained, and became an arhat, eventually.

Author: Malcolm

Date: Wednesday, June 22nd, 2011 at 3:01 AM

Title: Re: Was the Buddha "FULLY" enlightened?

Content:

caveman said:

As would anyone who was abandoned by the person they thought loved them and married them.

Malcolm wrote:

People trapped in samsara have a very narrow view of reality.

Author: Malcolm

Date: Wednesday, June 22nd, 2011 at 3:13 AM

Title: Re: Sunyata and dependent origination

Content:

conebeckham said:

In other words, "Conceptualization" is not the coarse level of "mulling it over," which you claim some have "put aside."

Instead, it's the entire contents of the mental consciousness, I think. Mental images of perceptions, intuitions, etc.

Malcolm wrote:

Here, when we say non-conceptual, we do not mean a mind in which there is an

absence of thought.

When consciousness is freed from signs and characteristics, this is called the realization of emptiness. An non-conceptual mind may still indeed be trapped by signs and characteristics. Thus, the Bodhittavivarana states:

Abiding in the mind without objects
has the characteristic of space;
that meditation of space is
held to be the meditation of emptiness.

Author: Malcolm

Date: Wednesday, June 22nd, 2011 at 3:27 AM

Title: Re: Sunyata and dependent origination

Content:

conebeckham said:

Namdrol, if, as Shantideva says, the "realization" is beyond mind, I can understand how the presence or absence of thoughts as contents of consciosness makes no difference. Is it not, then, the very Space-like" nature of consciousness, which may or may not contain the clouds of thoughts, at any given moment, and, if so, how is this "beyond mind?"

Malcolm wrote:

Shantideva said the ultimate is beyond the range of the mind because mind is relative. Also signs and characteristics are relative. In order to realize emptiness one must go beyond signs, beyond mind.

N

Author: Malcolm

Date: Wednesday, June 22nd, 2011 at 4:52 AM

Title: Re: Sunyata and dependent origination

Content:

conebeckham said:

Right, but then....

Namdrol said:

Abiding in the mind without objects
has the characteristic of space;
that meditation of space is
held to be the meditation of emptiness.

conebeckham said:

doesn't this imply that in "the meditation of emptiness" (equivalent to "realization?") one "abides" in the mind without "objects?"

In what way, then, is it "going beyond mind" rather than "abiding in the mind without objects?"

Malcolm wrote:

No, this is not equivalent with realizing emptiness. This is a method.

Author: Malcolm

Date: Wednesday, June 22nd, 2011 at 5:52 AM

Title: Re: Was the Buddha "FULLY" enlightened?

Content:

caveman said:

[vitriol deleted]

Malcolm wrote:

You could have just been honest from the beginning that you had a sectarian Bonpo agenda of criticizing the Buddha.

N

Author: Malcolm

Date: Wednesday, June 22nd, 2011 at 6:06 AM

Title: Re: Was the Buddha "FULLY" enlightened?

Content:

alpha said:

And on the label it says "HELL"

The anger burned for 5 hours and it produced 3 pages.

Maybe Mucho Demdrug and Sangwa Ngangring can purify this place.....

Malcolm wrote:

Maybe Bonpos with chips on their shoulders about the Buddha should take it somewhere else.

Author: Malcolm

Date: Wednesday, June 22nd, 2011 at 6:09 AM

Title: Re: Sunyata and dependent origination

Content:

conebeckham said:

So that I understand you correctly, the "Abiding in Mind without objects" is the method,

and involves the mind (Mental consciousness), which is "what we work with" when meditating on emptiness, but the "results" of such method are beyond mind. Yes?

Malcolm wrote:

Yes, to paraphrase Nāgarjuna, one must comprehend the ultimate through the relative, and through realizing the ultimate, nirvana is attained.

Author: Malcolm

Date: Wednesday, June 22nd, 2011 at 7:45 AM

Title: Re: Was the Buddha "FULLY" enlightened?

Content:

caveman said:

How is it that simple words can throw so many people off their meditation cushions.

Malcolm wrote:

I think you should concern yourself with your own cushion, and not the cushions of others.

Author: Malcolm

Date: Wednesday, June 22nd, 2011 at 7:48 AM

Title: Re: Sunyata and dependent origination

Content:

conebeckham said:

Excellent, thank you.

One more, somewhat tangential, question, Namdrol, if I may....."Thamel Gyi Shepa." I know you're a Dzogchen guy, but you've studied some Mahamudra....do you feel this term refers to something "beyond" mind in the sense that we're talking about it here?

Malcolm wrote:

tha mal gyi shes pa, according to Gyalwa Yangonpa, is a yogi's term for ye shes.

I am not a "dzogchen guy" actually. I have studied not just "some" mahamudra, I have studied and practice mahāmudra for 20 years.

Author: Malcolm

Date: Wednesday, June 22nd, 2011 at 9:06 AM

Title: Re: Sunyata and dependent origination

Content:

mudra said:

In the schools of individual liberation such as Theravada, I always had the impression

that they discuss "selflessness/anatta" - mainly that of persons.

Lazy_eye said:

I'm embroiled in a huge angry discussion on another forum, and the argument seems to be that Shakyamuni Buddha's teaching of dependent origination (in the nikayas/agamas) did not necessarily extend to all phenomena -- whereas sunyata clearly does. Therefore, the argument goes, sunyata represents an unwarranted ontologization of D.O. and thus a departure from the Buddha's intent.

Malcolm wrote:

DO extends to all conditioned phenomena. There are only three kinds of unconditioned phenomena -- space and the two types of cessation.

Further, you must ask them, if shunyata does not extend to all phenomena, than selflessness should not either. If selflessness extends to all phenomena, also sunyata does as well, since they are synonymous.

Author: Malcolm

Date: Wednesday, June 22nd, 2011 at 7:27 PM

Title: Re: Sunyata and dependent origination

Content:

Namdrol said:

You will never see emptiness in meditation directly for emptiness is a not a thing that can be seen.

PMTF said:

Namdrol

I am unable to understand what you have said here. Have you said a mind cannot abide in emptiness? In my Hinayana studies, emptiness is referred to as "a mode of perception". Refer to Thanissaro monk. If emptiness cannot be experienced then how can it be known?

Malcolm wrote:

Unconditioned space cannot be experienced, nor cessations. Emptiness is like that.

N

Author: Malcolm

Date: Wednesday, June 22nd, 2011 at 7:41 PM

Title: Re: Sakya POV on the origin of the Cakrasamvara Tantras

Content:

Namdrol said:

The yogas underpinning the mahāmudra movement and tantras and their terminology

as we know have non-Buddhist origins and are heavily informed by Ayurveda, etc.

N

Enochian said:

Why do you say this?

Do you have something more than Alexis Sanderson's work?

Malcolm wrote:

Oh, the sadanga yoga in Guhyasamaja, five vāyus in Ayurveda etc., all of these things are found in the pre-buddhist Upanishads.

N

Author: Malcolm

Date: Wednesday, June 22nd, 2011 at 7:51 PM

Title: Re: Tantric Deities / Protectors

Content:

kalden yungdrung said:

- How can somebody become a demon?

Malcolm wrote:

By cultivating a malicious harmful mind --that's all you need to do. It's easy.

kalden yungdrung said:

Can such a converted Demon again be excommunicated or of no more use anymore and put aside as an empty bag?

- Who can proclaimate a converted demon as a Tantric Deity?

- Who can excommunicate or punish a Tantric Deity like in this case a Protector?

Malcolm wrote:

Generally speaking, awakened protectors like Mahakāla and so on are tamed by Vajradhara. Worldly deities are tamed by powerful yogis.

kalden yungdrung said:

- What will happen if a converted Demon / Tantric Deity / Protector breaks the law/oath of the subjugation?

Malcolm wrote:

They will go to hell as samaya breakers.

N

Author: Malcolm

Date: Wednesday, June 22nd, 2011 at 8:02 PM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

username said:

Also saying, without reference, Tsongkhapa did not think Dzogchen practice is appropriate is an insult in the Dzogchen sub-forum.

Malcolm wrote:

Tsongkhapa criticized Dzogchen in his commentary on Madhyamaka-avatara for abandoning the two truths.

Author: Malcolm

Date: Wednesday, June 22nd, 2011 at 8:06 PM

Title: Re: Tantric Deities / Protectors

Content:

kalden yungdrung said:

Tashi delek,

Thanks for your correct answers N.

I heard in case a human would die, who did not had a malicious harmful mind during lifetime, could be become a demon in the Bardo.

- What are here the causes?

Malcolm wrote:

Fear of the bardo experiences.

kalden yungdrung said:

- How long does this karma last ?

Malcolm wrote:

Difficult to say -- depends on the sentient being.

kalden yungdrung said:

- Is the only way here to get released / liberated to become a Protector?

Malcolm wrote:

No, there are a number of bardo rituals one can do for such beings

kalden yungdrung said:

- In case i would subjugate a demon would he/she then be my property?

Malcolm wrote:

Your servant, yes. But in Dharma we don't keep slaves.

N

Author: Malcolm

Date: Wednesday, June 22nd, 2011 at 8:08 PM

Title: Re: Sunyata and dependent origination

Content:

Namdrol said:

You will never see emptiness in meditation directly for emptiness is a not a thing that can be seen.

PadmaVonSamba said:

Would it be more accurate to say,

"In meditation, you can never find a thing which you can point to and say, 'that's emptiness'?"

Malcolm wrote:

When you don't find anything, that not-finding is finding emptiness.

When you don't see anything, that not-seeing is seeing emptiness.

Author: Malcolm

Date: Wednesday, June 22nd, 2011 at 8:22 PM

Title: Re: Tantric Deities / Protectors

Content:

kalden yungdrung said:

- What are here the practical remedies / punishment to get again a good service?

KY[/color]

Malcolm wrote:

In reality, only shamans torture spirits.

Author: Malcolm

Date: Thursday, June 23rd, 2011 at 2:13 AM

Title: Re: Sunyata and dependent origination

Content:

conebeckham said:

Oh, forget it.

Malcolm wrote:
Exactly.

Author: Malcolm
Date: Thursday, June 23rd, 2011 at 2:19 AM
Title: Re: Dzogchen teaching of Tsongkhapa
Content:
samdrup said:
Hey Namdrol,

Could you please give us a brief overview of Sakya Pandita's view of Dzogchen, also Gampopa?

Also, when you have time, could you talk more about Milarepa's Dzogchen Gurus/practice.

Many thanks,

s

Malcolm wrote:
Sapan's view of Dzogchen was that it was the name of the completion stage practice of the Nyingma school. As far as I know, Sapan had only received sems sde.

He rejected a so called "pure dzogchen" as an independent yana.

Gampopa considered Dzogchen to be a bit one sided also, too much emphasis on emptiness.

There is a paper written about Milarepa's gurus, I think by Trungram Rinpoche while he was at harvard -- look for that.

N

Author: Malcolm
Date: Thursday, June 23rd, 2011 at 2:21 AM
Title: Re: Was the Buddha "FULLY" enlightened?
Content:
David N. Snyder said:
Siddhartha was not enlightened when he left the palace.

Malcolm wrote:
According to the shravakayana only.

N

Author: Malcolm

Date: Thursday, June 23rd, 2011 at 2:24 AM

Title: Re: Sakya POV on the origin of the Cakrasamvara Tantras

Content:

Namdrol said:

That is an interesting question. We actually have complaints by Nyingma authors from the tenth century expressing concern about new-fangeled, new-age clap trap yoga practices using cakras, and so on, borrowed from Hindus and being imported from India. It suggests that tummo was adapted from the mother tantras when they came to Tibet.

dzoki said:

What about Guhyagarbhatantra? No tummo there? I mean in particular in dpal gsang ba'i snying po de kho na nyid rnam par nges pa'i rgyud chen po

Malcolm wrote:

Nope.

dzoki said:

also I would expect he ru ka gal po che'i rgyud to have some of this stuff, since it said to be just like mother tantras of sarma in many respects.

Malcolm wrote:

Supposedly, according to Dudjom, this is the base of Lamdre.

dzoki said:

Also Vairochana's thrulku has a practice with chakras and channels, unfortunately at present we have only two of the three texts regarding this topic from Vairo Nyengyu. The third one was supposed to deal with the tummo itself. The first one deals with yantras and tsa lungs (which have practices with channels and chakras), second is dealing with removing obstacles and gaining benefits.

Malcolm wrote:

Very hard to date these texts.

[/quote]

Do Sakya Vajrakilaya and Vishuddha have dzogrim with characteristics? [/quote]

Not that I know of.

Author: Malcolm

Date: Thursday, June 23rd, 2011 at 3:59 AM

Title: Re: HIDDEN BON TREASURES

Content:

Tenzin1 said:

I notice that the texts are written in Tibetan, not the Zhang Zhung script. Do you know if the Zhang Zhung language was pre-Tibetan, and if so, to what language family it belonged? Is there linguistic information available on the Zhang Zhung language?

The film comes to the conclusion that ancient Bon did include "ultimate teachings". But the texts are said to date only to approx. 1400 AD, which is quite late in Zhang Zhung history. This is hardly proof that early Bon contained teachings about liberation. More research needs to be done. In any case, why should Bon practitioners feel that they need to somehow measure up to Buddhism? The shamanic tradition is worthy of respect in its own right.

The Karmapa's website used to have information on Zhang Zhung that said it had been a matriarchal society. Even though the tradition now appears to be controlled by monks, could that have been a later, Tibetan-influenced phenomenon? Practitioners of the older, shamanic traditions, according to film footage I have of Ladakhi "oracles" practicing their craft, are women. Do you have any information on matriarchy in Zhang Zhung, or in Bon traditions, kalden yungdrung? Thank you for posting this film.

Malcolm wrote:

https://en.wikipedia.org/wiki/West_Himalayish_languages "
onclick="window.open(this.href);return false;

It is a relative of Tibetan.

Author: Malcolm

Date: Thursday, June 23rd, 2011 at 4:56 AM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

samdrup said:

Thanks Namdrol,

I found the Harvard paper by Trungram Rinpoche called 'Gampopa, the Monk and the Yogi, His Life and Teachings' I haven't had a chance to go through it yet. Is this the paper you mean or is there another one, more specific to Milarepa?

best wishes,

s.

Malcolm wrote:

Maybe it is another paper I read.

Author: Malcolm

Date: Thursday, June 23rd, 2011 at 5:53 AM

Title: Re: Was the Buddha "FULLY" enlightened?

Content:

David N. Snyder said:

Siddhartha was not enlightened when he left the palace.

Namdrol said:

According to the shravakayana only.

N

kalden yungdrung said:

According the previous 254 lives of the Buddha Shakyamuni as a Bodhisattva, written in the Jatakas, is it difficult to say that he was already before enlightened.

Malcolm wrote:

As I said, according to the shravakayana only.

The Mahayāna account is that Buddha achieved full awakening countless eons ago.

N

Author: Malcolm

Date: Thursday, June 23rd, 2011 at 8:16 PM

Title: Re: Sakya POV on the origin of the Cakrasamvara Tantras

Content:

dzoki said:

Definitely dpal zla gsang thig le rtsa ba'i rgyud has a short passage on tummo, also sgyu 'phrul rgya mtsho rgyud has the following passage, according to Gyurme Dorje's translation:

Malcolm wrote:

It is hard to date these texts too. So we really cannot say anything conclusive with regard

to gtum mo based on these texts. Further, we know that karmamudra practices predate gtum mo. So, pranāyama combined with karmamudra practices are present from a very early period. The point is, however, we don't know when gtummo practices entered Tibet.

Quite early, if we accept most of the Kilaya tantras, etc as authentic. If not, then quite late.

Davidson, I believe as reference to this fact.

N

Author: Malcolm

Date: Thursday, June 23rd, 2011 at 8:34 PM

Title: Re: Bon and the karmic problems of Tibet

Content:

Namdrol said:

Pots are not people. For example, would we expect to find Celts today living along the Danube?

Tenzin1 said:

?! Non-sequitur. We do find the descendants of Celts in the Danube region today, and that is determined by genetic studies, but what does that have to do with dating Zhang Zhung culture? Carbon-dating pots is one way archeology is done. Stay tuned for further developments.

Thanks for the link, k-y.

Malcolm wrote:

My statement is a common truism in archaeology i.e. plastic culture does not allow one to extrapolate very much about the people who made this or that thing.

There are no Celts in the Danube today, that is the point. Likewise, people have this idea that somehow the key to early Tibetan history is locked away in Zhang Zhung archaeology -- but they are looking in the wrong place. The Tibetan people moved into the Tibetan plateau from the lower valleys of the east. This is clearly recorded in Tibetan migration legends of the four major clans.

N

Author: Malcolm

Date: Thursday, June 23rd, 2011 at 8:35 PM

Title: Re: Differences between the schools

Content:

dzoki said:

Nyingmapas engage in sex.

Malcolm wrote:
You forgot booze.

Author: Malcolm

Date: Thursday, June 23rd, 2011 at 10:34 PM

Title: Re: Sakya POV on the origin of the Cakrasamvara Tantras

Content:

Malcolm wrote:

Update:

Have been working on an interesting text by Sakya Pandita on the history of Cakrasamvara.

According to this history, the first human being to receive Cakrasamvara was Saraha I, the teacher of the tantric siddha, Nāgārjuna. In terms of when Saraha lived, he does not really say, apart from asserting that Saraha is present at Shri Parvata (Sri Sailam in modern India) in Andhra Pradesh as a sambhogakāya.

Luhipa was the disciple of Saraha II aka Shavaripa. Sapan definitely situates him during the reign of the famed Buddhist king of Bengal, Shri Dharmapala, whose reign extended circa 775 to 810 CE.

Luihipa was a scribe in the court of Dharmapāla until he met Savaripa. We do not know when Luhipa was active during this 35 year period, but since his retreat was 9-12 years, and since legend holds that Dharmapāla became a disciple of Luhipa, we assume a later date for Luhipa and put his encounter with Dharmapāla around 810. Supposedly Dharmapāla left his kingdom and took a job as a pounder of rice in what is now known as Orrisa becoming known as the siddha Demgipa.

From Demgipa on, a significant feature of Cakrasamvara practice is the requirement that high cast practitioners take low caste occupations under low cast woman.

In any event, we have a fairly firm range to date the Cakrasamvara tantra from -- given this we can presume that the Cakrasamvara must date to the early 8th century CE. Since it mentions the Guhyasamaja and a number of other tantras, we can date those, as well as Saraha I, the first Siddha, to the late 7th century CE.

Also Situ Panchen asserts that Lohipa revealed the Yoginisamcarya tantra, which details the process of the sadhana practice.

This has a happy consequence for the Mahamudra text in the Vima Nyinthig which mentions Saraha by name.

Author: Malcolm

Date: Thursday, June 23rd, 2011 at 10:36 PM

Title: Re: Sunyata and dependent origination

Content:

Lazy_eye said:

It seems to me though that if we are not at a certain stage of realization, we have to approach "emptiness" conceptually, at least so we can know what it is not. Though understanding via concept and definition are not finally prajna, we still may need them as signposts.

There's a difference between understanding emptiness and realizing emptiness. The former by nature implies concept and even the idea of self. (There has to be someone who "stands under" it).

Concept, though, necessarily involves distance -- to conceive of something means you are regarding it (from outside). So it follows that a person who "conceives" emptiness cannot be realizing it fully.

Not meaning to be pushy, but might anyone here have a take on my question above? Can we posit emptiness simply as a subtractive process -- i.e. as the result of abandoning all wrong views?

Malcolm wrote:

Emptiness is the abandoning of wrong views itself.

But there are only two wrong views i.e. "is" and "is not".

N

Author: Malcolm

Date: Thursday, June 23rd, 2011 at 11:05 PM

Title: Re: Sakya POV on the origin of the Cakrasamvara Tantras

Content:

Namdrol said:

present at Shri Parvata (Sri Sailam in modern India) in Andhra Pradesh as a sambhogakāya.

Enochian said:

You mean right now?

I've been there!

Malcolm wrote:

Indeed, right now and for as long as the sun and moon exist.

N

Author: Malcolm

Date: Thursday, June 23rd, 2011 at 11:10 PM

Title: Re: Does Clear Light of Sleep = Jhana?

Content:

Enochian said:

Does Clear Light of Sleep = Jhana?

Malcolm wrote:

No.

Author: Malcolm

Date: Thursday, June 23rd, 2011 at 11:27 PM

Title: Re: Sakya POV on the origin of the Cakrasamvara Tantras

Content:

conebeckham said:

Thanks, Namdrol...any chance your work will be published? Shri Chakrasamvara is a primary interest of mine.

Malcolm wrote:

Only here or on my blog.

Author: Malcolm

Date: Friday, June 24th, 2011 at 12:28 AM

Title: Re: Who are the tulkus in the documentary "TULKU"

Content:

Namdrol said:

I have not seen the movie, but I remember our argument on E-Sangha. At best, Gesar is ambivalent about the tulku system -- but when push comes to shove, he believes he is a tulku of an awakened master even though he has no memories of his past life, and so on. So his faith in the tulku system is not really an issue.

username said:

That is not true.

Malcolm wrote:

On E-Sangha he denied have memories of his past life when I challenged him about it -- that is a fact.

Whether he has changed his story since then is another matter.

Author: Malcolm

Date: Friday, June 24th, 2011 at 12:55 AM

Title: Re: Was the Buddha "FULLY" enlightened?

Content:

Namdrol said:

The Mahayāna account is that Buddha achieved full awakening countless eons ago.

David N. Snyder said:

If the Buddha was fully awakened eons ago, what happened on the Full Moon day of Vesakha, approx. 528 BCE in Bodh Gaya? (according to the Mahayana)

Malcolm wrote:

Buddha enacted full awakening for the benefit of others, as part of his twelve deeds.

http://www.berzinarchives.com/web/en/archives/sutra/level2_lamrim/initial_scope/safe_direction/twelve_enlightening_deeds_buddha.html

Author: Malcolm

Date: Friday, June 24th, 2011 at 1:11 AM

Title: Re: Was the Buddha "FULLY" enlightened?

Content:

PadmaVonSamba said:

'never went away' means he was fully enlightened.

Malcolm wrote:

The Shakyamuni Buddha was an emanation. This means his apparent career of taking birth nirvana was all a drama, a play, like Ron said, a movie meant to edify and encourage others.

Author: Malcolm

Date: Friday, June 24th, 2011 at 2:16 AM

Title: Re: Bon and the karmic problems of Tibet

Content:

Namdrol said:

My statement is a common truism in archaeology i.e. plastic culture does not allow one to extrapolate very much about the people who made this or that thing.

Tenzin1 said:

Patience, patience. They're working on it. The field of Zhang Zhung archaeology is still in its infancy.

Namdrol said:

There are no Celts in the Danube today, that is the point. Likewise, people have this idea that somehow the key to early Tibetan history is locked away in Zhang Zhung archaeology -- but they are looking in the wrong place. The Tibetan people moved into the Tibetan plateau from the lower valleys of the east. This is clearly recorded in Tibetan migration legends of the four major clans.

N

Tenzin1 said:

Oh. Silly me, I thought they were researching Zhang Zhung for the sake of learning more about Zhang Zhung on its own merits.

Malcolm wrote:

These days, the motivation for backing research in Zhang Zhung mostly has to do with the ancient origins of Tibetan culture.

Tenzin1 said:

The origins of the Tibetan people are much more complex than simply migrations from the east. Current scholarship also postulates a migration from the north or north-east as well. Genetic analysis shows that Tibetan nomads have Altaic ancestry as well as Iranian or Indo-European, while sedentary Tibetans have mainly Sinitic ancestry. And linguistic analysis confirms this north Asian/South Asian ethnic split; the vocabulary is largely Sinitic, while the grammar has Altaic features.

Malcolm wrote:

Tibetan Nomads and the people of the Yarlung Dynasty are two distinct peoples, we agree. Tibetan nomads adopted Tibetan language, but in areas where they are stronger, places such as Golog, their language has more variance from standard Tibetan. We also know that people from Kham do not consider themselves "Bod pa", Tibetans.

But this is precisely my point, pots are not people. We are not going to learn very much about the roots of Tibetan culture and so on by looking at Zhang Zhung archaeology. We will probably not even learn very much about Bon.

Bon however is a religion that calls itself "The original pre-Buddhist religion of Tibet" and therefore, since it sites itself in Zhang Zhung, the motive for doing archaeology in that region is, at this point, inextricably bound up with the question of Bon in Tibetan culture.

Author: Malcolm

Date: Friday, June 24th, 2011 at 2:22 AM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

ratna said:

Dan Martin, The Early Education of Milarepa:

http://www.thlib.org/static/reprints/jts/JTS_02_03.pdf

R

Malcolm wrote:
That's the one.

Author: Malcolm

Date: Friday, June 24th, 2011 at 2:24 AM

Title: Re: Sunyata and dependent origination

Content:

Lazy_eye said:

Also, not to quibble, but aren't there wrong views #3 and #4 (namely, "both is and is not" and "neither is nor is not")?

Malcolm wrote:

3 is just a restatement of 1, as 4 is merely a restatement of 2. They are necessary because there are some who suppose that an instance of become involves being both existent and non-existence at one and the same time.

N

Author: Malcolm

Date: Friday, June 24th, 2011 at 2:48 AM

Title: Re: Who are the tulkus in the documentary "TULKU"

Content:

ronnewmexico said:

Regarding the terminology used.. "story".

Perhaps this is unintended but the way this is being used infers some differing tale. Past lives being perceived by one may indeed, as most here know, be a progressive thing for some.

With more spiritual understanding comes more recollection.

On occasion a circumstance may also presents in which the elicitation of a memory of past lives ensues.

A past spiritual life of attainment is perhaps replicated in this life. As that replication occurs prior capacity may also occur.

So I would say it is quite normal for one to have them not one day and have them the next.

Just to clarify that as the term seemed or could be taken to infer a story was being told.

Malcolm wrote:

Buddhas have perfect recall of their past lives. In fact, any highly realized bodhisattva

on the stages will.

My point is that tulkus with no or hazy memories of past lives does not make for impressive tulkus.

N

Author: Malcolm

Date: Friday, June 24th, 2011 at 4:25 AM

Title: Re: Who are the tulkus in the documentary "TULKU"

Content:

username said:

I wouldn't use such phrases when questioning the recognition by great masters, school heads, or even in case of discussion regarding any person.

Malcolm wrote:

There is only one person who for sure I accept as the reincarnation of the person they are supposed to be the reincarnation, and that person is Chogyal Namkhai Norbu. That is based on events I have related elsewhere.

As for the rest of them, well you know what I think of the tulku system in general.

I am not in the habit of accepting things merely because some person with a high worldly position [and yes, by that I mean all the high lamas in Tibetan Buddhism] says it. I keep my own counsel with regards to these things, keeping Tibetan cultural institutions like tulku recognitions separate from the Dharma.

N

Author: Malcolm

Date: Friday, June 24th, 2011 at 4:26 AM

Title: Re: Sunyata and dependent origination

Content:

conebeckham said:

Excellent, thank you.

One more, somewhat tangential, question, Namdrol, if I may....."Thamel Gyi Shepa." ?
SNIP

Namdrol said:

tha mal gyi shes pa, according to Gyalwa Yangonpa, is a yogi's term for ye shes.

conebeckham said:

Is ye shes "beyond mind?"

Malcolm wrote:
Of course.

Author: Malcolm
Date: Friday, June 24th, 2011 at 4:27 AM
Title: Re: Does Clear Light of Sleep = Jhana?
Content:
Enochian said:
Thats what I thought until I read part of this book online:

Mindfulness, Bliss, and Beyond by Ajahn Brahm

He basically uses nonconceptual bliss like Vajrayana. For God's sake Bliss is in the title
LOL

Malcolm wrote:
No, that is not possible.

Author: Malcolm
Date: Friday, June 24th, 2011 at 4:48 AM
Title: Re: Does Clear Light of Sleep = Jhana?
Content:
Enochian said:
Thats what I thought until I read part of this book online:

Mindfulness, Bliss, and Beyond by Ajahn Brahm

He basically uses nonconceptual bliss like Vajrayana. For God's sake Bliss is in the title
LOL

Namdrol said:
No, that is not possible.

Enochian said:
I don't know if you have access to this book, but you can read part of it online.

Bliss is the main focus of the book, without a doubt.

Malcolm wrote:
It's not the same kind of bliss.

N

Author: Malcolm

Date: Friday, June 24th, 2011 at 4:51 AM

Title: Re: Does Clear Light of Sleep = Jhana?

Content:

Namdrol said:

It's not the same kind of bliss.

N

Enochian said:

Because its not from within the center channel?

Malcolm wrote:

Because it is not physical.

N

Author: Malcolm

Date: Friday, June 24th, 2011 at 5:19 AM

Title: Re: Does Clear Light of Sleep = Jhana?

Content:

Enochian said:

Because its mental?

.

Malcolm wrote:

Because it is not grounded in a physical sensation.

Author: Malcolm

Date: Friday, June 24th, 2011 at 5:34 AM

Title: Re: Does Clear Light of Sleep = Jhana?

Content:

Enochian said:

Because its mental?

.

Namdrol said:
Because it is not grounded in a physical sensation.

Enochian said:
I think you can't give full detail because of samaya, so I concede.

Malcolm wrote:
No, it is not that, it is that meditative bliss is not bliss grounded in a physical sensation, therefore, one will never realize mahāmudra.

The Hevajra tantra states:

Where does bliss come from without the existence of the body?
Such a bliss cannot be described.
Bliss pervades all migrating beings
in the form of pervaded and pervader;
just as the fragrance present in a flower
cannot be known without the flower's existence;
in the same way, since form and so on won't exist,
also bliss itself won't be perceived.

The embodiment of bliss is a fundamental point in Vajrayāna. This is yet another reason Vajrayāna methods are faster and more profound.

N

Author: Malcolm
Date: Friday, June 24th, 2011 at 8:04 AM
Title: Re: Dzogchen teaching of Tsongkhapa
Content:

Tsongkhapafan said:
Conclusion: any system that abandons conceptuality, seeing it as faulty, will never lead to liberation and enlightenment.

Malcolm wrote:
And because you have this opinion, you will never understand Tsongkhapa's actual view.

Author: Malcolm
Date: Friday, June 24th, 2011 at 9:24 AM
Title: Re: What brought you to the Dharma?
Content:

PadmaVonSamba said:

What were the things that led you to the Dharma? Was it a book or a movie? A personal encounter? How old were you when you found yourself interested in Buddhism, and how many years has it been since?

I sure am nosy!

Malcolm wrote:

My good fortune and nothing else.

Author: Malcolm

Date: Friday, June 24th, 2011 at 9:36 PM

Title: Re: Who are the tulkus in the documentary "TULKU"

Content:

Adamantine said:

But I also understood that in general a highly realized Lama may also lose clarity...

Malcolm wrote:

Reincarnations (yang srid) are one thing, Tulkus (sprul sku), nirmanakāyas are another.

I do not have as high expectations for reincarnations (basically none) as I do for tulkus.

Above the eighth bhumi, a reincarnation cannot lose clarity since they have no more afflictive obscuration to lose. On the impure bhumis one still has afflictive obscurations.

The idea that someone achieves the upper bhumis through Vajrayāna methods, and then "loses" clarity, however, is an impossibility.

N

Author: Malcolm

Date: Friday, June 24th, 2011 at 9:41 PM

Title: Re: Karma

Content:

mudra said:

I think I'm the guy who is always parroting "illusion-like not illusion"

Malcolm wrote:

This kind of view is crypto-realisms. Things are either illusory, or they are real. There is no middle ground of "illusion-like".

N

Author: Malcolm

Date: Friday, June 24th, 2011 at 9:43 PM

Title: Re: Was the Buddha "FULLY" enlightened?

Content:

heart said:

Since this is the Bon part of this forum I guess the Buddha you are discussing in this thread is the Bon Buddha Tonpa Shenrab Miwoche. His life is incredibly similar to Buddha Shakyamuni, he was born a prince, had a wife and kids, left them to renounce the world and practice austerities. I take it that all caveman's remarks in this thread apply to Tonpa Shenrab Miwoche or did I miss something?

/magnus

Malcolm wrote:

No, he/she was asking about Shakyamuni Buddha.

Author: Malcolm

Date: Friday, June 24th, 2011 at 10:03 PM

Title: Re: Saraha, Moksaragupta and Dzogchen

Content:

adinatha said:

Finally, Moskaragupta indicates day and night yogas with visual signs.

Malcolm wrote:

This refers to the signs of smoke, fire flies, etc., the signs of the dissolution of the elemental vāyus in the central channel

adinatha said:

Sixth, the fruit is the rainbow body. Isn't this Dzogchen?

Malcolm wrote:

Not necessarily.

Author: Malcolm

Date: Friday, June 24th, 2011 at 10:05 PM

Title: Re: Where are the Gods?

Content:

Unknown said:

Pandeism asserts that God was at one point distinct from the universe, but for the sake of experiencing evolutionary existence, God became the universe.

Malcolm wrote:

Pure gibberish.

Author: Malcolm

Date: Friday, June 24th, 2011 at 11:27 PM

Title: Re: Who are the tulkus in the documentary "TULKU"

Content:

kirtu said:

I don't think that it is true overall that Westerners "love pomp and personality cults". Westerners are coming to terms with a spiritual view utterly foreign to what they have been taught and have to form an accomodation with rationalism and karma and rebirth. Secondly Westerners really do not like pomp (except maybe the English).

dzoki said:

...Also many people are ready to accept vajrayana empowerment, transmission and instruction from whomever without doing a serious research on who the Lama is, whether he/she is genuine or not, etc.

Malcolm wrote:

I agree -- in 1998 I watched a crazy person sit on Penor Rinpoche's throne in Green, NY, claim that Penor Rinpoche had told him in a dream the night before to announce that he was a tulku, and observed 200 westerners give this crazy guy prostrations while I sat in astonishment, apart from preventing the western student sitting around me from prostrating.

Author: Malcolm

Date: Friday, June 24th, 2011 at 11:34 PM

Title: Re: Who are the tulkus in the documentary "TULKU"

Content:

Nangwa said:

The tulku system is extremely limiting.

It limits the way we perceive non-titled teachers and it limits the capacity of qualified practitioners to transmit what they have experienced.

The tulku system is a big obstacle to so-called "Western" practitioners learning how to stand on their own two feet and confidently transmit the teachings to the next generation.

I don't have any use for the tulku system and have every intention of putting my teachers teachings in to practice so I can play an active roll in the transmission for the future generations of my family.

Malcolm wrote:

The primary reason the tulku system continues is that common Tibetans have faith in it. Monasteries that have no tulku also have no money since no one will make donations to them.

N

Author: Malcolm

Date: Friday, June 24th, 2011 at 11:43 PM

Title: Re: Where are the Gods?

Content:

Namdrol said:

Pandeism asserts that God was at one point distinct from the universe, but for the sake of experiencing evolutionary existence, God became the universe.

Pure gibberish.

Serenity509 said:

How so?

Malcolm wrote:

God is always defined as permanent and unconditioned. The universe is impermanent and conditioned. By definition then, God cannot "become" the universe. Hence, this intellectual rabbit hole you are presented us with is pure gibberish.

Actually, not only can God not become the universe, he could not create the Universe either, because a conditioned result cannot have an unconditioned cause and so on.

If you study Abhidharma, Yogacara, Madhyamaka, and so on, you will discover why Buddhists consider all of this deism, theism, and so on, incoherent rubbish that does not lead to liberation.

N

Author: Malcolm

Date: Friday, June 24th, 2011 at 11:44 PM

Title: Re: Where are the Gods?

Content:

Serenity509 said:

If God could voluntarily limit himself in becoming man...

Malcolm wrote:

More gibberish.

Author: Malcolm

Date: Friday, June 24th, 2011 at 11:54 PM

Title: Re: Where are the Gods?

Content:

ronnewmexico said:

Theists that use buddhism as means may certainly do so allowably. Those same theists

to then claim buddhism as religion to be theist...that is in error.

Serenity509 said:

I never claimed that Buddhism is theist. I did claim that Shin Buddhism's concept of Amida views Amida as an "other-power" that we can supplicate, which is true.

Malcolm wrote:

Amida's aspiration was simple -- "if anyone says my name, they will be reborn in Sukhavati, otherwise, I will not become a Buddha." Since Amitabha Buddha became a Buddha, ergo, his aspiration is true, and everyone who says his name creates a cause for rebirth in Sukhavati.

Now then, the whole concept of "other-power" in Jodo shin shu is really based on this simple principle. A person of shinjin is someone who implicitly trusts Amitabha's aspiration and says his name once. This is the basis of the debate between "once-calling" and "many-calling".

You will find all of Shinran's collected works here:

<http://www.shinranworks.com/sitemap.htm> " onclick="window.open(this.href);return false;

The real source of this doctrine is not theistic on any level, but is related to the Buddhist concepts of "words of truth".

Author: Malcolm

Date: Friday, June 24th, 2011 at 11:58 PM

Title: Re: Where are the Gods?

Content:

Serenity509 said:

It also explains the apparent design we observe in the universe and what we encounter in mystical experience, the transpersonal presence.

Malcolm wrote:

However, Buddhism and the Buddha explicitly rejects the notion of design.

The beginningless cycles of the universe, according to Buddhism, arises because of the beginningless collective karma of the limitless sentient beings in the universe.

Thus the creation and dissolution of the universe is not determined, but it is also not random. It is the outcome of all the infinite karmic decisions made by all sentient beings.

We don't care about "transpersonal" experience in Buddhism.

N

Author: Malcolm

Date: Saturday, June 25th, 2011 at 12:17 AM

Title: Re: Where are the Gods?

Content:

Namdrol said:

However, Buddhism and the Buddha explicitly rejects the notion of design.

Serenity509 said:

Does the universe appear to be a cosmic accident or does it appear designed?

Malcolm wrote:

It appears to have arisen based on causes and conditions -- that is all. In other words, everything in the universe is dependently arisen, also the universe is dependently arisen.

Namdrol said:

We don't care about "transpersonal" experience in Buddhism.

"Transpersonal" means beyond the personal. I think Buddhism could agree that whatever spiritual essence there might be to the universe, it is not a personal God.

Malcolm wrote:

The universe as no essence, that what "dependent origination" means "no essence".

Author: Malcolm

Date: Saturday, June 25th, 2011 at 12:23 AM

Title: Re: Karma

Content:

mudra said:

I think I'm the guy who is always parroting "illusion-like not illusion"

Namdrol said:

This kind of view is crypto-realisms. Things are either illusory, or they are real. There is no middle ground of "illusion-like".

N

mudra said:

Karma gives results that are experienced. Illusions do not function, except perhaps as deception. Doesn't mean that just because karma exists that it has to have its own inherent existence.

Malcolm wrote:

Dreams give results that are experienced. Illusions appear to function. That is all. Now, if you are a Gelugpa, your view is ok, since their view is crypto-realist. But if you are a Nyingmapa, your view is very poor. Rongzom Chopan devotes an entire book to proving that all phenomena (including full awakening) are completely equivalent with illusions and criticizes the notion that they are only "like" illusions.

N

Author: Malcolm

Date: Saturday, June 25th, 2011 at 12:51 AM

Title: Re: Karma

Content:

mudra said:

"Therefore whatever originates dependently,
Though primordially free of intrinsic existencee,
Appears as if it does [possess intrinsic existence],
So you taught all tnhis to be illusion-like."

In Praise of Dependent Origination, Je Tsongkhapa

Crypto-realist is your label. I don't see Je Rinpoche as being a 'concealed/hidden' realist at all - but this is of course an old debate. As you well know Je Rinpoche devotes a huge portion of the Lam Rim Chen Mo to a discussion of sunyata and the conventional.

Malcolm wrote:

"As the relative is merely an illusion, the true relative's efficient ability of arising from cause and condition [55/a] is satisfactory when not investigated; but if investigated cannot bear the weight of reasoning."

-- Rongzom

N

Author: Malcolm

Date: Saturday, June 25th, 2011 at 1:30 AM

Title: Re: Who are the tulkus in the documentary "TULKU"

Content:

Adamantine said:

It is clear in the case of reincarnation lineages where Tibetans are adamant that there can not be more than one, such as the Karmapa-- that they are not referring to nirmanakaya in the proper sense...

Malcolm wrote:

There has been more than one Karmapa several times in history. But because of the money and power game, only one can be put on the Tshurphu throne.

Adamantine said:

So Namdrol even if some of these reincarnation lineages are 1st, 4th, and 7th level Bodhisattvas are they still not of benefit to beings? And because they can still lose clarity and "fall", isn't it more important to recognize them and give them the proper training from an early age to increase the likelihood of continuing the ascent through the Bhumis rather than falling?

Malcolm wrote:

Sapan writes:

"It is taught in the Sutra of the Ten Stages that because of being born for an instant, one hundred twelve qualities are attained; one hundred samadhis are attained, in that equipoise, one sees one hundred Buddhas; one understand their blessings; one shakes one hundred world realms; one goes to one hundred Buddhafields; one hundred world realms are made to appear; one thoroughly ripens one hundred sentient beings; one lives for one hundred eons; one enters the upper and lower limits of the one hundred eons; one opens one hundred doors of dharma; one teaches in one hundred bodies; also each body teaches a retinue having a hundred Bodhisattvas..."

I think most Tibetans would imagine that the person above was a fully awakened Buddha, and not a mere first stage bodhisattva.

N

Adamantine said:

And if an 8th level Bodhisattva teacher has many students that break their samaya in serious ways, this will not affect the teacher at all, not even the appearance of the teacher?

Malcolm wrote:

How could it?

Author: Malcolm

Date: Saturday, June 25th, 2011 at 1:40 AM

Title: Re: Who are the tulkus in the documentary "TULKU"

Content:

Malcolm wrote:

An important consideration, is what we need in the West, as opposed to what Tibetans need on their own cultural context.

Me, I like a stripped down, tantric cultus form of Buddhism.

Author: Malcolm

Date: Saturday, June 25th, 2011 at 3:28 AM

Title: Re: Who are the tulkus in the documentary "TULKU"

Content:

Adamantine said:

Is that Baba really a Buddhist?

Author: Malcolm

Date: Saturday, June 25th, 2011 at 3:51 AM

Title: Re: Saraha, Moksaragupta and Dzogchen

Content:

adinatha said:

Finally, Moskaragupta indicates day and night yogas with visual signs.

Namdrol said:

This refers to the signs of smoke, fire flies, etc., the signs of the dissolution of the elemental vāyus in the central channel

adinatha said:

Are you familiar with Moksaragupta or are you speculating? Because the Doha and commentary are not about path of channels and winds. It's about the innate. And Saraha and commentators all trounce the path of means.

Malcolm wrote:

Yes, I am familiar with Moksakaragupta. It is as I said the signs I mentioned are the signs being referred to.

Sahaja is the result, among other things. As the Hevajra Tantra says "The innate is said to be awakening".

Completion stages are the means to realize that.

I don't believe that Saraha really slighted creation and completion stage. If he did, why would he have bothered to pass on Guhyasamaja, Cakrasamvara and so on?

Also Virupa, for example says:

Some are completely tortured with empowerment rites,

some always count their rosary saying hūm phat,
some consume shit, piss, blood, semen and meat,
some meditate the yoga of nadi and vāyu, but all are deluded.

But we know quite well that Virupa attained realization with a karmamudra. So there must be another meaning. It is as Tilopa says

If one relies on a karmamudrā, the wisdom of bliss and emptiness arises,
...
if one has no desire the wisdom of wisdom of bliss and emptiness will not blaze.

He also says:

Practitioners of mantra, of the perfections,
of discipline, and of the sutras and so on
do not see the luminosity of mahāmudra,
with their own texts and theories;
luminosity is not seen, obscured with such wishful thinking.

All of these warnings are in place so that practitioner does not lose the main point in getting attached to various experiences that arise in creation and completion stage. They are not informing people to abandon the practice of the two stages.

adinatha said:
Sixth, the fruit is the rainbow body. Isn't this Dzogchen?

Malcolm wrote:
There is no Dzogchen in Saraha's tradition.

N

Author: Malcolm
Date: Saturday, June 25th, 2011 at 3:54 AM
Title: Re: Who are the tulkus in the documentary "TULKU"
Content:

kirtu said:
However I agree that that spirit will be the heart of Tibetan Buddhism esp. in the West going forward.

Malcolm wrote:
You have understood the point of the photo. I would modify your statement a little however e.g. "that spirit will be the heart of Tantric Buddhism..."

N

Author: Malcolm

Date: Saturday, June 25th, 2011 at 4:10 AM

Title: Re: Who are the tulkus in the documentary "TULKU"

Content:

Adamantine said:

Yeah but why not refer to an image of a mahasiddha looking Buddhist, rather than a Hindu Baba? Unless you're saying the Buddhist of the west will be Hindus? Or maybe you know something special about that Baba. . .

Malcolm wrote:

I am saying that you won't be able to tell whether someone is hindu, buddhist, or whatever.

Author: Malcolm

Date: Saturday, June 25th, 2011 at 4:45 AM

Title: Re: Saraha, Moksaragupta and Dzogchen

Content:

Namdrol said:

There is no Dzogchen in Saraha's tradition.

dzoki said:

This is of course true, however it is possible that Saraha and other mahasiddhas practiced atiyoga. For example in a personal conversation Lobpon Ogyan Tenzin mentioned to me that there is a sanskrit text on three inner tantras written by Naropa which was discovered in Nepal.

Malcolm wrote:

The terms "Anuyoga" and "atiyoga" are not unique to the Nyingma tradition. I have found them sprinkled about other texts. The way they are used in the Nyingma tradition is unique to that school and are not used in the same way in any gsar ma text I have ever read.

dzoki said:

He also said that the reason why there was no atiyoga in gsar ma wave is that first of all new translators inaccurately translated some of the sanskrit texts

Malcolm wrote:

Sectarian Bullshit.

dzoki said:

and second of all since most of them came to India for rather brief periods Indian

acharyas did not see it fitting to transmit such precious precepts to the students from the land of barbarians.

Malcolm wrote:

As above.

dzoki said:

One of the examples of such incomplete transmissions might be kye'i rdo rje rgyud kyi rgyal po in two chapters.

Malcolm wrote:

No. This is a text I am very familiar with in terms of its Indian commentarial tradition. Indian commentators also had to explain why there were only two sections.

dzoki said:

Namkhai Norbu Rinpoche once mentioned that he had a series of dreams where he read two additional chapters of this tantra, which makes it Hevajra tantra in four chapters, chapter number 3 was concerned with anuyoga and chapter number four was concerned with atiyoga.

Malcolm wrote:

Yes. I know.

dzoki said:

It is possible that in our dimension only first two chapters of this tantra were revealed, but it is also possible that Tibetans were able to procure only these two from their Indian teachers.

Malcolm wrote:

Originally, the longer one supposedly was available, we have some citations of it sprinkled in various commentaries, notably, Vajragarbha's commentary. But in general, all we have in India is the two sections.

Author: Malcolm

Date: Saturday, June 25th, 2011 at 10:04 AM

Title: Re: Saraha, Moksaragupta and Dzogchen

Content:

adinatha said:

Perhaps yours doesn't. Ours does. And my teacher got another outline of the pith instructions from His Holiness Taklung Matul Rinpoche and theirs has the same breakdown.

Malcolm wrote:

The inferior intellect thing is in a previous section.

adinatha said:

Not so. The part about the winds is for medium capacity, and karmamudra for inferior capacity.

Malcolm wrote:

Then according to you all Indian mahasiddhas are inferior capacity since they all used karmamudra for realization. Tibetan siddhas are somehow superior since the Kadampas discarded it. Even Milarepa and Marpa are inferior, according you, since they used karmamudra for realization.

adinatha said:

That is not the same thing. Besides, the name Thogal and separating it out from Tregcho is sort of a new fangled invention.

Malcolm wrote:

Right, you heard that from me. Still, there is no thogal in the dohas.

adinatha said:

Why not? Padmavajra was circa 700-800 CE and so was Saraha I.

Malcolm wrote:

Padmavajra is mid 9th century -- 150 years after Saraha I. Saraha I did not have a human guru.

adinatha said:

That might be a nice point for discussion, and/or might impact what someone is practicing at lineage X, but I don't agree there are different 'od gsal types.

Malcolm wrote:

That's your bad, then.

adinatha said:

We have already discussed this. As I pointed out to you, Gyalwa Yangonpa points out that Mahamudra is superior to 'od gsal because in the state of 'od gsal as described in sarma tantras and the six yogas of Naropa, there are no appearances.

'od gsal is being used in different ways as relates to methods. I'm talking beyond two

stages here.

Malcolm wrote:

Too late to change your tune.

adinatha said:

This supports what I'm saying.

Malcolm wrote:

Not really.

adinatha said:

Dzogchen has been inventive. Then, there's this stuff Saraha says in his Doha.

Malcolm wrote:

You are seeing mirages.

adinatha said:

I don't know.

Malcolm wrote:

All four schools have the Sahaja Mahamudra lineage. That is why a discussion of it is included in the Vima Nyinthig.

N

Author: Malcolm

Date: Saturday, June 25th, 2011 at 8:59 PM

Title: Re: Saraha, Moksaragupta and Dzogchen

Content:

adinatha said:

Then I read that in the Oral Instructions of Zhang Zhung Nyen Gyu that visions and natural state are not practiced separately. Only two of thirty something masters in Zhang Zhung even mention visions.

Malcolm wrote:

I think you are a smart guy, but I also think you jump to unwarranted conclusions. I don't have time to address the rest of your post point for point. In short, you have written many things in it with which I am not in agreement.

N

Author: Malcolm

Date: Saturday, June 25th, 2011 at 9:02 PM

Title: Re: Who are the tulkus in the documentary "TULKU"

Content:

kirtu said:

Shaking one hundred world systems and illuminating a hundred world systems refers to wisdom attainment and can also refer to one hundred rebirths at the level of the 1st bhumi. So it depends on how this sutra was actually intended.

Malcolm wrote:

According to Mahasiddha Virupa, it means in one's lifetime, not in one hundred lifetimes.

Author: Malcolm

Date: Saturday, June 25th, 2011 at 9:04 PM

Title: Re: Sunyata and dependent origination

Content:

TMingyur said:

Even in the General Mahayana forum all there is is the talk in terms of tibetan buddhism and vajrayana. Vajrayanists seem to have acquired Mahayana in public media. But I think that they are just the loudest maybe also the proudest.

Kind regards

Malcolm wrote:

Nah, just the only ones that present Mahāyāna based on Indian commentarial sources.

Author: Malcolm

Date: Saturday, June 25th, 2011 at 9:08 PM

Title: Re: Saraha, Moksaragupta and Dzogchen

Content:

adinatha said:

All masters will tell you that the reality of Mahamudra and Dzogchen are identical. What is the difference between Mahamudra without a base of tantra and Dzogchen?

Malcolm wrote:

Method: mahamudra without tantra is just perfection of wisdom.

Method, ultimately, is the most important difference between sutra and tantra.

If you argue that the difference between mahāmudra and perfection of wisdom is guruyoga, I will just respond that guruyoga is a unique method of Annutarayoga tantra.

So it all boils down to method. Likewise, the difference between Dzogchen and Mahamudra is method. There are also differences in the way the basis is explained and so on, but mostly, the difference is in method. If you are not using Dzogchen methods, you are not practicing Dzogchen. For example, in Kalacakra one works with visions, but it is not the same as thogal, as Dudjom Rinpoche clearly points out in his book.

N

Author: Malcolm

Date: Saturday, June 25th, 2011 at 10:43 PM

Title: Re: Differences between the schools

Content:

kirtu said:

As far as the nature of mind goes: most Gelug and Sakya teach that Buddha Nature is a seed...

Malcolm wrote:

The official Sakya view is that the qualities of buddhahood are naturally present [lhun grub] from the beginning in sentient beings, but that transformation [of a sentient being into a buddha] and natural presence [i.e. of buddha qualities] are non-contradictory. So the Sakya view is a little more nuanced than merely saying tathāgatagarbha is a "seed".

Author: Malcolm

Date: Saturday, June 25th, 2011 at 10:50 PM

Title: Re: Sunyata and dependent origination

Content:

conebeckham said:

aha, so-called "Ordinary Mind" is beyond mind!

I never liked that translation of Tamal Gyi Shepa anyway. That paper on Gampopa, in the Dzogchen/Tsong Khapa thread, had a better translation.....though I can't remember it right now.

What's interesting, at least to me, is that "Rang Jung Yeshe" or Tamal Gyi Shepa or

whatever you want to call it is actually coemergent with conceptuality....like water and milk mixed. Yet not the same...

Malcolm wrote:

tha mal in this context means "completely unmodified", "left in its original state".

N

Author: Malcolm

Date: Saturday, June 25th, 2011 at 11:53 PM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

conebeckham said:

...Depends on how you understand the "two truths," but no, Dzokchen does not abandon the two truths.

Malcolm wrote:

Yes, actually it does.

Author: Malcolm

Date: Sunday, June 26th, 2011 at 12:34 AM

Title: Re: Dzogchen teaching of Tsongkhapa

Content:

Fa Dao said:

Does Dzogchen actually "abandon" or does it just "see through/go beyond/transcend?"

Malcolm wrote:

Discards, abandons.

Author: Malcolm

Date: Sunday, June 26th, 2011 at 12:50 AM

Title: Re: 'death meditation'

Content:

Will said:

I do not get this practice.

Is the fact of the body being held back from normal dissolution a side-effect of the subtle mind meditation or a deliberate part of the practice? If the latter, to what end & purpose is the body held back from its return to the elements?

Malcolm wrote:

As long as the mind is certain dhyānas, the body will not decompose.

There is no purpose per se.

Author: Malcolm

Date: Sunday, June 26th, 2011 at 1:11 AM

Title: Re: Buddhist Refutation of Advaita

Content:

vinodh said:

Hi,

I had been reading Adi Shankara's refutation of the various Buddhist Theories.

I want to know, if there are any Buddhist Texts which directly refutes Advaita (as propounded by Adi Shankara).

Thanks

V

Malcolm wrote:

Not directly.

Author: Malcolm

Date: Sunday, June 26th, 2011 at 1:31 AM

Title: Re: Buddhist Refutation of Advaita

Content:

vinodh said:

Hi,

I had been reading Adi Shankara's refutation of the various Buddhist Theories.

I want to know, if there are any Buddhist Texts which directly refutes Advaita (as propounded by Adi Shankara).

Thanks

V

Namdrol said:

Not directly.

vinodh said:

Does that mean, the Buddhists of Shankara's time didn't attempt to hit back at Advaita directly :-/ ? while the Advaitin-s were aiming directly at the Buddhists !!

V

Malcolm wrote:

The Tarkajvala contains a general refutation and complaint about Advaita (basically saying, the Buddha asserted non-arising first, so why aren't you guys Buddhists) declaring that it was in the end very hard to distinguish Advaita from Madhyamaka.

Shantarakshita's Tattvasamgraha contains a rebuttal of the Advaita notion of permanent citta.

Author: Malcolm

Date: Sunday, June 26th, 2011 at 2:33 AM

Title: Re: Saraha, Moksaragupta and Dzogchen

Content:

adinatha said:

All masters will tell you that the reality of Mahamudra and Dzogchen are identical. What is the difference between Mahamudra without a base of tantra and Dzogchen?

Namdrol said:

Method: mahamudra without tantra is just perfection of wisdom.

Method, ultimately, is the most important difference between sutra and tantra.

If you argue that the difference between mahāmudra and perfection of wisdom is guruyoga, I will just respond that guruyoga is a unique method of Annutarayoga tantra.

So it all boils down to method. Likewise, the difference between Dzogchen and Mahamudra is method. There are also differences in the way the basis is explained and so on, but mostly, the difference is in method. If you are not using Dzogchen methods, you are not practicing Dzogchen. For example, in Kalacakra one works with visions, but it is not the same as thogal, as Dudjom Rinpoche clearly points out in his book.

N

adinatha said:

Okay. Thank you for your continued patience and time. How do you explain blessings? They are just method? You've cited dohas which say the innate cannot be taught. The Kagyu teach that the innate can be discovered through blessings.

Malcolm wrote:

The Hevajra Tantra explains it very nicely:

Here there is no method and wisdom,

the appearance of true reality,
can't be described by another, the innate
cannot be found anywhere,
but one can understand it in dependence on the Guru,
time and method, and from one's merit.

For example, Dombhi Heruka divides the innate into three aspects: cause, method and result.

The cause innate is the nature of the mind.

The method innate is fifteen innate dharmas:

...the innate three *ṇāḍīs* in the body, innate trio of exhalation, inhalation and abiding of the breath; and the innate as the three poisonous afflictions of the mind⁶; nine dharmas. In those innates, there is the inner obstacles, the innate three combined diseases; the outer obstacles the innate three demons. Now then, the diseases are one, *vata*; *pitta* and blood both are counted as one; and *kapha* are three. The three demons are male class, female class, and *nāgā*. Now fifteen dharmas exist from the beginning of the body's development, and therefore are the fifteen innate dharmas.

The three innate experiences of bliss, clarity and non-conceptuality arise on the basis of these fifteen dharmas.

And the result innate is the three doors of liberation i.e. "Because the *samadhis* of the trio of pleasure, clarity and non-conceptuality occur, the three *ṇāḍīs* and the three *vāyus* are brought under control; one is liberated from the illnesses and the three types of spirits, and one actualizes the three doors of liberation."

Often people have a very restrictive concept of what "sahaja" means. Also the channels in your body are *sahaja*, the fact that you have one face and two arms is "sahaja" -- that is why two armed, one faced forms of *Cakrasamvara* and so on are called "sahaja" i.e. natural. In *sahaja* practice, unlike lower tantra and sutra, we do not reject anything.

Also, for example, the third Karmapa's commentary on *Sahaja Mahamudra* remarks that *Sahaja Mahamudra* is practiced in conjunction with *Naro Chödrük*.

Etc.

Finally, people have a funny idea for example that Tilopa hitting Naropa on the head was the end of Naropa's path. They don't realize that that was the beginning and it was only after that that Tilopa gave Naropa empowerments, practices connected with the channels and so on.

N

Author: Malcolm

Date: Sunday, June 26th, 2011 at 3:32 AM

Title: Re: Saraha, Moksaragupta and Dzogchen

Content:

adinatha said:

In Five-Fold Path, Six Yogas are not practiced. Thoughts?

Malcolm wrote:

Five-fold mahāmudra is less gradual. Naro chodrug is more gradual.

N

Author: Malcolm

Date: Sunday, June 26th, 2011 at 4:45 AM

Title: Re: Saraha, Moksaragupta and Dzogchen

Content:

adinatha said:

I see. Then, there's the Co-Emergent Mahamudra which is less gradual than Five-Fold Path.

Malcolm wrote:

There is not one monolithic sahajamahamudra. For example, most texts in Kagyu called "sahaja mahamudra" concern the four yogas. Gyalpo Rinpoche says in the mahamudra section of his book on five-fold mahamudra:

Maitripa, the lineage holding disciple of the main disciple of master Nagarjuna, Savaripa, asserts that one should introduce the path of means to the person of gradual capacity, and introduce [mahamudra] directly to the person of immediate capacity.

adinatha said:

Why would it be less gradual if it doesn't make use of channels? Or it does but as a function of the deity and guru yogas, which brings on bliss, clarity and nonthought and on that basis Mahamudra can be recognized?

Malcolm wrote:

It is because the creation stage of the five-fold mahāmudra is considered profound. Gyalpo Rinpoche considers this to be a really important point in his book:

Since that deity, the clear appearance of instantaneous awareness [rig pa skag gcig ma] includes all of the crucial points of the creation stage into one, the profound creation stage is mahamudra.

This is also the case in Sakya. Sachen says:

As such, if one understands the dharmadhātu,
spiritual practice possessing characteristics is not possible;
if one also meditates the creation stage with that [understanding],
[the creation stage] is spiritual practice without characteristics.

N

Author: Malcolm

Date: Sunday, June 26th, 2011 at 4:47 AM

Title: Re: Where are the Gods?

Content:

Serenity509 said:

but I am partial to the idea of a first cause.

Malcolm wrote:

The logic of dependent origination rejects first causes. This is the principle reason your view is not compatible with Buddhadharma. Buddha rejected first causes.

Author: Malcolm

Date: Sunday, June 26th, 2011 at 5:45 AM

Title: Re: 'death meditation'

Content:

Will said:

I do not get this practice.

Is the fact of the body being held back from normal dissolution a side-effect of the subtle mind meditation or a deliberate part of the practice? If the latter, to what end & purpose is the body held back from its return to the elements?

Namdrol said:

As long as the mind is certain dhyānas, the body will not decompose.

There is no purpose per se.

Will said:

Thanks Malcolm; but does this suggest that time spent in "certain dhyanas" will forstall some of the aging process and thus lengthen life of the body somewhat?

Could there be also a purpose, for very advanced practitioners, that those days or weeks of tukdem be used to seek another physical body to transfer to? I have forgotten the name of this practice, from the Six Yogas of Naropa, I recall.

Malcolm wrote:

For as long as the life indriya is not separated from the body, it will not decay. The

separation of the life indriya is prevented by being in a state of samadhi at the time of death.

Author: Malcolm

Date: Sunday, June 26th, 2011 at 5:47 AM

Title: Re: 'death meditation'

Content:

Will said:

Thanks Kirt, but I was thinking of an obscure aspect of phowa that Mullin translates as "forceful projection" (grong 'jug). One can actually revitalize & thus inhabit a corpse (recently dead I guess).

Malcolm wrote:

right, but you do leave your own body behind.

N

Author: Malcolm

Date: Sunday, June 26th, 2011 at 10:45 PM

Title: Re: Sunyata and dependent origination

Content:

Namdrol said:

Emptiness is the abandoning of wrong views itself.

But there are only two wrong views i.e. "is" and "is not".

N

cloudburst said:

Wrong view.

Can't say "is" is wrong view while saying "Emptiness is..."

Self contradiction.

Malcolm wrote:

Such is the nature of language and the reason conventional discourse, however necessary, is predicated on cognitive error. Relative truth, such as it is, is a product of a deluded cognition. The error that relative truth rests on are the two views "is" and "is not". Nevertheless, we need to resort to conventional discourse in order to communicate the flaws of conventional discourse and so it is necessary to resort to the use of the verb "to be" in all its many forms in order to form intelligible sentences.

Blame the game, not the player.

N

Author: Malcolm

Date: Sunday, June 26th, 2011 at 11:04 PM

Title: Re: Saraha, Moksaragupta and Dzogchen

Content:

adinatha said:

And the result innate is the three doors of liberation i.e. "Because the samadhis of the trio of pleasure, clarity and non-conceptuality occur, the three *ṇāḍīs* and the three *vāyus* are brought under control; one is liberated from the illnesses and the three types of spirits, and one actualizes the three doors of liberation."

All this can happen on the basis of shamata practice or with the recognition of the nature of mind, nondual.

Malcolm wrote:

Not in one lifetime. Here, we are in a simple disagreement. If it were true, then there would be no need for empowerment, etc. Sutrayāna would by itself be sufficient.

adinatha said:

Lord Jigten Sumgon teaches otherwise, that Sahaja Mahamudra is beyond Naro Chodruk.

Malcolm wrote:

I am pretty certain that Naro Chodruk is used a support.

adinatha said:

The tradition teaches that Naropa prophesied that all of Marpa's descendants would be greater than the previous.

Malcolm wrote:

You missed the point.

adinatha said:

Anyway, Gampopa began teaching Mahamudra without channels and winds.

Malcolm wrote:

According to both Kongtrul and according to what Khenpo Tsultrim Gyatso told me personally when I asked him about so called "sutra mahāmudra", they both say that Gampopa taught a non-tantric mahāmudra in order to pacify people he felt were not ready for Vajrayāna practice. So he taught them shamatha and vipashyāna in terms of mahāmudra view. But I have also ready passages in Gampopa's works where he

criticizes mahāmudra as well.

adinatha said:

Basically, you didn't explain blessings. There's something more, related to interdependence and association with realized beings, elimination of doubt, etc., along with methods that allows one to realize the innate faster. Then, bliss clarity and nonconcept states are like pointed out directly. That alone calms the channels and winds.

Malcolm wrote:

I felt I explained it adequately. There is nothing more than meeting one's guru, time etc., and one's karmic readiness for the teachings. What more could you need?

Everything else has to do with Guru Yoga, which I already mentioned above (according to the Guhyasamaja system). Guru Yoga is the practice for the best student that bypasses the need for the two stages and working with channels and cakras. People think that there is only a devotional aspect to Guru Yoga, but that is not true. Guru Yoga works directly with the anahatabindu in the heart and can directly cause the winds and so on to withdraw into the central channel.

There are two paths to realizing mahāmudra, the path of the two stage, or the path of guruyoga. Otherwise, there is no other path for realizing mahāmudra.

adinatha said:

Milarepa explained it as "bliss waves."

Malcolm wrote:

This is probably a bad translation. I would have to see the Tibetan passage.

adinatha said:

The master's state, and our mirror-like awareness should be sufficient for recognition of the nonconceptual state.

Malcolm wrote:

This is what the Nyingmapas and the Kagyus maintain. It is hard to test, since as we know, no one gets through being a Tibetan Buddhist for long without taking a major empowerment.

Author: Malcolm

Date: Sunday, June 26th, 2011 at 11:08 PM

Title: Re: Saraha, Moksaragupta and Dzogchen

Content:

adinatha said:

And the Kagyu lineage basically doesn't have a consort practice lineage anymore.

Malcolm wrote:

Yes, this is true. This is based on many arguments you will find in Moonbeams of Mahamudra, for example.

However, the lineage of these kinds of practices are still quite active in Sakya and Nyingma; and presumably, Gelug and Jonang.

Kunzang Dechen Lingpa emphasized that these practices were really quite important. In Nyinthig, the preliminary practice of cultivating bliss in the trio of bliss, clarity and non-conceptuality is consort practice, and Longchenpa devotes an entire text to it alone in Lama Yangthig.

In the system of Ghantapada's five stages, first you work with a samayamudra (a visualized consort), then eventually you work with a karmamudra in the third, fourth and fifth stages.

What has happened in Tibet is that the three gsar ma schools have each taken a monolithic approach to the raw material of the writings and teachings of the Indian siddhas and masters. These monolithic approaches ride roughshod over the intricate details and variety found in Indian Buddhist siddha praxis. Also, the dim view that Tibetan kings took of mother tantra, and the practices of "union" and "liberation", etc., really affected the way the Kadampas interpreted the Dharma.

As far as Gampopa was concerned, he is really more into tattva than mahāmudra and so on, following the treatises of Maitripa. His nephew, Gomstul asked:

"In terms of the view, what is common and what is superior?"

Gampopa replies:

"In common with cittamatra, everything is gathered into the mind. Cittamatrins however assert the mind as ultimate. Since the essence is that mind does not arise, [our view] is superior. Free from proliferation is common with Madhyamaka, [our view] is superior because of wisdom. The great vehicle of mantra does not assert aspects as true in common with the path of liberation; the mother tantra practitioners meditate making bliss into the object. The practitioners of the great perfection meditates through making emptiness into an object. The practitioners of mahāmudra meditate through making equanimity into an object. Those are mental fabrications.

Since reality (the essence that is not fabricated with the mind) is meditated, the essence is superior.

The parts in common can be seen for yourself. If you understand what that practice has in common, the blessings are great."

Author: Malcolm

Date: Sunday, June 26th, 2011 at 11:17 PM

Title: Re: Where are the Gods?

Content:

Serenity509 said:

but I am partial to the idea of a first cause.

Namdrol said:

The logic of dependent origination rejects first causes. This is the principle reason your view is not compatible with Buddhadharma. Buddha rejected first causes.

Serenity509 said:

What is the universe dependent on for its origination?

Malcolm wrote:

I already explained this, the collective karma (actions) of the sentient beings from the previous universe, ad infinitum. This is all very clearly and consistently explained in Buddha's teachings. We can understand that this really is the teaching of the Buddha because Hindus used to argue against dependent origination and so on, trying to prove that Ishvara creates the universe.

Author: Malcolm

Date: Monday, June 27th, 2011 at 1:46 AM

Title: Re: Saraha, Moksaragupta and Dzogchen

Content:

adinatha said:

And the Kagyu lineage basically doesn't have a consort practice lineage anymore.

Namdrol said:

Kunzang Dechen Lingpa emphasized that these practices were really quite important.

adinatha said:

But as you said it's a very different practice in the sense of one is working with the tiple descending, retaining, reversing and spreading. Right? In Nyingthig, the four blisses and bliss clarity and non-thought are at the moment. Again, it's a preliminary, right? If you have been introduced to rigpa, what's the use, really?

Malcolm wrote:

Actually, in the Nyingthig practice, one is working with the four blisses, descending, etc., just like the normal completion stage practice.

N

Author: Malcolm

Date: Monday, June 27th, 2011 at 1:56 AM

Title: Re: Saraha, Moksaragupta and Dzogchen

Content:

adinatha said:

And the Kagyu lineage basically doesn't have a consort practice lineage anymore.

Namdrol said:

Yes, this is true. This is based on many arguments you will find in Moonbeams of Mahamudra, for example.

adinatha said:

I should add, Drubpon Rinpoche also said Tilopa is the one who expressed to Naropa that karmamudra is a low level practice. Kagyu are not saying Gampopa monkified tantra. Rather, they are saying from the onset, Tilopa downgraded karmamudra and upgraded samayamudra and mahamudra. Also that this has its foundation in Saraha through Maitripa as well.

Malcolm wrote:

Tilopa must have thought that Naropa was a low-level practitioner then, since Naropa practiced karmamudra and so on. Actually, we know that Tilopa's attitude toward Naropa was not that great since Tilopa told Naropa that he would not achieve supreme siddhi.

I think the Kadampas "monkified" Vajrayāna.

Author: Malcolm

Date: Monday, June 27th, 2011 at 2:07 AM

Title: Re: Saraha, Moksaragupta and Dzogchen

Content:

adinatha said:

Well I guess politics aside, the question would be at what stage did Naropa practice karmamudra? Was it from the start or at a late stage?

Malcolm wrote:

I would imagine after he started showing signs of heat on the path of application.

Author: Malcolm

Date: Monday, June 27th, 2011 at 2:30 AM

Title: Re: Saraha, Moksaragupta and Dzogchen

Content:

adinatha said:

Well I guess politics aside, the question would be at what stage did Naropa practice

karmamudra? Was it from the start or at a late stage?

Namdrol said:

I would imagine after he started showing signs of heat on the path of application.

adinatha said:

Well if the oral tradition is correct it would have been a time analogous to when Milarepa was joined by Tseringma and her four sisters.

Malcolm wrote:

Basically, heat on the tantric path of application is when one starts engaging in conduct such as wearing bone ornaments, etc.

Author: Malcolm

Date: Monday, June 27th, 2011 at 11:11 PM

Title: Re: Saraha, Moksaragupta and Dzogchen

Content:

adinatha said:

Well I guess politics aside, the question would be at what stage did Naropa practice karmamudra? Was it from the start or at a late stage?

Namdrol said:

I would imagine after he started showing signs of heat on the path of application.

adinatha said:

Well if the oral tradition is correct it would have been a time analogous to when Milarepa was joined by Tseringma and her four sisters.

Malcolm wrote:

Peter Alan Roberts notes that the later Kagyu tradition scrubbed the names of Milarepa's consorts. He also points out that sexual yogas were such an important part of Milarepa's transmission that Rechungpa refused to teach monks.

Author: Malcolm

Date: Tuesday, June 28th, 2011 at 12:21 AM

Title: Re: Sunyata and dependent origination

Content:

Unknown said:

Of course I generally agree, but the problem that you seem stuck with is that not only are you using illusory language in order to escape an illusory prison, you are using it in a way that violates your own purpose. Once you accept contradiction in your own system,

you have stripped the screw of your reasoning and can no longer make it turn.

Malcolm wrote:

The case you are making is that using forms of the verb "to be" amounts to making a philosophical commitment. But it does not.

Unknown said:

If "is" is wrong view, then you could also say that darkness comes from bright light.

Malcolm wrote:

This is a non-sequitor. You cannot force this consequence.

Unknown said:

If there is no necessary reason to avoid self-contradiction, anything can be claimed, and there can be no valid reason adduced to show that it is incorrect, as these reasons win conventional discourse depend on the law of non-contradiction, or excluded middle. You lose the liberating path.

Malcolm wrote:

"Is and is not" are not my positions. They are the positions of others {Samkhya, etc.}. Therefore, the fault of self-contradiction is not entailed. Either you accept the dualistic position of others and defend them, or you accept that asti and nasti are wrong views described by the Buddha as such.

N

Author: Malcolm

Date: Tuesday, June 28th, 2011 at 1:06 AM

Title: Re: Sunyata and dependent origination

Content:

cloudburst said:

When you said "is and is not are wrong views," is and is not became your position, because you claim here there are wrong views...

Malcolm wrote:

No, since I am not reporting my own position. I have not advanced either position, so I do not accept the fault that you ascribe.

N

Author: Malcolm

Date: Tuesday, June 28th, 2011 at 3:35 AM

Title: Re: Sunyata and dependent origination

Content:

cloudburst said:

When i saw this claim with your 'signature' attached, it naturally occurred to me that you were representing your own position.

According to you, whose position is "is-and-is-not are wrong views?"

Malcolm wrote:

"Is" leads to the view of eternalism. "Is not" leads to the view of annihilation.

Nāgārjuna states:

‘Is’ is holding to permanence,

‘Is not’ is an annihilationist view.

Because of that, is and is not

are not made into a basis by the wise.

N

Author: Malcolm

Date: Tuesday, June 28th, 2011 at 4:51 AM

Title: Re: Sunyata and dependent origination

Content:

Malcolm wrote:

I will not respond to sophistry on your part.

Unknown said:

What is a view of 'Is not', according to you?

Malcolm wrote:

A view of "is not" is "this thing that existed, this no longer exists now", as Nagarjuna points out:

The transformation of an existent into another
is the non-existent mentioned by people.

N

Author: Malcolm

Date: Tuesday, June 28th, 2011 at 5:45 AM

Title: Re: Sunyata and dependent origination

Content:

cloudburst said:

...please demonstrate my error.

Malcolm wrote:

When "is" and "Is not" are views, then they are wrong views and only wrong views. This of course is the reason for parsing "is" and "Is not" in quotations.

When used simply in conventional discourse and not as views, then of course 'is' and 'is not' are not wrong views since they are not being presented as views.

Your error is conflating the former with the latter.

N

Author: Malcolm

Date: Tuesday, June 28th, 2011 at 6:15 AM

Title: Re: Sunyata and dependent origination

Content:

Namdrol said:

When "is" and "Is not" are views, then they are wrong views and only wrong views.

PadmaVonSamba said:

When "is" and "Is not" are views, then they are wrong views?

...what does "are" mean?

Malcolm wrote:

it is a form of the verb "to be" used to make intelligible sentences.

The question you should really be asking is "What constitutes a view"?

N

Author: Malcolm

Date: Tuesday, June 28th, 2011 at 6:43 AM

Title: Re: Sunyata and dependent origination

Content:

cloudburst said:

Will you give a clear definition of the difference between a "view,"...

Malcolm wrote:

A view is a fundamental belief one holds about reality. For example, "everything exists" (sarva asti)

cloudburst said:

How can we know when something is presented as a view and when something is being presented as conventional discourse?

Malcolm wrote:

One can easily observe that common people, not educated in tenets, generally believe their statements about the existence and non-existence of things. When a pot is broken, for them it is not a pot anymore. It may have become a broken pot, or shards, but for them the pot that was there is no longer there and has thus become non-existent in their mind.

Likewise, they believe in simple reality of a pot that they can see. For them the pot "is".

When it comes to people trained in tenet systems, this question is easier, because of course, those who subscribe to various Buddhist and non-Buddhist tenet systems subscribe to various sets of beliefs such as those who assert arising from an existent, those who assert arising from a non-existent and so on.

The Buddhas and Nagarjuna's target at based was really more oriented at the sort of naive realism that people have, especially in regards to rebirth. Naively, some people believe that they exist, and that they will continue to exist after death. Other people, on the other hand, think that after death, they will not exist anymore.

The root of both these mistaken positions is "is" and "is not" -- for example "I exist now, and I will continue to exist after death" or "I exist now but when I die I will cease to exist".

We can assume then, based on people's statements and training whether they are naive realists or not, or are trained in some tenet system.

N

Author: Malcolm

Date: Tuesday, June 28th, 2011 at 10:43 PM

Title: Re: bloody Hindu Tara??

Content:

udyan said:

In any case be it same mantra or not from what I understand Hindu Tara was derived from Buddhist Tara. I read about a Hindu story that shows that Tara came from Buddhism. One of Hindu sages who's practice was not going anywhere was told to recite Tara's mantra to help with that. He had to travel to the region where only Visnu in his form as Buddha (Buddha is an avatar of Visnu in Hinduism) would be able to teach him proper method, he was told to go to that region (China or Tibet). Once there he received tantric teachings from Buddha and became a great practitioner.

Malcolm wrote:

There is considerable intertextuality between Hindu and Buddhist tantra. One cannot

state that one definitively comes from the other. They borrowed from each other.

N

Author: Malcolm

Date: Tuesday, June 28th, 2011 at 10:51 PM

Title: Re: Report from the 2011 Buddhist Teachers Cinf.

Content:

kirtu said:

<http://www.buddhistchannel.tv/index.php?id=6,10263,0,0,1,0>

Kirt

Malcolm wrote:

They did not invite a single Sakyapa, Asian or Western.

N

Author: Malcolm

Date: Tuesday, June 28th, 2011 at 11:18 PM

Title: Re: uncomfortable mantra question

Content:

Aemilius said:

For how long is a person a "murderer"?

Malcolm wrote:

For as long as he is satisfied with his action, does not regret it and confessed it.

Author: Malcolm

Date: Tuesday, June 28th, 2011 at 11:40 PM

Title: Re: Sunyata and dependent origination

Content:

PadmaVonSamba said:

I think "are" is the plural form of "is".

If you say that asserting something is (or is not) a wrong view,
doesn't that assertion that it is a wrong view thus establish a wrong view?

Malcolm wrote:

I have already answered this and won't do so again.

N

Author: Malcolm

Date: Wednesday, June 29th, 2011 at 3:57 AM

Title: Re: Saraha, Moksaragupta and Dzogchen

Content:

adinatha said:

Rechungpa's lineage which includes this stuff when to Drukpa Kagyu, AFAIK. You can get these docs and read them. Known as "Rechungpa's Hearing Lineage."

Malcolm wrote:

I was responding to your assertion that after Tilopa, karmamudra practice was not important. But this is clearly false given all the lineages from Tilopa that are present in Sakya.

adinatha said:

The problem I see with the path of desire is lineage. I don't think folks have lineage that combines the path of desire with the lineage of blessings and the lineage of ultimate realization. At least, not in the Kagyu/Gelukpa/Sakya world. IMHO.

Malcolm wrote:

Quite alive and well in Sakya and Nyingma. Sakya lineages in particular have been preserved by the Khon family who have always been lay people.

adinatha said:

For the most part, the sarma path of desire is a dead lineage.

Malcolm wrote:

Not in Sakya.

adinatha said:

You can only look to Drukpa, Drikung and to some extent Karma Kagyu to get a real full fledged sarma lineage of transmission, blessing and realization.

Malcolm wrote:

Or, you can receive Lamdre or the Sakya Cakrasamvara and Yogini transmissions, where this practice is alive and well.

adinatha said:

Look what happened to Rechungpa's lineage. It's basically dead too. Rechungpa did not have the karmic power to create something vast and long lasting, even though he spent his whole life with Milarepa.

Malcolm wrote:

What is more likely the case is that Repas did not form institutions since they were basically Buddhist sadhus.

adinatha said:

Gampopa who was with Mila for only one year, went on to establish enormous lineages which is awesome. So the Kagyu position makes sense, that Mila foresaw that Rechungpa wasn't going to be a big guru, and gave his lineage of blessing and ultimate realization to Gampopa who was peerless in his morality, trust and faith.

Malcolm wrote:

Its pretty clear to me that Kagyus white washed tantra ala Kadampa.

You can believe Tsang Nyon Heruka's Bio of Mila. I don't.

I am not saying that Gampopa was not an important student of Milarepa. He is definitely the founder of the Kagyu school. But he was not Milrepa's most important student. Mila's most important student, Rechungpa, was vilified by his monastic competition.

https://www.amazon.com/Biographies-Rechungpa-Routledge-Critical-Studies/dp/041559622X/ref=tmm_pap_title_0 " onclick="window.open(this.href);return false;

N

Author: Malcolm

Date: Wednesday, June 29th, 2011 at 4:00 AM

Title: Re: Where are the Gods?

Content:

Serenity509 said:

Other Buddhists would say they are experiencing the eternal Buddha.

Malcolm wrote:

One cannot experience anything that is eternal.

Author: Malcolm

Date: Wednesday, June 29th, 2011 at 4:29 AM

Title: Re: Saraha, Moksaragupta and Dzogchen

Content:

adinatha said:

Perhaps it's just spin but the Kagyu don't think the Sakya have the ultimate realization lineage anymore.

Malcolm wrote:

Sectarian bullshit.

adinatha said:

What is more likely the case is that Repas did not form institutions since they were basically Buddhist sadhus.

So then where's his sadhu lineage? Indian sadhus have really old lineages.

Malcolm wrote:

The repa lineage still exists in Kagyu. Anyway, Tibet is not India. And, there is no sadhu lineage older than 1500 years. I doubt many are any older than three or four hundred years.

adinatha said:

So what? He didn't have enough power to grow his own lineage. To hell what the monks say, even if he was vilified if he had the mojo he could have carried on with his repa lineage. Nyingmapas have repa masters still.

Malcolm wrote:

Nyingmapas never had repas. That is strictly a Kagyu thing.

N

Author: Malcolm

Date: Wednesday, June 29th, 2011 at 5:35 AM

Title: Re: Saraha, Moksaragupta and Dzogchen

Content:

adinatha said:

If it is, I'm sorry. I'm not afraid to call it like I see it. Not all lineages are equal, I'm sorry to say. That's just a fact.

Malcolm wrote:

All four lineages have produced masters of high realization and will continue to. Somehow, Kagyus and Nyingmapas always propagate this bullshit that their lineages produce more realized persons. What a bunch of crap.

N

Author: Malcolm

Date: Wednesday, June 29th, 2011 at 6:09 AM

Title: Re: Where are the Gods?

Content:

Serenity509 said:

Other Buddhists would say they are experiencing the eternal Buddha.

Namdrol said:

One cannot experience anything that is eternal.

PadmaVonSamba said:

what about sunlight?

Malcolm wrote:

Sunlight is not eternal since it is produced.

Author: Malcolm

Date: Wednesday, June 29th, 2011 at 6:19 AM

Title: Re: Saraha, Moksaragupta and Dzogchen

Content:

adinatha said:

Nyingma and Kagyu produce more realized masters. It's not a bunch of crap.

Malcolm wrote:

It's a bunch of crap. You only say this because you are completely unfamiliar with the annals of Gelug masters.

N

Author: Malcolm

Date: Wednesday, June 29th, 2011 at 6:36 AM

Title: Re: Saraha, Moksaragupta and Dzogchen

Content:

adinatha said:

There is a Prajapati lineage 2500 years. Anyway who has the repa lineage in Kagyu? I think Drukpa. It think it's small now.

dzoki said:

Not really, Drukpas mostly have togdens nowadays, Barom Kagyu is really a repa lineage.

Even today there are several repas of Barom Kagyu in Tibet.

Namdrol said:

Nyingmapas never had repas. That is strictly a Kagyu thing.

N

dzoki said:

What about Dungtso Repa, the later?

Malcolm wrote:

Not familiar with his Namthar.

N

Author: Malcolm

Date: Wednesday, June 29th, 2011 at 10:04 AM

Title: Re: Where are the Gods?

Content:

PadmaVonSamba said:

[

and so what you are saying is that if it is not the result of cause, it cannot be experienced.

Malcolm wrote:

"it cannot be experienced..." by something arisen from causes.

PadmaVonSamba said:

If we refer to the 12 links of dependent arising and say that they are beginning-less, how does beginningless-ness differ from what we would refer to as being eternal?

Malcolm wrote:

Relatively speaking, every instant is impermanent, even though the 'chain' of instants has no beginning. The point of dependent origination is that no conditioned entity can arise from anything other than another conditioned entity. All causes are themselves effects, and all effects are themselves causes. There is no room in the logic of dependent origination for a cause that is not an effect of some other cause -- hence there can be no beginnings of any kind at all.

N

Author: Malcolm

Date: Wednesday, June 29th, 2011 at 9:18 PM

Title: Re: Sunyata and dependent origination

Content:

PadmaVonSamba said:

This is very well put, thank you.

But I wonder (meaning, politely, that I am not disagreeing with your main point) if the root of the mistake might actually be starting with the assumption of "I" , which is only then later subject to the question of "is" or "is not".

Malcolm wrote:

When we get down to the basic problem, we have an appearance. Then we give it a label. Identification follows appearance. Then conventional discourse can ensue. Underneath the all identifications is the idea of "is".

PadmaVonSamba said:

I have found that a hurdle for some new students of the dharma is approaching the understanding of sunyata from a sort of deconstructionist starting point. For example, they might say "here is a table but it doesn't have any real existence" and then try to talk themselves into the idea that somehow the table isn't there.

Malcolm wrote:

Notions of 'is' and 'is not' lead us swiftly away from dependent origination. That is why Buddha and Nagarjuna criticized them.

PadmaVonSamba said:

If they approach the situation a little differently, saying, "there is nothing inherently there which can be (in essence) found to be a table" then the idea that we merely but labels on composite phenomena makes more sense, and the question of "is" or "is not" becomes moot, because, beginning with that understanding, no presumption of an object has been made.

Malcolm wrote:

Differentiating essences and existences is no different than trying differentiate things and their characteristics.

There is no table in a a table. Some people are helped with the idea there is no inherent table on a table, but then what often happens, is that they get hung up on the table, just the same.

Author: Malcolm

Date: Wednesday, June 29th, 2011 at 9:30 PM

Title: Re: Saraha, Moksaragupta and Dzogchen

Content:

seraphim said:

So Tokdens are different from repas? They all engage in extensive Tsa Lung retreats right?

Malcolm wrote:

Togdens are usually monks, who do not cut their hair after retreat. But not always.

Author: Malcolm

Date: Wednesday, June 29th, 2011 at 10:35 PM

Title: Re: Mahayana Mantras

Content:

ChangYuan said:

Are there any mantras that people use regularly in the Mahayana traditions besides the Amitabha's name, and the daimoku in Nichiren? I personally find chanting practice to be very focusing, and am always interested in what others do for that type of practice.

Malcolm wrote:

Om mani padme hum -- Avalokiteshvara

Om täre tuttäre ture svāhā -- Tārā

Om a ra pa cha na dhiḥ -- Manjushri

Om muni muni mahāmuni śākyamuni svāhā -- Buddha

Tadyatha gate gate paragate parasamgate bodhi svāhā -- Prajñāparamita.

Tadyatha om bhaisajya bhaisajya mahābhaisajya rājā samudgate svāhā -- Medicien
Buddha

Author: Malcolm

Date: Wednesday, June 29th, 2011 at 10:56 PM

Title: Re: Mahayana Mantras

Content:

ChangYuan said:

Are there any mantras that people use regularly in the Mahayana traditions besides the Amitabha's name, and the daimoku in Nichiren? I personally find chanting practice to be very focusing, and am always interested in what others do for that type of practice.

Namdrol said:

Om mani padme hum -- Avalokiteshvara

Om täre tuttäre ture svāhā -- Tārā

Om a ra pa cha na dhiḥ -- Manjushri

Om muni muni mahāmuni śākyamuni svāhā -- Buddha

Tadyatha gate gate paragate parasamgate bodhi svāhā -- Prajñāparamita.

Tadyatha om bhaisajya bhaisajya mahābhaisajya rājā samudgate svāhā -- Medicien
Buddha

ChangYuan said:

Aren't the Manjushri, Medicine Buddha and Prajñāparamita mantras that require empowerments?

Malcolm wrote:

Nope.

Author: Malcolm

Date: Wednesday, June 29th, 2011 at 11:22 PM

Title: Re: Mahayana Mantras

Content:

Namdrol said:

Nope.

ChangYuan said:

Great! Would you happen to know of a good site to get the english translations of these, as well as a pronunciation guide?

Malcolm wrote:

They are pretty much pronounced as they are spelled.

All 'a' sounds in Sanskrit sound as in "fall", only difference is in length ā is twice as long as a. 'i' sounds like "ee" as in "he" again, if there is a macron i.e. ī, double the length.

"ai" sounds like a cross between "bye" and "bay", it is kind of in between those two depending on region.

When reciting mantras sutra style, sing them out loud melodiously.

Author: Malcolm

Date: Thursday, June 30th, 2011 at 4:48 AM

Title: Re: Reincarnation

Content:

kirtu said:

How can we help all the beings?

Malcolm wrote:

Practice harder. Nothing else does them any good in the end.

Author: Malcolm

Date: Thursday, June 30th, 2011 at 8:39 PM

Title: Re: The importance of lineage in Dzogchen

Content:

mindyourmind said:

How important is lineage in Dzogchen? As a Dzogchen practitioner, do you regard your lineage to be Nyingma, Dzogchen Community, something quite distinct, something completely irrelevant?

What about the so-called "blessings of (the) lineage"? Is lineage in Dzogchen important to you, or not?

Malcolm wrote:

Lineage is indispensable.

Dzogchen is principally a Nyingmapa teaching, but I consider myself a Buddhist first and foremost. The four schools are a Tibetan thing. There was no "Sakya, Kagyu, Gelug, Nyingma" etc., in India.

Author: Malcolm

Date: Thursday, June 30th, 2011 at 9:38 PM

Title: Re: uncomfortable mantra question

Content:

Aemilius said:

For how long is a person a "murderer"?

Namdrol said:

For as long as he is satisfied with his action, does not regret it and confessed it.

Aemilius said:

How about his other deeds that he has also performed or committed? Do they not count as a basis for designation? Like a poet, a calligrapher, a father, a teacher, and so on? If you consider the political aspect, influential persons are also called reformers, like Mao Zedong by the Time Magazine.

Or they are called mr President or something, how do you call Him? - Murderer?

Malcolm wrote:

A person's karma can be mixed. A leader can be a murderer, for example, many people think George Bush is a war criminal.

But you asked a very specific question, and I gave you a very specific reply. If you kill someone, and do not regret it, etc., then for that long you are a murderer.

N

Author: Malcolm

Date: Thursday, June 30th, 2011 at 11:50 PM

Title: Re: Sunyata and dependent origination

Content:

Namdrol said:

When we get down to the basic problem, we have an appearance. Then we give it a label. Identification follows appearance. Then conventional discourse can ensue. Underneath the all identifications is the idea of "is".

PadmaVonSamba said:

Well, you are saying that underneath the all identifications is the idea of "is", but still, you begin with appearance.

Malcolm wrote:

Of course.

PadmaVonSamba said:

I am thinking here that "is" or "is not" are conceptual, and only follow the initial arising of an appearance, the raw arising of appearance to the senses.

Malcolm wrote:

Yes, all views are conceptual in nature.

PadmaVonSamba said:

What about total darkness? Total darkness is a complete lack of light.

Malcolm wrote:

That means it is still conditioned.

PadmaVonSamba said:

there is nothing actually causing darkness, yet that darkness can be directly witnessed because there is still the functioning of awareness.

Malcolm wrote:

Darkness is conditioned because it is impermanent.

PadmaVonSamba said:

So, perhaps sunyata can be directly experienced, precisely as both the non-arising of an experiencer and the non arising of an object of experience.

Malcolm wrote:

Then it cannot be experienced since neither an object nor an experiencer of an object

arose.

Author: Malcolm

Date: Friday, July 1st, 2011 at 2:44 AM

Title: Re: Sunyata and dependent origination

Content:

Namdrol said:

Darkness is conditioned because it is impermanent.

PadmaVonSamba said:

When something is regarded as conditioned,
do you make a distinction between
that which simply undergoes transformation and is thus subject to gradual change
and that which undergoes total annihilation?"

In other words, absolute darkness is not subject to change, only to annihilation.

A room is either totally dark or else it isn't ..

That darkness is destroyed by the faintest illumination.

So due to external circumstances it may not be permanent

but it has no characteristics which arise dependent on anything else.

Only the duality of light and dark is dependent.

Malcolm wrote:

Darkness is part of the rūpa āyatana, it is considered part of matter. It is a color, from a Buddhist point of view. It is therefore, impermanent and conditioned.

N

Author: Malcolm

Date: Friday, July 1st, 2011 at 4:53 AM

Title: Re: Digital Tibetan Buddhist Altar

Content:

udawa said:

For what its worth, Namdrol has a link to the site from his own Tibetan Medicine blog.

Malcolm wrote:

Yes, because his blog was often interesting.

Author: Malcolm

Date: Saturday, July 2nd, 2011 at 1:53 AM

Title: Re: What is Ka'Go Blessing?

Content:

Adamantine said:

Tonight HH Sakya Trizen participates in this event at NYU and gives the blessing of ka'go. Does anyone know more about what this blessing is? The evening will be the meeting of Tibetan indigenous doctors with His Holiness in a panel discussion where His Holiness will give a keynote speech on healing through Medicine Buddha and Tibetan medicine.

The evening will conclude with His Holiness bestowing the blessings of healing and overcoming obstacles called ka'go.

Malcolm wrote:

It is a rite which invokes the blessings of the lineage lamas in order to command the protectors to protect the participants in the rite.

Author: Malcolm

Date: Saturday, July 2nd, 2011 at 4:26 AM

Title: Re: Tradition in the West

Content:

Sönam said:

classical tantrism traditions.

Malcolm wrote:

But I like classical tantra traditions...

Author: Malcolm

Date: Saturday, July 2nd, 2011 at 7:10 AM

Title: Re: Tradition in the West

Content:

Fa Dao said:

Adamantine...exactly what I meant..certain mantras etc due to vibrational quality, or as you said meter etc are best left as is.

Namdrol...dude, that guy is REALLY scary looking..like Night of the living Dead scary...where do you find these pics anyways?

Malcolm wrote:

<http://www.adolphus.nl/sadhus/index.html> " onclick="window.open(this.href);return false;

Author: Malcolm

Date: Saturday, July 2nd, 2011 at 8:38 PM

Title: Re: Drikung Dzogchen Lineage

Content:

kalden yungdrung said:

- To what do these Termas belong, Semsde, Longde or Mengagde?

-

Malcolm wrote:

Yangzab is described by the tertön, Rinchen Phunstok, as an appendix of the Khandro Nyinthig, so it is classed as Manngag sde.

However, it mainly consists of mahāyoga and anuyoga sadhanas (three roots, shiro, protectors etc.), with only a short snying thig text for the Dzogchen section. In other words, it was used as a supplement to Khandro Nyinthig.

One of the features of Yangzab is that it has many very, very wrathful practices.

N

Author: Malcolm

Date: Sunday, July 3rd, 2011 at 12:42 AM

Title: Re: Zhang Zhung and the Tibetan alphabets

Content:

kalden yungdrung said:

ZHANG ZHUNG AND TIBETAN ALPHABETS

by

the Ven, Geshela Chapur

According to Bon history, the original Tibetan alphabet was copied from the ancient Zhang-Zhung alphabet before the reign of the 2nd Tibetan king, Mukri Tsedpo.

Malcolm wrote:

All Alphabets, including Sanskrit, are based on western semitic script. Writing was introduced to India by the Greeks. If anything, the possibility is that Zhang Zhung borrowed the greek alphabet.

Tibetan is definitely based on Gupta script.

N

kalden yungdrung said:

The minister then reputedly devised a new script for Tibetan based on the Devanagari model

Malcolm wrote:

Devanagari did not exist in the 7th century. Earliest examples of what we now term date

from the 11th century. It was made the standard script of Sanskrit and Hindi only after the invention of a movable type for Devanagari in the 19th century.

N

Author: Malcolm

Date: Sunday, July 3rd, 2011 at 1:57 AM

Title: Re: Drikung Dzogchen Lineage

Content:

kalden yungdrung said:

dzoki wrote:

Depends on which lineage you want to know. There are several lineages of Dzogchen in Drikung Kagyu, all of them are terma.

These are the tertons of Drikung Kagyu:

Drigung Gyalwang Rinchen Phuntsog also known as Drigung Ratna (16th Century).

Drigung Orgyen Nüden Dorje also known as Drigung Lho Jedrung or Lho Bongtül.

Drigung Zhabdrung Chetsang, Konchok Rinchen (16th Century).

Drigung Chungtsang, Chokyi Dragpa (17th Century).

Drigung Özer Dorje of Dri-Matak Gö

Garnor rinpoche

I don't know whether Garnor Rinpoche has revealed any dzogchen cycle, he has a terma of wrathful Achi Drolma and Vajrakilaya.

Rinchen Phuntsok revealed the famous Damcho Gongpa Yangzab.

Tashi delek,

Thanks for your replies.

Finally did i expect an unbroken Dzogchen lineage here like stemming from Samantabhadra in this case to the actual Lineage Master.

But this could be true in the Drikung Dzogchen lineage maybe ?

Best wishes

KY

Malcolm wrote:

Yangzab lineage is Samantabhadra, Vajrasattva, Garab Dorje, Shri Singha,

Padmasambhava, Prince Mutig Tsadpo (Senalak) --> Drikung Rinpoche Phuntsok etc.

Author: Malcolm

Date: Sunday, July 3rd, 2011 at 1:58 AM

Title: Re: Namkhai Norbu's Vajra Armor text/practice

Content:

padma norbu said:

A friend of mine was advising that I should do this. He learned it on a 3-day retreat. I found that Namkhai Norbu offers a text on this practice, but the explanation is a little confusing to me. I am not sure if I need more than the general transmission in order to practice it.

So, I'm just wondering if I have permission to do Namkhai Norbu's "Vajra Armor" text/practice or if I need something more.

I looked at the list of lungs Namkhai Norbu read on the last day of retreat and I see that I wrote down "Protection Mantra - may be activated by 3-day retreat." I did not write down "Vajra Armor" anywhere, but that does not mean Namkhai Norbu didn't say that's what it was. I was struggling to hear what I was receiving and writing down as fast as possible.

Malcolm wrote:

This is vajra armor, so you have transmission.

N

Author: Malcolm

Date: Sunday, July 3rd, 2011 at 2:29 AM

Title: Re: Alternative biographies of the Buddha.

Content:

Huseng said:

As he points out, this is quite different from the more common account of the Buddha's life. For example his mother is alive when he departs the home life. That's in stark contrast to the popular account where his mother is said to have died. He also is a boy when he departs into homelessness.

Malcolm wrote:

A boy with a beard?

By his "mother" he could have been referring to Mahaprajapati, his nanny.

Author: Malcolm

Date: Sunday, July 3rd, 2011 at 5:31 AM

Title: Re: Tradition in the West

Content:

Pero said:

I wonder what these guys talk about when they get together like that.

Malcolm wrote:

Girls...

Author: Malcolm

Date: Sunday, July 3rd, 2011 at 5:35 AM

Title: Re: Alternative biographies of the Buddha.

Content:

Huseng said:

As he points out, this is quite different from the more common account of the Buddha's life. For example his mother is alive when he departs the home life. That's in stark contrast to the popular account where his mother is said to have died. He also is a boy when he departs into homelessness.

Namdrol said:

A boy with a beard?

By his "mother" he could have been referring to Mahaprajapati, his nanny.

adinatha said:

Is it just me, but isn't it obvious, at least these names are entirely allegorical? His mother was "Maya" his nanny "Mahaprajapati?" The "mother" of "buddhas" is realization that all is "maya." And a "buddha" appears in the universe aka the deity "Mahaprajapati" and by seeking shelter in her mountains and forests is "raised" by her?

Malcolm wrote:

I don't think a mountain goddess went to Ananda to be admitted to the Sangha as a nun.

N

Author: Malcolm

Date: Sunday, July 3rd, 2011 at 7:04 AM

Title: Re: Alternative biographies of the Buddha.

Content:

adinatha said:

Mahaprajapati was also considered the mother goddess of the universe.

Malcolm wrote:

I know a guy whose dog is named Buddha...

Author: Malcolm

Date: Sunday, July 3rd, 2011 at 7:08 AM

Title: Re: HIDDEN BON TREASURES

Content:

kalden yungdrung said:

Adhi Nath wrote:

I wouldn't say that. I would say that the people who brought the Vedas to India were from the region of Rishikas where Dzogchen may have originated. It could mean that the Maharishis were Dzogchenpas and the people who said the Vedas were trying the best they could to preserve some of that knowledge. Perhaps they did not succeed, because the Vedas are not Dzogchen. But when you look at the Gayatri mantra and its inner and secret meanings, one could get the impression that there is a direct connection between the sun, the mantras and the mind. In any event the people who transmitted the Vedas were from Rishikas/Kambhojas aka Olmo Lungring.

Tahsi delek,

According to Bon sources, did Bon originate in Tazhik a Persian like area. That is the outer area or seen area from Olmo Lungring.

People out of these outer areas are still called today Tazhiks.

Rishikas, where is that situated? Or do you mean Rishikesh the city of the Rishis or seers meant in the Vedic culture? Maybe are these Rishis connected to the Dzogchen cycle of teachings of Prahevajra, that could be, but according to Bon we are not informed about a connection with the Rishis.

Best wishes

KY

adinatha said:

Rishikas and Kambhojas is the area of what is now called Tazik-Uzbek. Tazik-Uzbek was called Rishikas/Kambhojas maybe 3000-5000 years ago. It was not a Persian like area then. It was proto-Vedic and Proto-Persian. If we are talking 18,000 years ago like the Zhang Zhung texts indicate, we are talking about Rishikas and Kambhojas. These names are mentioned in the Mahabharata describing the peoples from this area who settled in Punjab and what is today Pakistan (where Udyana was). This group transmitted the Vedas. According to the Mahabharata the Maharishis responsible for discovering the Vedas were from Rishikas (land of the Rishis) and Kambhojas.

Incidentally there is a township in Tazik known as Almalyk which sounds like Olmo Lungring. Strangely it is one of the most polluted places on Earth.

Malcolm wrote:

And Sudakshina, the king of the Kambhojas, O ruler of men, accompanied by the Yavanas and Sakas, came to the Kuru chief with an Akshauhini of troops.

Yavanas = Ionians. Sakas = Scythians.

Author: Malcolm

Date: Sunday, July 3rd, 2011 at 8:44 PM

Title: Re: Why isn't Tendai popular in the West?

Content:

Seishin said:

Why isn't Tendai popular in the West?

Malcolm wrote:

For the same reason that Yoga Tantra is not popular in Tibet -- anuttarayoga tantra is alive and well in the West.

N

Author: Malcolm

Date: Sunday, July 3rd, 2011 at 10:04 PM

Title: Re: Why isn't Tendai popular in the West?

Content:

ryokai said:

Jion Prosser is no longer teaching.

Malcolm wrote:

Largely because he was exposed on E-Sangha to be someone who falsely claimed to be a Tendai Acharya.

N

Author: Malcolm

Date: Sunday, July 3rd, 2011 at 10:11 PM

Title: Re: Why isn't Tendai popular in the West?

Content:

Seishin said:

Why isn't Tendai popular in the West?

Namdrol said:

For the same reason that Yoga Tantra is not popular in Tibet -- anuttarayoga tantra is alive and well in the West.

N

Huseng said:

I think Shingon, which is yoga-tantra, would be found appealing to many people outside of Japan if it were actively translated and taught outside of Japan. It isn't anuttarayoga-tantra (I don't think it was even developed in India at the time Shingon was being transmitted to Japan from China), but the model presents a path to Buddhahood in a single lifetime. It is a model of tantra without Bon elements like in Tibet, though the Chinese influences are clearly present.

Malcolm wrote:

There are no Bon elements in Buddhist tantra in Tibet. There are a few rites, such as sang offerings, etc. that Tibetans use that ultimately derive from bon, but that are not "tantric". Many local deities were absorbed as protectors, however this phenomena is common in all Buddhist countries and is not unique to Tibetan Buddhism.

Huseng said:

But not a lot of people want to go to university in the small town of Koyasan on top of a mountain. Here is a university with superb resources for the study of not just Japanese Shingon, but Tibetan and Sanskrit tantric literature as well.

Malcolm wrote:

Yoga tantra requires a kind of ritual specialization for regular practice not needed in Anuttarayoga tantra. This is the main reason why it declined in Tibet. Yoga Tantra is more external.

Also I agree that in general, the elitism of the Japanese priesthood around Mikkyo in general will contribute to its eventual decline.

On the other hand, there is also a growing interest in Anuttarayoga tantra and so on in Japan too.

N

Author: Malcolm

Date: Monday, July 4th, 2011 at 12:16 AM

Title: Re: Why isn't Tendai popular in the West?

Content:

Huseng said:

They are quite insistent that you will receive no serious training unless you ordain.

Malcolm wrote:

In general, Yoga tantra on down arose in monasteries. Anuttarayoga tantra arose in the margins of the monasteries.

Huseng said:

Japanese Mikkyo is kept away from anyone but the initiated.

Malcolm wrote:

I think it is fair to say that Shugendo was a reaction against this - but if one were to make a parallel with Bon, it would be Shugendo.

N

Author: Malcolm

Date: Monday, July 4th, 2011 at 3:25 AM

Title: Re: Is Pure Land "Buddhism" contradictory to Buddhism?

Content:

Enochian said:

Namdrol explained that Pure Lands are actually Bardo realms for those who cling to the idea of a buddhist heaven.

Malcolm wrote:

Bardo experiences, not bardo realms.

There is a lot of slippage here, actually. There are so-called buddhakṣetras, our solar system is one of them. There are pure ones, and impure ones.

But when people die, what most people are experiencing as "birth" in a pure realm is a bardo experience.

I

Author: Malcolm

Date: Monday, July 4th, 2011 at 4:05 AM

Title: Re: Is Pure Land "Buddhism" contradictory to Buddhism?

Content:

Enochian said:

Namdrol explained that Pure Lands are actually Bardo realms for those who cling to the idea of a buddhist heaven.

Namdrol said:

Bardo experiences, not bardo realms.

There is a lot of slippage here, actually. There are so-called buddhakṣetras, our solar system is one of them. There are pure ones, and impure ones.

But when people die, what most people are experiencing as "birth" in a pure realm is a bardo experience.

I

Adamantine said:

Could you please elaborate further and provide some sources for this interpretation?

Malcolm wrote:

Sure, Sachen remarks that Khechhari, the pure land of the dakinis, can be a name for the bardo. So when people gain liberation in Khechhari, it can mean they are actually mother tantra practitioners attaining awakening in the bardo.

N

Author: Malcolm

Date: Monday, July 4th, 2011 at 5:10 AM

Title: Re: Namkhai Norbu's Vajra Armor text/practice

Content:

padma norbu said:

I can contact an archangel and have him tell me what to do to solve a problem pretty easily, in comparison.

Malcolm wrote:

Working with worldly spirits is always easier.

N

Author: Malcolm

Date: Monday, July 4th, 2011 at 5:51 AM

Title: Re: Human cost of cheap leather shoes.

Content:

Malcolm wrote:

Samsara.

Huseng said:

Setting aside the fact that immeasurable numbers of cows are killed to produce leather, there is also a human cost.

This is really sick. Bangladesh lets their workers treat leather with a well known carcinogenic chemical. They produce the leather for the big name brands of the world.

<https://www.youtube.com/watch?v=2XclGcuWwYg> "
onclick="window.open(this.href);return false;

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }
https://phpbbex.com/ [video]
```

The injustice being committed against humanity, animals and the environment is simply unspeakable.

Author: Malcolm

Date: Monday, July 4th, 2011 at 6:05 AM

Title: Re: Human cost of cheap leather shoes.

Content:

Huseng said:

Samsara is getting worse and worse. We're on a downward spiral.

I'm working on bailing out of samsara. The flaming wreck doesn't have many positive prospects to it.

Malcolm wrote:

Samsara never gets worse, we just get more sensitive.

N

Author: Malcolm

Date: Monday, July 4th, 2011 at 6:59 AM

Title: Re: Signature in the Cell by Stephen Meyer

Content:

Will said:

A 2009 title from Harper; this work is important. It's subtitle is "DNA and the Evidence for Intelligent Design". Some chapters are difficult for those of us poorly educated folk, but overall it is a good look at the arguments for and against ID. It is not a work about evolution, but just focuses on the arising of life via the first cell. Also impressive is his unbiased, close examination of the evidence against ID. He is not a preacher for ID who ignores evidence against it in favor of a pre-conceived notion.

Namdrol said:

ID is just stealth theology. Total speculative junk.

Will said:

Have you read the book? If not, who cares what your uninformed opinion is.

Malcolm wrote:

Don't need to read the book, the idea of ID is hogwash -- God dressed up in science. We are Buddhists. We do not accept such silly theories on principle. Dependent origination is a much better explanation that allows for natural selection and so on.

N

Author: Malcolm

Date: Monday, July 4th, 2011 at 7:00 AM

Title: Re: Signature in the Cell by Stephen Meyer

Content:

Will said:

An essay on ID by a theosophist that rejects the one God in favor of intelligent beings as the architects & builders:

<http://www.theosociety.org/pasadena/sunrise/52-02-3/sc-wtst3.htm> "
onclick="window.open(this.href);return false;

Malcolm wrote:

Endless regress -- who designed the designers?

N

Author: Malcolm

Date: Monday, July 4th, 2011 at 8:10 PM

Title: Re: Why isn't Tendai popular in the West?

Content:

ryokai said:

The New York Betsuin

Malcolm wrote:

If you want to know the story on Prosser, talk to Monshin.

N

Author: Malcolm

Date: Monday, July 4th, 2011 at 8:13 PM

Title: Re: beings from ???

Content:

Will said:

If so, what explains the existence of the godly-humans in the first place?

Malcolm wrote:

Karma; and karma is not "intelligent design".

N

Author: Malcolm

Date: Monday, July 4th, 2011 at 9:18 PM

Title: Re: beings from ???

Content:

Will said:

If so, what explains the existence of the godly-humans in the first place?

Namdrol said:

Karma; and karma is not "intelligent design".

N

mindyourmind said:

And in any event, how does positing an "intelligent designer" (aka God) explain anything?

Malcolm wrote:

Just recall "The variety of the world is created by karma". This is the Buddhist "Intelligent designer" -- not to bright, if you ask me.

It doesn't. It just allows us to collapse into intellectual stupor and relief.

I am betting Will might be a freemason, though, and while masonry is supposedly open to all of any faith (upon invitation, of course), one of the principle requirements is belief in a GAU, a Grand Architect of the Universe. Since Buddhism does not accept a GAU, Buddhists would be technically excluded from masonry on principle.

Author: Malcolm

Date: Monday, July 4th, 2011 at 9:35 PM

Title: Re: beings from ???

Content:

Will said:

If so, what explains the existence of the godly-humans in the first place?

Namdrol said:

Karma; and karma is not "intelligent design".

N

Will said:

How does karma bring the first beings into appearance - do tiny wind wheels spin and presto Adi Buddha & Adi Gandharva & Adi fill-in-the-blank pop up?

At least give me an English source to read that describes this process of appearance of beings - not cosmology, I have such already.

Malcolm wrote:

There are no first beings.

Please read the third chapter of the Kosha where the collapse and formation of the universes is described.

Basically, what happens is that at the end of the last eon, all sentient beings are reborn in the upper two form realms while the rest of the container universe is destroyed. There is a period of twenty dark eons, and then due to the traces of action the wind mandala forms again, and after the container universe forms due to the traces of karma of sentient beings, a being is born from the upper two form realms into the brahma loka. He looks around, and being unable to remember the loka from which he took rebirth, and being unable to perceive it, thinks he is both self-created, created the whole shebang, and manages to convince everyone else who is reborn afterwards that he did create it all.

The point, Will, is that dependent origination does not permit there ever to be a first anything.

Adibuddha simply refers to the first Buddha of a given eon i.e. the Sambhogakāya. It does not mean some creator buddha, as you know.

N

Author: Malcolm

Date: Monday, July 4th, 2011 at 9:41 PM

Title: Re: Prayer to protect the earth by one of the Dudjom Tulkus

Content:

Aemilius said:

Nietzsche wrote in Twilight of the Idols, "Mankind does not strive for happiness; only the Englishman does that."

This is quoted and its meaning explained by Stuart Jeffries in the article Why happiness is overrated

<http://www.guardian.co.uk/commentisfree/2006/jul/11/whyhappinessisoverrated>

Malcolm wrote:

The usual word for happiness in Tibetan is "bde ba" -- which is a translation of sukha, ease. It does not mean the kind of emotional "happiness" we think of in the West. It just

means a situation of less stress and more comfort.

N

Author: Malcolm

Date: Tuesday, July 5th, 2011 at 12:39 AM

Title: Re: Re:

Content:

Will said:

OK I will re-read it. But the Kosa and you have just described "first" beings, in any kalpa, which is what I meant - not any other "first". The process sound similar to an individual's rebirth; body dies but mind does not and during bardo (an "upper" realm) waits until "traces of action" reform our "container" and the mind descends. But all of us "being born from the upper two form realms" does not explain the origin of life & beings on this Earth planet.

Malcolm wrote:

Sure it does. The outer elements gradually come together again after the universe cools off, forms solar systems, planets that are capable of bearing life and then life forms evolve on the planets.

It does not require design.

Buddhism does not describe outer dependent origination in detail. But as long as one's version of the universe's formation does not included a creator or a first cause of any kind, then that version will be acceptable to Buddhism.

N

Author: Malcolm

Date: Tuesday, July 5th, 2011 at 8:51 PM

Title: Re: uncomfortable mantra question

Content:

Aemilius said:

Sure, but you are also all the other things that you have done. The first precept is not the only cause of identity.

Malcolm wrote:

Right, people's karma is mixed -- I already pointed this out.

However, you asked the question "what makes a murderer a murderer".

I answered it.

N

Author: Malcolm

Date: Tuesday, July 5th, 2011 at 11:57 PM

Title: Re: Signature in the Cell by Stephen Meyer

Content:

mudra said:

but also intrigued by your interpretation of Je Tsongkhapa stating that humans are just devolved gods. Is there a citation, and in what context?

Malcolm wrote:

This is not Tsongkhapa's idea. It is sourced from the Pali Canon, in the Digha Nikāya.

Author: Malcolm

Date: Wednesday, July 6th, 2011 at 12:06 AM

Title: Re: Signature in the Cell by Stephen Meyer

Content:

Will said:

Firstly, Signature in the Cell is not "stealth theology".

Malcolm wrote:

Yes, it is:

“Those who believe in a transcendent God may, therefore, find support for their belief from the biological evidence that supports the theory of intelligent design”

-- Signature in the Cell

Author: Malcolm

Date: Wednesday, July 6th, 2011 at 8:45 PM

Title: Re: Signature in the Cell by Stephen Meyer

Content:

Will said:

Your unwarranted assumption led by your prejudice against theism makes you think that the main purpose of the book is to ruin the splendid, "objective" science of origins this day.

Malcolm wrote:

I don't assume Meyers is out to ruin science.

He wrote the book, clearly to reconcile cellular evolution with theism.

And that, from a Buddhist point of view, is unacceptable. Karma and evolution get along just fine, however.

N

Author: Malcolm

Date: Wednesday, July 6th, 2011 at 9:40 PM

Title: Re: uncomfortable mantra question

Content:

Aemilius said:

Barak Obama has declared himself to be a murderer because he said that he rejoiced over a killing, but in our social unit it is not permissible to call him a murderer.

Malcolm wrote:

Sure it is.

N

Author: Malcolm

Date: Wednesday, July 6th, 2011 at 9:58 PM

Title: Re: Mercury Amalgam Fillings

Content:

Soar said:

Does Tibetan Medicine have anything relevant to say about mercury amalgam fillings?

Afaik the accepted dental understanding is that mercury amalgam fillings are much better for big fillings on back teeth for example and pose no health risks. So getting white fillings in this case would be a weaker option and could not seal the tooth as well leading to easier decay.

I'm not sure what to make of modern views against using mercury fillings, mercury is obviously toxic but really does anything close to an effective amount get released into the body, or is just having the filling in the mouth going to cause problems?

The clearest advice I've had against metal in the mouth has been with implants and posts as these go into the body more and disrupt chi flow from a TCM perspective.

Malcolm wrote:

The mercury in fillings is bonded to other metals, hence it is held to be inert. The problem is leaching, from what I understand.

In general, one can chelate mercury out of the body using a sea buckthorn decoction for one week.

N

Author: Malcolm

Date: Thursday, July 7th, 2011 at 1:21 AM

Title: Re: Agganna Sutta - human origins

Content:

Will said:

10. 'There comes a time, Vasettha, when, sooner or later after a long period, this world contracts. At a time of contraction, beings are mostly born in the Abhassara Brahma world. And there they dwell, mind-made, feeding on delight, self-luminous, moving through the air, glorious — and they stay like that for a very long time. But sooner or later, after a very long period, this world begins to expand again. At a time of expansion, the beings from the Abhassara Brahma world, having passed away from there, are mostly reborn in this world. Here they dwell, mind-made, feeding on delight, selfluminous,

moving through the air, glorious--and they stay like that for a very long time.

"Mind-made" I bolded, suggesting to me that we divine-like humans use some higher function of mind to intelligently design ourselves - from the 4 higher skandhas to cells to big toes. No Creator God needed. This is why the hyperventilating over ID as meaning ONLY "God the Creator" is silly.

Malcolm wrote:

No, we don't intelligently design ourselves. According to the Buddhist model, we stupidly degenerate by being attracted to physical food because of our afflictive patterns. There is nothing intelligent about it.

There is no higher function of mind at all involved here. Just affliction and action driving samsara. There is nothing at all intelligent about samsara; actually, samsara is driven by ignorance.

N

Author: Malcolm

Date: Thursday, July 7th, 2011 at 10:06 AM

Title: Re: Agganna Sutta - human origins

Content:

Will said:

...what "mind-made" means in this sutta passage.

Malcolm wrote:

Mano-maya kāya -- it means that the body in question here is from an apparitional birth; not womb, egg or moisture birth.

N

Author: Malcolm

Date: Thursday, July 7th, 2011 at 10:09 AM

Title: Re: Hot and Cool Drinks?

Content:

conebeckham said:

I've noticed that many Tibetan Lamas, and even layfolk, steer clear of many cold drinks, preferring warm or hot beverages. In fact, I've been told that cold beverages cannot be tolerated by some folks.

What is the reasoning behind this, according to Tibetan medicine?

Malcolm wrote:

Habitually using cold drinks kill digestive heat. However, when it is very hot, it is fine.

Author: Malcolm

Date: Thursday, July 7th, 2011 at 7:29 PM

Title: Re: Agganna Sutta - human origins

Content:

Will said:

...what "mind-made" means in this sutta passage.

Namdrol said:

Mano-maya kāya -- it means that the body in question here is from an apparitional birth; not womb, egg or moisture birth.

N

Will said:

Above is one definition, yet there are others. The Lankavatara Sutra and some of the suttas say it is also "will-made" ie, magical, siddhi created.

Here is a short paper on the subject: <http://skb.or.kr/down/papers/129.pdf> "onclick="window.open(this.href);return false;"

Malcolm wrote:

Not in this context. In any event, that so called body has no cells, etc.

N

Author: Malcolm

Date: Thursday, July 7th, 2011 at 11:29 PM

Title: Re: Hot and Cool Drinks?

Content:

conebeckham said:

Thanks, Namdrol....Some have claimed cold drinks make them sick....what's TM's take on this?

Malcolm wrote:

Same reason, kill digestive heat, makes your immune system compromised, etc.

Author: Malcolm

Date: Thursday, July 7th, 2011 at 11:33 PM

Title: Re: Agganna Sutta - human origins

Content:

Will said:

Namdrol: In any event, that so called body has no cells, etc.

True, but what are the following devolving steps? At some point the subtle body becomes flesh, which latter requires cells and growth from tiny to our "fathom long" body. The mind is surely involved at that point - maybe not "creating" but supplying a blueprint or image that can be copied.

Malcolm wrote:

Not necessarily. In any event, that is a species of mythology.

Will said:

At any rate this Buddhist devolve-evolve notion, with human life never ending, but transforming from subtle to gross & reverse, is not only very different from the conventional scientific idea, but suggests to me that mind or consciousness rules somehow.

Malcolm wrote:

"Design" suggests intention. Buddha rejects the idea that the universe was designed.

Author: Malcolm

Date: Friday, July 8th, 2011 at 12:24 AM

Title: Re: James Low & Simply Being

Content:

Namdrol said:

Even Samantabhadra first possessed ignorance.

booker said:

Hello Lopon

How do you relate to what you just said the following from ChNNR (in "Dzogchen Teachings"):

ChNNR said:

Generally speaking, it is explained that one who is in the state of instant presence from the beginning and is never distracted has knowledge or understanding. Thatat primordial understanding is called Samantabhadra, which is the symbol of the Ati Buddha— the primordial Buddha that since the beginning has never been conditioned by dualistic vision. If we don't have this knowledge or understanding, there is no way we can realize or get into that state

Malcolm wrote:

Dualistic vision arises from the second ignorance, the imputing ignorance; not from the first ignorance, innate ignorance.

N

Author: Malcolm

Date: Friday, July 8th, 2011 at 12:57 AM

Title: Re: Agganna Sutta - human origins

Content:

Will said:

Namdrol: Not necessarily. In any event, that is a species of mythology.

What is "mythology" - the sutta? What is "not necessarily"? You are devolving into incoherence.

Malcolm wrote:

Yes, the sutta is a mythology.

It is not necessary for the mind to provide a "blueprint".

By design, the ID people mean "planned". Cellular life is not random (since it requires certain causes and conditions), but it is not planned. Human beings and other forms of life on this planet as well as the rest of the cosmos were not created or designed by anyone.

N

Author: Malcolm

Date: Friday, July 8th, 2011 at 1:13 AM

Title: Re: James Low & Simply Being

Content:

Namdrol said:

Dualistic vision arises from the second ignorance, the imputing ignorance; not from the first ignorance, innate ignorance.

booker said:

That would mean the primordial understanding has the innate ignorance. Right? Which is quite a contradiction. Since Samantabhadra is "the one who is in the state of instant presence from the beginning and is never distracted " how can it ever had any ignorance in the first place?

Malcolm wrote:

In order to understand this, you need to study the process of Samantabhadra's liberation. When you do so, you will discover that Samantabhadra was not always liberated. Then you will understand that Samantabhadra possessed innate ignorance, but not imputing ignorance. Innate ignorance is simply unknowing. Imputing ignorance causes dualistic vision.

N

Author: Malcolm

Date: Friday, July 8th, 2011 at 6:23 AM

Title: Re: Hot and Cool Drinks?

Content:

conebeckham said:

I've noticed that many Tibetan Lamas, and even layfolk, steer clear of many cold drinks, preferring warm or hot beverages. In fact, I've been told that cold beverages cannot be tolerated by some folks.

What is the reasoning behind this, according to Tibetan medicine?

Chaz said:

I've been told that the Dzogchen Ponlop Rinpoche's preferred beverage is Coke. I don't know if he takes it cold or at room temp though.

I recall seeing a picture of the Karmapa on his 2008 visit to Boulder with a Coke in hand, although when he taught at Mackey Auditorium he had a venti Starbucks with him.

Namdrol-la what the TM view on caffeinated drinks?

Malcolm wrote:

Hard on the kidneys.

Author: Malcolm

Date: Friday, July 8th, 2011 at 9:40 PM

Title: Re: Tsalung Trulkor and Yantra Yoga

Content:

kalden yungdrung said:

Tashi delek,

- In what can we see similarities between Yantra Yoga and Tsalung Trulkor?

Malcolm wrote:

"Trulkor" is the Tibetan translation of the word "yantra". They are same thing. Different lineages of yantra/trulkor have differences.

kalden yungdrung said:

- What is the origin of Yantra Yoga and Tsalung Trulkor?

Malcolm wrote:

Indian Yogis.

kalden yungdrung said:

- Is Tsalung Trulkor/Yantra Yoga used in Thodgal preparations?

Malcolm wrote:

Sure.

Author: Malcolm

Date: Friday, July 8th, 2011 at 10:02 PM

Title: Re: Tsalung Trulkor and Yantra Yoga

Content:

kalden yungdrung said:

But in Bon is also a Tsalung Trulkor lineage and that differs great from Yantra Yoga (lineages). Yantra Yoga is what is done inside the tradition of Namkhai Norbu Rinpoche and seems to be based on hatha yoga mainly with counting.

Malcolm wrote:

Yantra is just a name. The name of Norbu Rinpoche's system is known in Tibetan as "Bairo Trulkhör". He chose to back translate the name into Sanskrit. There are many different systems of Yantra/Trulkhör in Tibet. Sakya Lamdre has one; Nyingma has many; Kagyu has the Trulkhör from Naropa. Gelugpas have one related to Vajrabhairava as well as Naropa's system. Then there is a specific tradition of Trulkhör associated with Kalacakra. Then there is Trulkhör associated with Shangpa Kagyu, I would imagine. They are all a little different, but have the same basic principle in mind i.e. freeing up knots and kinks of the body and removing disease.

They all have similarities, and they all have differences. Bairo Trulkhör is the one that most resembles Hatha Yoga overall. It is perhaps the oldest one we have, as well.

kalden yungdrung said:

Further maintain we inside Bon Dzogchen, the famous 5 postures for Thodgal and they are not at all similar to the other yoga styles i (did) practice.

Malcolm wrote:

You asked about preparation, not main practice.

N

Author: Malcolm

Date: Friday, July 8th, 2011 at 10:03 PM

Title: Re: Wisdom aspect in Tantra and Dzogchen

Content:

kalden yungdrung said:

[

- By what method are the emotions reversed into the Wisdom aspect according the path of Tantra and how realised?

Malcolm wrote:

The two stages.

kalden yungdrung said:

- What is your opinion about how would be done the realisation in Dzogchen of the 5 Wisdoms, or when does this happen ?

Malcolm wrote:

Tregchö and tögal.

Author: Malcolm

Date: Friday, July 8th, 2011 at 10:36 PM

Title: Re: Wisdom aspect in Tantra and Dzogchen

Content:

kalden yungdrung said:

- Thoughts

- Dissolving of thoughts / or the elimination by realising their emptiness, done in the pre-Trekchod State. Karma seeds are here eliminated.

Malcolm wrote:

if this were the case, then there is no need for the rest.

In reality, karmic seeds or traces, are not eradicated by the above. If they were, one's impure vision would vanish.

N

Author: Malcolm
Date: Friday, July 8th, 2011 at 10:50 PM
Title: Re: Wisdom aspect in Tantra and Dzogchen
Content:

kalden yungdrung said:
Inside Dzogchen some Master(s) adhere to the opinion, that if the emptiness aspect of the thought is caught / realised etc. then the karmic seed will be 100% destroyed.

Malcolm wrote:
Not all at once. Just gradually.

N

Author: Malcolm
Date: Saturday, July 9th, 2011 at 12:00 AM
Title: Re: James Low & Simply Being
Content:

Namdrol said:
In order to understand this, you need to study the process of Samantabhadra's liberation. When you do so, you will discover that Samantabhadra was not always liberated. Then you will understand that Samantabhadra possessed innate ignorance, but not imputing ignorance. Innate ignorance is simply unknowing. Imputing ignorance causes dualistic vision.

N

booker said:
Hello Lopon

Where can I read about the process of Samantabhadra's liberation? I could not find anything like that in the Kunjed Gyalpo, can you point me to the passage saying about this process?

In conclusion, at the end of this book ChNNR says Samantabhadra was never stained, nor it would know the limiting concept of liberation, or "first".

Malcolm wrote:
The process of the liberation of Samantabhadra is proper to man ngag sde. You will not find anything about it in sems sde, at all, not even a little bit. You can read about it in the eleven topics of Dzogchen Nyinthig.

The innate ignorance is not a "stain" per say. It is not an afflictive ignorance, it is a simple

absence of knowing.

Basically, at the point the basis arises from the basis, there is a neutral awareness present in the basis. That neutral awareness has no self-knowledge until the basis arises. While it is not aware of itself, it is in a state of non-afflictive ignorance.

When it apprehends the five lights, it apprehends them either as its own display, resulting in nirvana, Samantabhadra, etc., or it does not, resulting in samsara. The Tantra That Uproots Delusion:

Knowing the energy of the svābhavakāya
as their own appearance produced buddhas;
being mistaken about their own appearance produced sentient beings.

Afflictive ignorance comes from the dualistic vision produced by imputing ignorance.

N

Author: Malcolm

Date: Saturday, July 9th, 2011 at 2:23 AM

Title: Re: James Low & Simply Being

Content:

Namdrol said:

Knowing the energy of the svābhavakāya
as their own appearance produced buddhas;
being mistaken about their own appearance produced sentient beings.

Pero said:

Is there a difference between svabhavakaya and svabavikakaya?

Malcolm wrote:

No.

Author: Malcolm

Date: Saturday, July 9th, 2011 at 10:43 PM

Title: Re: The 1000 Buddhas

Content:

kalden yungdrung said:

- How many names do we know of those 1000 Buddhas?

All of them.

- What would be the name of that Sutra, if mentioned somewhere?

Bhadrakalpika sūtra, volume forty-five in the Derge version of the Buddhist bka' 'gyur.

This sutra was translated from Sanskrit into Tibetan in 8th century. It has been translated into English under the title "Fortunate Eon".

There is also a similar sutra in Bon but I do not know its name and it has not been translated.

N

N

- Do those Buddhas know each other?
- Can we speak here of a "person" with "name"?
- Are the 12 vows of a Buddha based on the person?

Best wishes
KY[/color]

Author: Malcolm
Date: Sunday, July 10th, 2011 at 2:23 AM
Title: Re: The 1000 Buddhas
Content:

Silent Forest said:
I didn't study Buddhism, so I might be wrong

Malcolm wrote:
You are.

Silent Forest said:
...but my own interpretation is that the idea behind 1000 is that it stands for "countless".

Malcolm wrote:
In this eon there will be 1002 Buddhas, actually. Beginning with Krakuchandra and ending Adhimukhta, all together there will be 1002 buddhas.

We are four buddhas down, 998 left to go. Then the universe will be destroyed.

N

Author: Malcolm
Date: Sunday, July 10th, 2011 at 3:27 AM

Title: Re: The 1000 Buddhas

Content:

Silent Forest said:

I didn't study Buddhism, so I might be wrong

Namdrol said:

You are.

...but my own interpretation is that the idea behind 1000 is that it stands for "countless". In this eon there will be 1002 Buddhas, actually. Beginning with Krakuchandra and ending Adhimukhta, all together there will be 1002 buddhas.

We are four buddhas down, 998 left to go. Then the universe will be destroyed.

N

Adamantine said:

I understand this history/prophecy, but could you clarify how a Buddha is defined in this context? It seems that Nirmanakayas like Padmasambhava and Garab Dorje are not included in this count, (although many call Padmasambhava the 'second Buddha') nor the 84 mahasiddhas, Longchenpa, Dudjom Lingpa, etc. So far Krakuchchanda, Kanakamuni and Kashyapa, and then Shakyamuni we call Buddhas explicitly, because they revealed the relative methods to attain enlightenment when there was no prior Buddha's teachings left in this world-system? Is that the correct reason? And so each of the coming 998 will only appear once all traces of Shakyamuni's initial turning of the wheel have disappeared?

Could you outline the scale of time we are considering from now until the appearance of Adhimukhta? And which sutra can all of this info be found in?

Malcolm wrote:

They are supreme nirmanakāyas as opposed to varigated nirmankāyas. They each appear after the shasana of the previous supreme nirmankāya has more or less disappeared.

Author: Malcolm

Date: Sunday, July 10th, 2011 at 4:51 AM

Title: Re: The 1000 Buddhas

Content:

Namdrol said:

We are four buddhas down, 998 left to go. Then the universe will be destroyed.

Silent Forest said:

This seems to imply several consequences which I don't quite understand: Having the

universe destroyed would mean, that the cycle of birth and rebirth would come to an end? Does this mean that all beings are enlightened at this point?

The fact that there are predefined 998 to come and if I understood right predefined in which timeframe they are supposed to come would imply that it doesn't matter what people do or how they behave and everything is predefined?

Malcolm wrote:

Well, most of the physical universe will be destroyed. There will remain a few "god" realms where sentient beings hang around until the container universe reforms.

The 1002 buddhas are discussed in a specific mahayana sutra attributed to Shakyamuni. But this does not mean that all of reality is predetermined.

It just means that according to this sutra Buddha made a prediction about the 998 buddhas to follow him. The next one, Maitreya, is expected to appear when the life span of human beings again increases to the span of 8,000 years (after it decreases to an average of ten years, etc.).

These kinds of cosmic epicycles are very characteristics of Indian religious thinking in general, and not particular to Buddhism.

N

Author: Malcolm

Date: Sunday, July 10th, 2011 at 9:23 PM

Title: Re: 5 Wisdoms

Content:

mudra said:

The only reason I am taking issue with this is that one runs the risk of making people who are not familiar with Buddhist view think that 'originally we were pure, then we messed up so the Buddha in us is all covered up by our sin'. That's more like original sin in Catholicism.

Malcolm wrote:

"Original sin" in Catholicism means you were physically conceived with sperm. This is why Jesus's birth is "immaculate", no sperm involved.

Author: Malcolm

Date: Sunday, July 10th, 2011 at 9:37 PM

Title: Re: 5 Wisdoms

Content:

mudra said:

The potential to attain the three kayas is there "within" the minds, but the three kayas are certainly not inherently within the mind. We need to purify obscurations and develop our qualities (that we have the potential for, yes). But implying that it is all ready made within us and waiting for us to uncover it is simplistic, at least from the Vajrayana pov.

Malcolm wrote:

It depends on the Vajrayāna school to which one adheres. For example, the Sakya school teaches that all the qualities of the three kāyas are naturally present in sentient beings originally, and that this natural presence does not conflict with transformation.

mudra said:

As to the statement that the "sambhogakaya arises out of the dharmakaya"

Malcolm wrote:

That is exactly what the Sarvatathāgata-tattva samgraha states.

mudra said:

this is a bit problematic because in the buddha state the kayas (the rupakayas [nirmanakaya and sambhogakaya] and the dharmakayas [svabhavakaya and jñānadharma], plus in certain systems the vajrakaya) are actually inseparable.

Malcolm wrote:

They may be inseparable, but they do not necessarily all appear together at the same time. In any event, there is no fault in asserting that sambhogakāya arises from the dharmakāya -- there is a saying in Dzogchen -- at the time of the basis, all kāyas are the dharmakāya; at the time of the result, all kāyas are the nirmanakāya.

The three kāyas always exist on the basis of a sentient being's mind. If not, then the inseparability of samsara and nirvana would not be possible, and there would be no way for the three kāyas to manifest.

Author: Malcolm

Date: Sunday, July 10th, 2011 at 9:43 PM

Title: Re: What to Do With Offerings

Content:

dontknowmind said:

I'm just curious what all of you do with your offerings once they've been used. I'm guessing that offerings and their uses differ by sect, so I would love to know what they are and what happens to them.

Malcolm wrote:

Everything comes from emptiness and dissolves back into emptiness, so it does not matter much what one does with offerings. Some people have elaborate rules, some

people don't.

As for me, food (torma) offerings are put in a high clean place (a stump in my back yard actually), water offerings are tossed out the window into plantings in front of my house. Flowers go in the compost heap for next year's garden.

Author: Malcolm

Date: Sunday, July 10th, 2011 at 9:57 PM

Title: Re: 5 Wisdoms

Content:

kalden yungdrung said:

In case of Tantra mostly the Sambhogakaya is realised. [/color]

Malcolm wrote:

In the case of Buddhahood, all three kāyas are fully realized, whether through sutra or tantra (including Dzogchen).

Author: Malcolm

Date: Monday, July 11th, 2011 at 2:52 AM

Title: Re: Signature in the Cell by Stephen Meyer

Content:

Will said:

For those whose prejudice against ID prevents them from reading Meyer's entire book, I would suggest studying only chapters 15-20 + the Epilogue and the notes. That is about 150 pages.

These chapters are more general in content and easier than the difficult science chapters preceding.

"Although other flaws are less serious in and of themselves, they are still indicative of the level of argumentation in the book, as well as of the quality of its peer review. For example, it was in chapter three that I first arrived at what I now call a "Behe moment" when reading antievolutionary literature. In Michael Behe's book *Edge of Evolution*, he makes a few obvious "rookie errors" when discussing how probabilities work in population genetics.³⁴ This, for me, was the clear signal that the book was written by an amateur in the field and not adequately peer reviewed. In *Signature*, this moment arrived when Meyer calls *Pneumococci* a bacterium and a virus in the same paragraph.³⁵ This impression was confirmed anew when Meyer describes, over the course

of several pages, his epiphany that DNA bases do not have bonds between them and thus cannot selforganize into specified sequences. This “epiphany”

is something that biology majors learn (or at least, should learn) in their introductory courses. This theme continued apace in the figure describing translation.

36 Signature shows tRNAs aligning to the mRNA in a 5' to 5' orientation, tRNAs with codon instead of anticodon sequences, and several inappropriate nucleotide pairings: all very basic mistakes.

In short, Signature clearly was not written or peer reviewed by individuals with a working knowledge of molecular biology.

Now, these issues in and of themselves would not be a serious problem for Signature, if not for the fact that the strength of Meyer’s argument rests entirely on his assertion that he has made a thorough search through all proposed mechanisms for generating biological information through natural means and found them lacking. Meyer is asking his audience to trust him that his analysis is thorough and sound.

However, that Meyer’s understanding of molecular biology appears to be at or below a first-year college level should give even the most pro-ID reader pause here. It means that Meyer, well intentioned though he may be, is simply not equipped to grapple with these issues beyond an introductory textbook level. Nor has Meyer sought the advice of those who are able to do so. And as we have seen, Meyer has made neither a thorough search for the origin of biological information by natural mechanisms, nor a fair assessment of current origin-of-life research.

...

While popular-level books written by nonspecialists can be very helpful to a lay audience if they are carefully reviewed by experts and adhere to consensus science, Signature is not such a book. Like *Edge of Evolution* before it, Signature in the Cell represents a layman’s attempt to overturn an entire field of research based on a surface-level understanding (and, at times, significant misunderstanding or ignorance) of the relevant science, published in a form that bypasses review by qualified peers, and that is marketed directly to a nonspecialist audience. This is not good science, nor science in any meaningful sense. If ID is going to advance as an intellectual

framework, it simply must do better. I, for one, would be fascinated by a scientifically plausible design argument. It would demonstrate that something is fundamentally wrong with the interpretation of very wide swaths of data across numerous disciplines. That would not be a scientific problem, but rather a monumental scientific opportunity that would reshape research for decades to come. Such times are the occasions of scientific legend—careers to be made, Nobel prizes to be won. Alas, Signature is not that argument. I do recommend it for those who follow the ID literature, for it represents the current state-of-the-art in ID thought for an important area of biology. However, for those of us waiting for the science behind ID, it looks as if the wait goes on.

Malcolm wrote:

<http://www.asa3.org/ASA/PSCF/2010/PSCF12-10Venema.pdf> "
onclick="window.open(this.href);return false;

In other words, Will, this book is like all the other ID writing out there i.e. unscientific.

N

Author: Malcolm

Date: Monday, July 11th, 2011 at 4:27 AM

Title: Re: 5 Wisdoms

Content:

Kunzang said:

This is why Jesus's birth is "immaculate", no sperm involved.

In Catholic dogma, "immaculate" is associated with Mary, not Jesus. "Immaculate conception" means that Mary was, from conception, without the stain of Original Sin. Though it had been a belief in Catholicism for centuries, it was only officially made a dogma in 1854.

Malcolm wrote:

Yes, this is because she was also conceived "immaculately". Same rule applies i.e. no sperm.

Original sin was defined in this way by Augustine in Civitas Dei.

N

Author: Malcolm

Date: Monday, July 11th, 2011 at 7:37 AM

Title: Re: Signature in the Cell by Stephen Meyer

Content:

Will said:

In other words, Namdrol, this book is like all the other ID writing out there; unread by you because of unwarranted assumptions & prejudice.

As for the Judge's & PBS rulings - that is no more definitive against Meyers version of ID, than Pope Whatever's bull against Galileo.

Is there no one here with the gonads (thus including ladies) to read the frigging book or at least those final chapters I suggested? If not, chalk up another victory for modern Victorianism or laziness or PC or moral cowardice or Buddha knows what....

Malcolm wrote:

"Like Edge of Evolution before it, Signature in the Cell represents a layman's attempt to overturn an entire field of research based on a surface-level understanding (and, at times, significant misunderstanding or ignorance) of the relevant science..."

Author: Malcolm

Date: Monday, July 11th, 2011 at 10:45 AM

Title: Re: Signature in the Cell by Stephen Meyer

Content:

Will said:

The practice of buddhadharma removes much of our ignorance, but not all.

Malcolm wrote:

It removes all. Otherwise, there is no point in practicing Buddhadharma.

Author: Malcolm

Date: Monday, July 11th, 2011 at 10:47 AM

Title: Re: Signature in the Cell by Stephen Meyer

Content:

Will said:

Nangwa: wants folks on a Buddhist forum to read a book about ID

To be correct, "wants folks on the Book Review section of a Buddhist forum to read this book about ID, before trashing it"; that is the main thing.

Malcolm wrote:

The book has been soundly trashed by real scientists, not to mention the fact that ID and Buddhism are not compatible.

N

Author: Malcolm

Date: Monday, July 11th, 2011 at 10:49 AM

Title: Re: 5 Wisdoms

Content:

Namdrol said:

It depends on the Vajrayāna school to which one adheres. For example, the Sakya school teaches that all the qualities of the three kāyas are naturally present in sentient beings originally, and that this natural presence does not conflict with transformation.

Daniel Arraes said:

Then what would be the difference between this Sakya POV and Shentong?

Malcolm wrote:

Sakya view -- butter comes from churning milk

Shentong view -- butter is fully formed in milk already.

In other words, the Sakya POV is that the qualities of butter must exist in milk from the beginning, otherwise, one could never get butter out of milk. Likewise, the qualities of buddhahood must exist in sentient beings from the beginning, otherwise, sentient beings could never be the cause of buddhas.

Author: Malcolm

Date: Monday, July 11th, 2011 at 11:17 AM

Title: Re: Signature in the Cell by Stephen Meyer

Content:

Nangwa said:

We already know ID is wrong view.

Malcolm wrote:

Yes, it would seem Will's crusade for this book has more to do with his own prejudice and bias against what he perceives to be "scientific" materialism than anything else.

He seems unable to accept that despite Meyer's protests, all of Meyer's arguments are in favor of a supernatural intelligent agent.

N

Author: Malcolm

Date: Monday, July 11th, 2011 at 9:49 PM

Title: Re: Tantric sexual bliss vs. dhyanic bliss

Content:

Huseng said:

But why in Vajrayāna would tantric bliss be considered superior to the bliss of dhyāna?

Malcolm wrote:

The former is non-conceptual and the latter is conceptual.

N

Author: Malcolm

Date: Monday, July 11th, 2011 at 9:51 PM

Title: Re: Signature in the Cell by Stephen Meyer

Content:

Will said:

Namdrol: The book has been soundly trashed by real scientists, not to mention the fact that ID and Buddhism are not compatible.

Many of whom (maybe most) never read the book - now that is "science".

Malcolm wrote:

Venema, a geneticist, read the book and it was his review I provided for you.

His conclusion is that the book is not science.

N

Author: Malcolm

Date: Monday, July 11th, 2011 at 9:52 PM

Title: Re: uncomfortable mantra question

Content:

Aemilius said:

To understand the deep and profound truths of the Prajnaparamita, Yogacara, and Madhyamaka, you must first understand the basic teachings. They have been very clearly taught in the sravakayana teachings. This has been said by many tibetan teachers, for example by Khenpo Tsultrim Gyamtso.

Even in the basic Theravada teaches that thoughts create karma, there is nothing exceptional in that!

Sönarn said:

It seems that you are ignorant of the teachings.

If there is a Hinayana and a Mahayana it's because it exists differences ... It is a fact that for sravakas some events like thunder and other events are not related to karma and that simply thinking about an act is not creating karma ... which is not the case for mahayana practitioners.

this is not questionable, it is so.

Sönam

Aemilius said:

I'm sorry if this is too much of a sidetrack...

best wishes!

Malcolm wrote:

What does this have to do with the original poster's question?

Author: Malcolm

Date: Monday, July 11th, 2011 at 9:54 PM

Title: Re: Namkhai Norbu's Vajra Armor text/practice

Content:

Pema Rigdzin said:

When it is said that during the initial three-day retreat one should not recite anything but the Dorje Kotrab mantra, does this include even prayers, such as like the 7-line prayer and lineage prayers, gurus' long-life prayers, the alikali/Vajrasattva/D.O. mantra, and dedication prayers & mantras?

Malcolm wrote:

Ask rinpoche.

Author: Malcolm

Date: Monday, July 11th, 2011 at 9:55 PM

Title: Re: Prayer to protect the earth by one of the Dudjom Tulkus

Content:

Aemilius said:

I hope you are right, and we can easily turn the majority or whole of humanity to vegetarian diet through education, advertising etc...

Malcolm wrote:

It will never happen. We live in the Kali Yuga. Things will not get better, so it is foolish to hope they will.

Author: Malcolm

Date: Monday, July 11th, 2011 at 11:09 PM

Title: Re: Signature in the Cell by Stephen Meyer

Content:

Will said:

No Namdrol, my concern is with lack of fairness, equanimity or truth valuing on the part of many online Buddhists.

Malcolm wrote:

MYM answered this adequately.

Will said:

And what would Meyer's arguments be, pray tell; page number refs will be accepted. Meyer does not hide his Xtian beliefs, but his arguments for ID are not theological.

Malcolm wrote:

Of course they are, since they are bound up speculation. His tests at the end of the book are silly.

Will said:

If Newton, a devout theist, were alive today none of his insights would be tolerated, much less promulgated by the bigots of science.

Malcolm wrote:

Newton was more interested in Alchemy than math. And he, like many of his contemporaries, believed in a designer aka god. Darwin permanently upset that apple cart by showing why the appearance of design in fact is just a sign of natural selection. Meyers and his whole crew of ID people are all just passing off speculations as science.

Will said:

This notion that religious beliefs trump or motivate every other thought on any subject, especially science, is true for some Buddhists, Xtians, Jews et al. But there are plenty (the majority?) of people of varied faiths who can think and chew gum at the same time.

Malcolm wrote:

Well, basically Meyers is a fellow of the Discover Institute. They have an ideological agenda which is contra evolutionary biology. They are about as anti-scientific as one can get. He is absolutely intent on proving that God created life. He wrote in 1999:

Physics and cosmology suggest intelligent design as a highly plausible and arguably best explanation for the exquisite fine-tuning of the physical laws and constants of the universe and the precise configuration of its initial conditions. Since the fine-tuning and initial conditions date from the very origin of the universe itself, this evidence suggests the need for an intelligent as well as a transcendent Cause for the origin of the universe. Since God as conceived by Christians and other theists possesses precisely these attributes, His creative action can adequately explain the origin of the cosmological singularity and the anthropic fine-tuning. Since naturalism denies a transcendent and pre-existent intelligent cause, it follows that theism provides a better explanation than naturalism for these two evidences taken jointly. Since pantheism, with its belief in an

immanent and impersonal god, also denies the existence of a transcendent and pre-existent intelligence, it too lacks causal adequacy as an explanation for these evidences. Indeed, a completely impersonal intelligence is almost a contradiction in terms. Thus, theism stands as the best explanation of the three major worldviews theism, pantheism, and naturalism for the origin of the Big Bang singularity and anthropic fine-tuning taken jointly.

<http://www.discovery.org/articleFiles/PDFs/ReturnofGdHypth.pdf> "
onclick="window.open(this.href);return false;"

Face it, Will -- this is his strategy:

- a) Try to get intelligent design accepted as a plausible and "scientific" explanation for the origin of life, alongside Darwin's natural selection
- b) Having done so, then it is a short step to getting theism accepted as the best inferable explanation for intelligent design
- c) Introduce creationism into the schools via the backdoor of ID.

His book has been well cleansed on his theistic predilections. But his agenda is perfectly clear, he is anti-evolution, anti-science. He studied the philosophy of science in order to undermine one scientific theory, as far as I can tell, Darwin's theory of natural selection.

Furthermore, the Discover Institute promotes that most un-Buddhist idea: "human exceptionalism" the idea that human beings are "exceptional" among living creatures and morally superior to all, etc.

N

Author: Malcolm

Date: Monday, July 11th, 2011 at 11:19 PM

Title: Re: beings from ???

Content:

Namdrol said:

Basically, what happens is that at the end of the last eon ...

Karma Dondrup Tashi said:

So time exists?

Malcolm wrote:

You really need me to answer that question for you?

N

Author: Malcolm

Date: Monday, July 11th, 2011 at 11:35 PM

Title: Re: Signature in the Cell by Stephen Meyer

Content:

Malcolm wrote:

"The hallmark of the intelligent design movement, however, is that it purports to rise above the level of personal skepticism. It claims to have found a reason why evolution could not have produced a structure like the bacterial flagellum, a reason based on sound, solid scientific evidence.

Why does the intelligent design movement regard the flagellum as unevolvable?

Because it is said to possess a quality known as "irreducible complexity." Irreducibly complex structures, we are told, could not have been produced by evolution, or, for that matter, by any natural process. They do exist, however, and therefore they must have been produced by something. That something could only be an outside intelligent agency operating beyond the laws of nature – an intelligent designer. That, simply stated, is the core of the new argument from design, and the intellectual basis of the intelligent design movement.

The great irony of the flagellum's increasing acceptance as an icon of anti-evolution is that fact that research had demolished its status as an example of irreducible complexity almost at the very moment it was first proclaimed. The purpose of this article is to explore the arguments by which the flagellum's notoriety has been achieved, and to review the research developments that have now undermined their very foundations of those arguments.

...

This, however, is not what is meant by "intelligent design" in the parlance of the new anti-evolutionists. Their views demand not a universe in which the beauty and harmony of natural law has brought a world of vibrant and fruitful life into existence, but rather a universe in which the emergence and evolution of life is made expressly impossible by the very same rules. Their view requires that the source of each and every novelty of life was the direct and active involvement of an outside designer whose work violated the very laws of nature he had fashioned. The world of intelligent design is not the bright and innovative world of life that we have come to know through science. Rather, it is a brittle and unchanging landscape, frozen in form and unable to adapt except at the whims of its designer.

...

Against such a backdrop, the struggles of the intelligent design movement are best understood as clamorous and disappointing double failures – rejected by science because they do not fit the facts, and having failed religion because they think too little of God."

<http://www.millerandlevine.com/km/evol/design2/article.html> "
onclick="window.open(this.href);return false;

Author: Malcolm

Date: Monday, July 11th, 2011 at 11:36 PM

Title: Re: Signature in the Cell by Stephen Meyer

Content:

Karma Dondrup Tashi said:

Why is it better to talk about all this eon nonsense than about flying spaghetti monsters?

Malcolm wrote:

You will have to ask yourself.

Author: Malcolm

Date: Monday, July 11th, 2011 at 11:39 PM

Title: Re: Signature in the Cell by Stephen Meyer

Content:

Malcolm wrote:

It is interesting to note that the Templeton Foundation, one of leading science/religion interface foundations, regards intelligent design as a political movement.

N

Author: Malcolm

Date: Tuesday, July 12th, 2011 at 3:20 AM

Title: Re: Signature in the Cell by Stephen Meyer

Content:

Will said:

This is a fine answer and I, being an old creature, understand. But if this attitude is the rationale for someone under 50, who never studies the root texts of ID (or any notion that is rejected), then I still chalk that up to laziness, peer pressure & other intellectual vices.

Malcolm wrote:

I guess I don't qualify, being 49.

That being said, Will -- there are numerous articles on the web written by Meyers. You don't have to read his book to become very familiar with his thinking. There are 85 of them here:

<http://www.discovery.org/scripts/viewDB/index.php?command=submitSearchQuery&q>

uery=Stephen%20C.%20Meyer&orderBy=date&orderDir=DESC&searchBy=author&searchType=all&includeBlogPosts=true " onclick="window.open(this.href);return false;

N

Author: Malcolm

Date: Tuesday, July 12th, 2011 at 7:55 AM

Title: Re: Tantric sexual bliss vs. dhyanic bliss

Content:

Huseng said:

But why in Vajrayāna would tantric bliss be considered superior to the bliss of dhyāna?

Namdrol said:

The former is non-conceptual and the latter is conceptual.

N

Huseng said:

What is the Sanskrit term for non-conceptual in this context? Asaṃjñā? Asaṃskṛta?

Malcolm wrote:

Nirvikalpana

Author: Malcolm

Date: Tuesday, July 12th, 2011 at 8:36 AM

Title: Re: Encyclopedia of Bodhisattvas, Dharmapalas, Yidams, etc?

Content:

Kalagni said:

I'm sorry if this question has been asked/answered before, but I checked the forum and didn't see it.

I was wondering if anyone has any resources, print or online, that is essentially an encyclopedia of the different Bodhisattva, Dharmapalas, Yidams, Saints, etc etc? No book I have mentions more than a handful at a time. I'd just like a resource to turn to when I encounter one I'm unfamiliar with, or just curious about attributes, practices, mythology, etc. I say encyclopedia to refer to depth of information, cause I'd like more than just a list of names, but anything to the right direction would be great, thanks.

~Kalagni

Malcolm wrote:

Oracles and Demons of Tibet, for dharmapalas.

Author: Malcolm

Date: Tuesday, July 12th, 2011 at 8:57 AM

Title: Re: Tantric sexual bliss vs. dhyanic bliss

Content:

Namdrol said:

Nirvikalpana

Huseng said:

In what way is the realization of emptiness made superior through nirvikalpana as opposed to dhyāna? Is it faster, deeper, more likely?

As Nāgārjuna explained the realization of ultimate truth is based on the foundation of conventional truth. I'm trying to understand why a non-conceptual samadhi would be better suited to realizing emptiness than conventional dhyāna.

Malcolm wrote:

Because the experience of non-conceptuality more closely resembles the experience of emptiness. In other words, in sutra there are no methods for approximating the experience of realizing emptiness. In tantra there are many.

Plus, you have to understand, that this experience is what is introduced during empowerment, and further, since the channels have been purified, the movements of winds are more subtle; and hence the mind is more subtle; hence the emptiness realization is more profound and more rapid.

We are not asserting that the ordinary bliss of an average couple's intercourse could ever lead to the realization of emptiness more rapidly than dhyana. However, when connected with the method, it does.

This does not contradict Nāgārjunas intent, since the experience of non-conceptuality is relative, and that relative experience is being used to point towards the ultimate.

N

Author: Malcolm

Date: Wednesday, July 13th, 2011 at 9:18 PM

Title: Re: Tantric sexual bliss vs. dhyanic bliss

Content:

Huseng said:

Thank you for taking the time to answer my many questions, Namdrol.

Namdrol said:

Plus, you have to understand, that this experience is what is introduced during

empowerment, and further, since the channels have been purified, the movements of winds are more subtle; and hence the mind is more subtle; hence the emptiness realization is more profound and more rapid.

Huseng said:

Is this why Buddhahood is said to be immediately possible in a lifetime in tantra? By virtue of the emptiness realization being more profound and rapid than in sūtra? How does the accumulation of merit factor into this? Tantric methods produce more merit?

Malcolm wrote:

Tantric methods produce more merit, more rapidly using special methods such as mandala offerings. Typically, the merit and wisdom accumulation sections of any anuttarayoga tantra sadhana are theoretically capable of producing the equivalent of three incalculable eons worth of the two accumulations in a single session. Your individual mileage may vary.

Huseng said:

Monastics are prohibited from sexual intercourse, but is the visualization of the activity equally as efficacious as the physical act? I understand Je Tsong Khapa decided to forego the act of coupling out of concern for disciples and achieved his liberation in bardo.

Malcolm wrote:

There is very little agreement on this issue among Tibetan lineages. There is also considerable disagreement about this issue in Indian sources. So this is a difficult point. Some masters assert that a monastic may use a consort having achieved the path of seeing. Other masters assert that it is fine for them to use a consort upon attaining patience on the path of application.

However, auto-erotic techniques may also be applied in absence of a consort. This is the usual mode of practice for single practitioners and monastics. For example, Vajraghanapada (a bhikṣu) asserts, in connection with the practice of Cakrasamvara, that while sexual misconduct is not a practice recommended in the tantras (because you must protect the bodies of others, etc.), non-celibate conduct (abrahmacarya) is.

Jeff's (Jnana) posts on this subject exhibit a specifically Gampopa/Kagyü POV on this issue.

In general, the Sakya school and Nyingma schools place much more importance on erotic practices than do the Kagyüs. However, in the Nyingma school they are not generally considered indispensable for awakening in this lifetime. In most of the Tantric lineages within Sakya, they are considered indispensable for awakening in this lifetime. The exception to this would be the oral instructions of Naropa's Khechari -- where a type of pranāyāma practice is said to result in a state of bliss equivalent to the bliss of sexual congress and therefore obviates the need for a consort (also partially accounting, I feel, for the reason the Naropa Khechari instructions have attained the popularity they have). Thus, there can be differences between specific oral instruction lineages as well. This is

why the instruction of a properly qualified guru is key on this point -- since there are so many lineages, and differences in practices even of the same deity in different instruction lineages.

The Kagyus and Gelugs have skeptical attitudes towards erotic practice grounded in Kadampa opinions. However, of the latter two, the Gelugs also generally maintain that erotic practices are indispensable for awakening in this lifetime.

Huseng said:

Is the amount of merit a practitioner has from past lives taken into account when it is said that Buddhahood is possible in one life using tantric methods?

Malcolm wrote:

No. The statement that someone could achieve complete buddhahood in one lifetime through Vajrayāna methods refers to a beginner on the Mahāyāna path.

Author: Malcolm

Date: Wednesday, July 13th, 2011 at 9:19 PM

Title: Re: Tantric sexual bliss vs. dhyanic bliss

Content:

Astus said:

Vitarka and vicāra don't exist in the 2nd dhyāna already, how could then it be called conceptual? Nirvikalpa-jñāna also exists in common Mahayana.

Malcolm wrote:

Because it's one pointedness is a mental concept.

Author: Malcolm

Date: Wednesday, July 13th, 2011 at 10:09 PM

Title: Re: Tantric sexual bliss vs. dhyanic bliss

Content:

Huseng said:

I'm starting to seriously examine the literature of tantra after spending several years grounding myself in sūtra, abhidharma and Mahāyāna śāstras. I've had exposure to it before, but found I could not wrap my mind around it or appreciate it. Now I'm re-examining the material and thinking that it might very well be an advanced form of practice as it claims.

Malcolm wrote:

The fundamental reason Vajrayāna stakes a claim to rapidity is method. Those methods

corral a person's embodiment and experience into practice in ways that sutra does not. Sutra is entirely a path of renunciation. Vajrayāna is a path of non-renunciation.

Huseng said:

I'm trying to understand why a non-conceptual samadhi would be better suited to realizing emptiness than conventional dhyāna.

Malcolm wrote:

That is simple enough -- a conventional dhyana is conceptual. The realization of emptiness is non-conceptual. The more direct route one has to a repeatable experience of non-conceptuality, the easier it is to realize emptiness non-conceptually. Shamatha practice always possesses concepts. Shamatha is a conceptual meditation. Sutrayāna vipashyana, below the path of seeing is also conceptual. Sutra does not possess any methods to approximate the experience of non-conceptual emptiness. Vajrayāna does.

Huseng said:

The claim, though, that I'm trying to understand is that the nirvikalpa samādhi achieved in tantra is superior to the one achieved through conventional dhyāna.

Malcolm wrote:

It is easier train in the experience of non-conceptuality in Vajrayāna. Sutra has no specific methods to train in non-conceptuality, and one should not train in nirvikalpa samādhi below the path of seeing in Mahāyāna.

N

Author: Malcolm

Date: Thursday, July 14th, 2011 at 3:56 AM

Title: Re: Views on Dharma clothes

Content:

conebeckham said:

Are you talking about robes?

In my experience, every Dharma Center with Tibetan roots has a different position on this issue. Some Nyingma centers practically require all participants to wear them during some rituals. Some only allow Lamas, monks, and nuns, to wear them. Some are more flexible.

In my center, monks wear Shamtab, Zen, etc. all the time. Lamas usually wear Shamtab, or a Shamgyur (wrap-around skirt-type thing) and zens....striped zens for Western three year retreat graduates, solids otherwise...though Tibetan Lamas usually wear solids. Some of us wear Shamgyurs, etc., during Druppas or retreats, but may not always.

Malcolm wrote:

Calling these things dharma clothes is a bit of a stretch. These things are Tibetan custom.

In reality, there are only two kinds of clothes that can be called Dharma" clothes i.e. white clothes for lay people, and dyed robes for monks. To this one might add blue shirts for Vajrayāna practitioners.

The rest is all based on custom.

Apart from this however, are articles of samaya connected with empowerments that one may be asked to maintain. These are also not "dharma clothes".

"Honey? Where did I leave my bone ornaments...?"

N

Author: Malcolm

Date: Thursday, July 14th, 2011 at 5:05 AM

Title: Re: Views on Dharma clothes

Content:

alpha said:

there is no beauty in lay people in the west wearing wrap around type of cloths .
is just pure arrogance.

Nangwa said:

If I could get away with it I would wear one of those skirts all the time.
It would have nothing to do with dharma whatsoever. It would be all about airflow.

Malcolm wrote:

You can, its called a dhoti:

Author: Malcolm

Date: Thursday, July 14th, 2011 at 11:53 AM

Title: Re: Views on Dharma clothes

Content:

username said:

The best is probably that of a simple loosely clad wandering hermit who is indistinguishable from his surroundings.

Author: Malcolm

Date: Thursday, July 14th, 2011 at 12:10 PM

Title: Re: Views on Dharma clothes

Content:

Author: Malcolm

Date: Thursday, July 14th, 2011 at 8:17 PM

Title: Re: Vimalamitra's semde pills

Content:

Hayagriva said:

I spent quite a lot of time with a Tibetan lama this week who recommended that I take some specific Tibetan medicine - he said it was a recipe created by Vimalamitra and is called semde. There are two types, and these are in the photo attached.

Can anyone tell me what they are and what they're used for? I know they're meant to be good for lung disorders, which I have real trouble with. I'm going to be interested in what they are like - I've never taken Tibetan medicine before.

A good UK/European supplier would be welcome, too.

Malcolm wrote:

Vimalamitra did not create sems bde. He created a formula which is popularly called "Vimala".

sems dba occurs in 18th century Treasury of Beneficial Jewels by the eastern Tibetan doctor, karma nges legs bstan 'dzin phrin las rab rgyas. So it is a relatively recent formula.

One of its main uses is for disorders of the prana vāyu which often results in cycling depression.

Vimala (Nutmeg 25) on the other hand is a medicine also used for vāta disorders, but mainly for sleep disorders. Vimala was originally created by Vimalamitra to combat provocations by Gyalpos.

If you have trouble with rlung/vatta, one of the best treatments you can have is massage, especially ayurvedic massage with the proper oil. Also your diet should have a moderate amount of lamb, you should regularly take small quantity of ghee, avoid all caffeine, etc. Follow a diet and behavior for vatta person.

N

Author: Malcolm

Date: Thursday, July 14th, 2011 at 9:27 PM

Title: Re: Vimalamitra's semde pills

Content:

Hayagriva said:

Thanks for the help, loppon.

One of its main uses is for disorders of the prana vāyu which often results in cycling depression.

This seems to be the main purpose looking at internet TB medicine stores, although they may obviously not be very accurate or complete. I genuinely don't feel depressed at all (quite the opposite in fact) but maybe I looked miserable to the lama that I talked to. I was absolutely exhausted.

If you have trouble with rlung/vatta, one of the best treatments you can have is massage, especially ayurvedic massage with the proper oil. Also your diet should have a moderate amount of lamb, you should regularly take small quantity of ghee, avoid all caffeine, etc. Follow a diet and behavior for vatta person.

I have some serious lung problems, with my body feeling tight and unpleasantly quick and jumpy a lot of the time. A neurologist I don't particularly have a lot of confidence in thinks I may have a minor genetic startle reaction disorder. I think it's more like the after effects of problems I had with anxiety in the past that have imprinted themselves on my nervous system. I don't feel emotionally unwell at all - by which I mean unhappy or over-stressed. Will the medication I have work on this?

I will certainly look at your diet/massage recommendation.

Thanks again.

Malcolm wrote:

The main use for a medicine does not obviate its uses in other conditions. The semde will work on the condition you describe, but herbs work much better in conjunction with therapies, diet and behavior. Yoga should also help.

N

Author: Malcolm

Date: Thursday, July 14th, 2011 at 11:47 PM

Title: Re: Destroying ancient Buddhist shrine for copper mine.

Content:

Huseng said:

This upset me reading it. They're going to destroy an ancient Buddhist temple to get at the copper. Firstly they destroy a jewel in humanity's history and then they're going to cause untold environmental damage with such a mine. They're converting a holy site into what will be a toxic hell hole.

Also given the amount of corruption that probably exists in Afghanistan, do you think much of the concession money will benefit the people?

Malcolm wrote:

As I said, Samsara does not get worse, we merely become more sensitive to it.

Author: Malcolm

Date: Friday, July 15th, 2011 at 2:32 AM

Title: Re: Views on Dharma clothes

Content:

pemachophel said:

Thanks for the replies. I'm sorry the words "Dharma clothes" seemed wrong to some. I usually reserve the word "robes" for monks' and nuns' robes and I was thinking of the shamgyur and zens worn at many Nyingma centers in the U.S. and abroad by non-monastic practitioners. I was just curious to see what people's ideas about these are. Like everything else, there are a variety of opinions.

Malcolm wrote:

No need to apologize, some people like costumes.

Tibetans tend to think their costumes give them some juice. For example, you can read in some terma cycles that you should never be naked -- with elaborate and necessary clothing described. Yet when you read Indian cycles, you are supposed to give tormas naked. Then you have guys like Tsnang Nyon who like to dress in blood and entrails.

Author: Malcolm

Date: Friday, July 15th, 2011 at 8:20 PM

Title: Re: "Ego" and Buddhism

Content:

tobes said:

I think it is extremely misleading, and should be abandoned.

Malcolm wrote:

Agreed.

tobes said:

I think that is the sense in which Trungpa uses the term, and it is somewhat helpful.....but ultimately I think that using the term in that way simply leads to a reification of something which in every respect, never existed in the first place: there is no ego, in any of the senses I've just mentioned, so what point is there speaking as if there is?

Malcolm wrote:

Ego simply means 'I' in Greek and Latin. However, we use it in English as a term derived from Freudian analysis (primarily). In this respect, this use of the term does not exist in Buddhism. In Buddhism, (as you note) there is no concept like the Western

psychoanalytical personality per se -- only a sense of a mundane person or a transcending person, a virtuous person or a non-virtuous person, driven by positive, negative or afflicted mental factors. There is no idea of a balanced personality, per se, apart from a person in good health whose dhātus (vatta, pitta, kapha) are well balanced.

However, all people are egoistic, since we all have our self-interest at heart, and atma-graha and bdag 'dzin can easily be translated as "egoism". Egotism, is mostly what Buddhist texts means by "pride".

N

Author: Malcolm

Date: Friday, July 15th, 2011 at 8:48 PM

Title: Re: Lung disease unique to Vajrayana?

Content:

Jangchup Donden said:

Is lung disease unique to the Vajrayana, or does it also happen in other meditative traditions?

Malcolm wrote:

rlung disease (vatta disorders) can happen to anyone, given improper diet, behavior, etc. Vatta disorders are more likely to occur in the early summer and the late fall, they are more likely to show their symptoms in the early morning and late afternoon.

People who engage in intense pranayāma practice are more at risk for these kinds of illnesses. Yantra Yoga and Hatha yoga are important for correct faults that come from mistakes made in completion stage practices.

N

Author: Malcolm

Date: Friday, July 15th, 2011 at 9:09 PM

Title: Re: Commitment Issues

Content:

pemachophel said:

Clarence,

If you want to stick with Longchen Nyingthig, consider Loppon Rechung at Mipham Shedra in Boulder, CO or Anyen Rinpoche in Denver, CO. Both are resident in the U.S. and work with Their students on an on-going day-to-day basis. If you don't mind switching to Dudjom Tersar, consider Lama Pema Dorje in Oakland, CA or His brother, Lama Dawa, in Lansing, Iowa (see <http://www.saraswatibhawan.org> "onclick="window.open(this.href);return false;"). Both also are resident in the U.S. If Bhutanese Drukpa is not a deal-breaker, consider Lama Karma at Mila Druk in Longmont, CO; again resident in the U.S. Then there's Loppon Jigme, Chatral Rinpoche's

disciple in Marin county, CA (I don't remember the exact town), or there's Tulku Jigme Tromge at the Padmasambhava Peace Institute in Cazadero, CA. Bhaka Tulku is not personally teaching anymore (or so I've heard), but He has a couple of Tibetan disciples teaching in the SoCal area. Another good Nyingma Lama (Longchen Nyingthig & Dudjom Tersar) is Khenpo Sonam in Santa Monica, CA. If being a gringo is no problemo, there's Tulku Sherab Dorje in upstate NY (the Catskills) and Lama Rangbar who's soon moving to nearby Poughkeepsie (spelling?). Of course, Tulku Sang-ngak is excellent. He lives in Santa Fe, NM. However, he's out of the country approximately half of each year (or at least he has been the last couple-few years).

Just a few Lamas who come to mind Who live in the U.S. and are very accessible to Their students on an on-going basis.

Good luck and best wishes.

Clarence said:
Hi Pema Chophel,

Many thanks for that. It is nice to see such a big list of Nyingma teachers. Unfortunately, at the moment, I am living in Europe. So, although some of your suggestions sound great, I don't think they are feasible at this moment. Of course, I could travel regularly to the U.S., but I would hope to find someone closer to Belgium/Netherlands. Many thanks again. Sorry I can't follow up on your suggestions.

- C

Malcolm wrote:
Basically, you are not going to find any differences between one practice and another, not really. Tibetan Buddhism these days is like Baskin Robbins, 31 flavors, but they all ice cream.

Forget about lineages and find a _guru_.

And keep in mind that often your root Guru may be in a completely different lineage than the one you actually practice in.

N

Author: Malcolm
Date: Saturday, July 16th, 2011 at 1:49 AM
Title: Re: "Ego" and Buddhism
Content:
Greg said:
Very helpful all, thanks.

However, even if we allow that "ego" could be a reasonable term for "self-grasping," I'm still seeing an issue with the quotes. Suppose we substitute "self-grasping" for ego as follows:

"In the third stage, self-grasping develops three strategies or impulses with which to relate to its projections: indifference, passion and aggression."(The Myth of Freedom)

"The problem is that self-grasping can convert anything to its own use, even spirituality."(Cutting through Spiritual Materialism, pg 15)

To me, they don't make a whole lot of sense now. How can an action/process--a present participle verb, if I'm not mistaken--scheme, strategize and make projections, as described above? In other words, how can a verb be the subject of another verb?

Malcolm wrote:

Do you understand what Trungpa is saying (I assume that you do). If so, then just chalk it up to a non-native speaker with an amateur editor and get the gist.

N

Author: Malcolm

Date: Saturday, July 16th, 2011 at 1:59 AM

Title: Re: Views on Dharma clothes

Content:

pemachophel said:

Part of why I posted my query was wondering why so many Westerners (at least in my experience) seem to reject the notion of wearing such costumes.

Malcolm wrote:

Because we Westerners, especially we Americans, are pathologically individualistic. Asians tend not to be, they are culturally more group and class oriented, pathologically so.

Author: Malcolm

Date: Saturday, July 16th, 2011 at 2:13 AM

Title: Re: Commitment Issues

Content:

Clarence said:

Are you talking deity differences here or Lam Dre vs. 6 Yogas vs Dzogchen?

Malcolm wrote:

Practice what you have instructions for, and that for which you have a predilection. Lamdre, 6 Yogas, and Dzogchen have slightly different toppings. But basically the practice is all the same.

Clarence said:

I think you are spot on here. Any suggestions on how to best proceed?

Malcolm wrote:

Visit many of them.

Clarence said:

Would you mind elaborating on that? I don't understand it at all. Wouldn't you practice what the root Guru tells you to practice?

Malcolm wrote:

Most people have this idea that their root guru is the one who gives them their main practice. That is not true. The root guru is the one who gives someone their understanding of the nature of their mind, which is what makes all practices fruitional.

N

Author: Malcolm

Date: Saturday, July 16th, 2011 at 5:28 AM

Title: Re: "Ego" and Buddhism

Content:

Greg said:

Very helpful all, thanks.

However, even if we allow that "ego" could be a reasonable term for "self-grasping," I'm still seeing an issue with the quotes. Suppose we substitute "self-grasping" for ego as follows:

"In the third stage, self-grasping develops three strategies or impulses with which to relate to its projections: indifference, passion and aggression."(The Myth of Freedom)

"The problem is that self-grasping can convert anything to its own use, even spirituality."(Cutting through Spiritual Materialism, pg 15)

To me, they don't make a whole lot of sense now. How can an action/process--a present participle verb, if I'm not mistaken--scheme, strategize and make projections, as described above? In other words, how can a verb be the subject of another verb?

Namdrol said:

Do you understand what Trungpa is saying (I assume that you do). If so, then just chalk it up to a non-native speaker with an amateur editor and get the gist.

N

Greg said:

Well, I understand that self-grasping is said to be a problem for all sorts of reasons. But I'm not convinced this is just a matter of mistaken grammar. His use of ego seems to suggest something other than a process, it seems to suggest some sort of active, diabolical agent at work. Now I have a sense that that was his own spin on it, for better or for worse.

Malcolm wrote:

Yes, in Indian and Tibetan literature, "grasping at identity" is, in this case, an active, diabolical agent. In Sanskrit and Tibetan "self-grasping" can be a noun subject of a sentence.

Author: Malcolm

Date: Saturday, July 16th, 2011 at 12:08 PM

Title: Re: Views on Dharma clothes

Content:

Namdrol said:

Because we Westerners, especially we Americans, are pathologically individualistic. Asians tend not to be, they are culturally more group and class oriented, pathologically so.

Huseng said:

I dunno ... I think most Canadians unconsciously follow a set pattern of behaviour and abide by the status quo.

Malcolm wrote:

You know, I did write a clause in brackets that said (Canadians are not included under the rubric of Americans...). Thought better of it and deleted it.

Funny thing is, a lot of Americans probably regard their dharma gear as a sign of their individualism, whereas in its Asian context, it has the opposite meaning.

=

Author: Malcolm

Date: Saturday, July 16th, 2011 at 12:12 PM

Title: Re: buddhist hinduism?

Content:

Malcolm wrote:

...

Author: Malcolm

Date: Saturday, July 16th, 2011 at 8:23 PM

Title: Re: Views on Dharma clothes

Content:

Namdrol said:

Funny thing is, a lot of Americans probably regard their dharma gear as a sign of their individualism, whereas in its Asian context, it has the opposite meaning.

=

Huseng said:

Have you ever seen any native in India, Nepal, Tibet, Bhutan, Mongolia, etc... walk around with one of these?

Malcolm wrote:

I've never seen an American walk around with one of those.

Author: Malcolm

Date: Saturday, July 16th, 2011 at 9:11 PM

Title: Re: buddhist hinduism?

Content:

Namdrol said:

Many people these days in Zen understand terms like "One Mind" exactly in the same sense as Advaita. Which is why we see cross-over teachers like Adyashanti and so on.

Enochian said:

How is this different than what you said about all Buddhas sharing the same one mind?

Also, since according to Mādhyamaka philosophy, there is actually NO difference between a Buddha and a sentient being, wouldn't EVERYONE share the same one mind?

Malcolm wrote:

As for your first question: all Buddhas share the same realization. In this sense they "share" the same mind. The wisdom of a Buddha is free from being one or many. Since the dharmakāya is free from all extremes, it does not make sense to assert that Buddhas have differentiated mind streams. Their omniscience is identical because, to put it into relative terms, their minds and the object of their realization, emptiness free from extremes, have merged since Buddhas are in a constant state of equipoise on reality.

In terms of Madhyamaka, Buddhas and sentient beings are the same in so far as neither are ultimately established. Conventionally speaking, however, sentient beings have not abandoned everything to be abandoned and realized everything to be realized, but Buddhas have. That constitutes the difference between buddhas and sentient beings.

Author: Malcolm

Date: Saturday, July 16th, 2011 at 9:15 PM

Title: Re: Views on Dharma clothes

Content:

Namdrol said:

I've never seen an American walk around with one of those.

Jikan said:

Ever been to Portland?

I've been jabbed in the ribs on the subway with more than one of these sorts of bags on the metro in DC lately. Something must be going on downtown to bring the Buddhists who can afford to accessorize in.

Malcolm wrote:

Never been to Portland, OR.

I am sure the accessorized Buddhists are out in full force in DC.

N

Author: Malcolm

Date: Saturday, July 16th, 2011 at 10:54 PM

Title: Re: Views on Dharma clothes

Content:

kirtu said:

Americans are not nearly as individualistic as they believe although it is part of the national myth.

Malcolm wrote:

That depends very much where you live in America. You live in the South (Yes, Virginia is part of the South, so is Maryland). Southerners and Midwesterners tend to be more socially conforming and class conscious than Yankees and Westerners.

kirtu said:

It's very funny seeing American's claim the "Don't Tread On Me" line while actually in general being hyperconservative and being afraid to take action individually

Malcolm wrote:

Don't confuse lack of media reportage for absence of direct action. Again, that really depends on where you live. You live in the DC area, which is hyper-conservative compared to where I have lived all my life i.e. Massachusetts and Vermont.

Also there is an urban/rural difference. American individualism was/is based on American rural culture -- it is true that economic pressures have lead to a severe decline in rural America.

Urban Americans have always been more conformist. Rural Southerners are also more independent minded than their city cousins.

Most of the race laws in the South were passed to drive a social wedge between poor whites and poor blacks to keep rich whites rich.

As far as the gay personhood thing goes, don't worry eventually civil rights laws will make their way through the courts and gay people will be entitled to spousal privileges like anyone else. It is happening. Feminism, gay rights, etc. are all born of the civil rights movement, ultimately.

kirtu said:

BTW this is not me ragging on America's - these tendencies actually exist in the culture and are pervasive. And both the belonging need /clique behavior AND criticizing people for how they dress is explained through it.

Malcolm wrote:

Most of the political issues in this country are a hang-over from the Civil war.

kirtu said:

We still have a long way to go before becoming a less harmful and more helpful society.

Malcolm wrote:

That is samsara. There is no such thing as a "helpful" society. Societies are biological entities that use all available resources until they are exhausted. Then they die and something else comes along to feed off of the corpse.

But as you know, I do not share your utopian idealism.

Author: Malcolm

Date: Saturday, July 16th, 2011 at 11:00 PM

Title: Re: Schizophrenia

Content:

The Ticking Man said:

I have recently been reading The Crystal and the Way of Light. In the book, ChNN says that his uncle was cured of his mental illness by following practices that were prescribed by Adzom Drugpa.

Does anyone know what practices were prescribed? It is implied in the book that one of the practices was Chod.

I ask this because I have two friends that suffer from schizophrenia. One was drug induced and the other I am not sure about. Can schizophrenia be truly treated through Tibetan medicine or Tibetan practices.

Thank you in advance for your reply.

Malcolm wrote:

That depends on the patient, how long they have been using antipsychotics and a whole host of other factors. So the correct answer is maybe.

N

Author: Malcolm

Date: Saturday, July 16th, 2011 at 11:19 PM

Title: Re: Schizophrenia

Content:

The Ticking Man said:

Would seeing a doctor of Tibetan medicine be worthwhile? The one that might be willing to do it lives in Boulder, CO. I saw a few DTMs in that area on the internet. Can you recommend a practitioner from that area?

I think he has been taking anti-psychotics on and off for 15 years, but that is a guesstimate. I would need to ask him.

Malcolm wrote:

Check out these two people:

<http://holistic-health.org/> " onclick="window.open(this.href);return false;

I went to school with Nashalla.

Author: Malcolm

Date: Saturday, July 16th, 2011 at 11:35 PM

Title: Re: Schizophrenia

Content:

The Ticking Man said:

Thank you.

Malcolm wrote:

Incidentally, my real name is Malcolm, when you talk to them.

Author: Malcolm
Date: Sunday, July 17th, 2011 at 12:25 AM
Title: Re: buddhist hinduism?
Content:
Enochian said:
Namdrol,

Would you admit that everything is "connected"?

Malcolm wrote:
Everything is a condition for everything but itself.

Since the Buddhas have realized the nature of reality which pervades everything, theoretically, there are no limits to what a Buddha can know. If something can be known by a consciousness, it can be known by a Buddha .

The subject of the omniscience of a Buddha is quite complicated.

N

Author: Malcolm
Date: Sunday, July 17th, 2011 at 1:33 AM
Title: Re: Expulsion for raped Buddhist nun ?!?
Content:

Lazy_eye said:
Is this a standard interpretation of the rules in Vajrayana...

Malcolm wrote:
No.

Author: Malcolm
Date: Sunday, July 17th, 2011 at 3:39 AM
Title: Re: Dynamic of being
Content:
Fa Dao said:
Erik Pema Kunsangs translation is basically the same...

"The ground of self-existing awareness is like a sphere of crystal,
The emptiness of the crystal sphere is the nature of dharmakaya,
Its natural expression of clarity is sambhogakaya,
Its unobstructed basis for manifestation is nirmanakaya."

Malcolm wrote:
Dowmans is basically a rewrite of Eric's.

My translation is a little different:

"The basis, one's vidyā, is like a crystal ball;
its emptiness is the nature of the dharmakāya;
its self-revealing clarity is the sambhogakāya;
and the door of unceasing arising is the nirmanakāya.

Author: Malcolm

Date: Sunday, July 17th, 2011 at 3:52 AM

Title: Re: Views on Dharma clothes

Content:

Namdrol said:

... Societies are biological entities that use all available resources until they are exhausted. Then they die and something else comes along to feed off of the corpse. ...

Inge said:

Do they have an identity, a sense of "I"?

Malcolm wrote:

No more than a plant does.

Author: Malcolm

Date: Sunday, July 17th, 2011 at 3:54 AM

Title: Re: buddhist hinduism?

Content:

platypus said:

I see the dharmakaya explained as where all buddhas emanate from like a ground of being...

Malcolm wrote:

Buddhism does not propose a truly existent ground of being.

Author: Malcolm

Date: Sunday, July 17th, 2011 at 4:02 AM

Title: Re: "Ego" and Buddhism

Content:

PadmaVonSamba said:

Language is not a fixed thing. It is a constantly changing, ever-redefining process of communication.

Most words undergo a series of rebirths, taking on a variety of meanings until sometimes their original meaning is lost.

This is very common in all languages. it is just the way words are.

Malcolm wrote:

For example, "dashboard".

N

Author: Malcolm

Date: Sunday, July 17th, 2011 at 4:21 AM

Title: Re: buddhist hinduism?

Content:

platypus said:

I see the dharmakaya explained as where all buddhas emanate from like a ground of being...

Namdrol said:

Buddhism does not propose a truly existent ground of being.

Enochian said:

What about a dependently originated ground of being?

Malcolm wrote:

That is a contradiction in terms -- from what causes and conditions would such a ground of being originate?

Buddhist logic on this is airtight. There is nothing in the universe that is not dependently originated. Whatever is dependently originated is free from the extremes of existence and non-existence. Since there are no beings in a dependently originated universe, there also no ground of being. What is the use of a ground of being if there are no beings for which it is purported to be a ground?

N

Author: Malcolm

Date: Sunday, July 17th, 2011 at 8:15 AM

Title: Re: Lung disease unique to Vajrayana?

Content:

Jinzang said:

Rlung disorders do not just happen to pranayama practitioners. Hakuin is a famous example of Zen practitioner who developed a rlung disorder as a result of his strenuous meditation. He describes it in his autobiography, Wild Ivy, and how he was taught a meditation to cure it by a cave dwelling ascetic.

Malcolm wrote:

Sure, vatta disorders can be caused by straining too hard in meditation, thinking too much, not getting enough sleep, too much sex, all kinds of things.

Classically, however, prāṇayāma practitioners are at a much higher risk for vatta disorders than other people.

N

Author: Malcolm

Date: Sunday, July 17th, 2011 at 8:16 AM

Title: Re: Reincarnation: A gift or a curse?

Content:

Serenity509 said:

While I do not believe in reincarnation...

Malcolm wrote:

Then Buddhism is definitely not for you.

Author: Malcolm

Date: Sunday, July 17th, 2011 at 8:17 AM

Title: Re: buddhist hinduism?

Content:

platypus said:

I see the dharmakaya explained as where all buddhas emanate from like a ground of being...

Namdrol said:

Buddhism does not propose a truly existent ground of being.

platypus said:

So all dharmas do not arise from dharmakaya?

Malcolm wrote:

No, they do not.

Author: Malcolm

Date: Sunday, July 17th, 2011 at 8:17 AM

Title: Re: buddhist hinduism?

Content:

Namdrol said:

That is a contradiction in terms -- from what causes and conditions would such a ground of being originate?

Buddhist logic on this is airtight. There is nothing in the universe that is not dependently originated. Whatever is dependently originated is free from the extremes of existence and non-existence. Since there are no beings in a dependently originated universe, there also no ground of being. What is the use of a ground of being if there are no beings for which it is purported to be a ground?

N

platypus said:

that's what advaita says too, that jiva are ultimately one with brahman and simply maya.

Malcolm wrote:

There is no jiva, from a Buddhist POV. Nor is there Brahmin.

N

Author: Malcolm

Date: Sunday, July 17th, 2011 at 9:15 AM

Title: Re: Reincarnation: A gift or a curse?

Content:

Serenity509 said:

While I do not believe in reincarnation...

Namdrol said:

Then Buddhism is definitely not for you.

Serenity509 said:

If there is no other world and there is no fruit and ripening of actions well done or ill done, then here and now in this life I shall be free from hostility, affliction, and anxiety, and I shall live happily. - Siddhārtha Gautama

Malcolm wrote:

He was not teaching the Kalamas transcendent Dharma. He was teaching them the worldly dharma of the four brahma viharas.

As I said, if you don't believe in rebirth, Buddhist Dharma is not for you.

N

Author: Malcolm
Date: Sunday, July 17th, 2011 at 9:16 AM
Title: Re: Reincarnation: A gift or a curse?
Content:

PadmaVonSamba said:
One does not have to believe in rebirth in order to follow the teachings of the dharma.

Malcolm wrote:
There is no point in following Buddhadharma if you do not accept rebirth.

N

Author: Malcolm
Date: Sunday, July 17th, 2011 at 9:29 AM
Title: Re: Reincarnation: A gift or a curse?
Content:
Serenity509 said:
Shin Buddhists

Malcolm wrote:
"The bodhisattva who established the vow to liberate all sentient beings in the universe through the utterance of his name and who became Amida Buddha through its fulfillment. The Primal Vow and the aeons of religious practice that was necessary for its fulfillment are, strictly speaking, those of Bodhisattva Dharmakara."

Without rebirth, there would have been no Amitabha.

N

Author: Malcolm
Date: Sunday, July 17th, 2011 at 9:35 AM
Title: Re: Reincarnation: A gift or a curse?
Content:
Malcolm wrote:

There are many so called "Buddhists" who pervert the Dharma for their own ends.

Rebirth is not an option in Buddhism, despite what some deluded fools might think.

Serenity509 said:
There is no question that many Buddhists, East and West, continue to believe in individual reincarnation. Parables from the sutras and "teaching aids" like the Tibetan Wheel of Life tend to reinforce this belief.

The Rev. Takashi Tsuji, a Jodo Shinshu priest, wrote about belief in reincarnation:

"It is said that the Buddha left 84,000 teachings; the symbolic figure represents the diverse backgrounds characteristics, tastes, etc. of the people. The Buddha taught according to the mental and spiritual capacity of each individual. For the simple village folks living during the time of the Buddha, the doctrine of reincarnation was a powerful moral lesson. Fear of birth into the animal world must have frightened many people from acting like animals in this life. If we take this teaching literally today we are confused because we cannot understand it rationally.

"...A parable, when taken literally, does not make sense to the modern mind. Therefore we must learn to differentiate the parables and myths from actuality."

What's the Point?

People often turn to religion for doctrines that provide simple answers to difficult questions. Buddhism doesn't work that way. Merely believing in some doctrine about reincarnation or rebirth has no purpose. Buddhism is a practice that enables experiencing illusion as illusion and reality as reality.

<http://buddhism.about.com/od/karmaand rebirth/a/reincarnation.htm> "
onclick="window.open(this.href);return false;

Author: Malcolm

Date: Sunday, July 17th, 2011 at 9:53 AM

Title: Re: Reincarnation: A gift or a curse?

Content:

Serenity509 said:

Whether or not you believe in it, why not look at reincarnation as a net positive? Why not appreciate the journey?

Malcolm wrote:

Rebirth happens because our minds are tainted with three poisons.

Serenity509 said:

As a Westerner, I have trouble believing in any concept of the afterlife without sufficient evidence.

Malcolm wrote:

That's fine but that is not the point.

The point is that Buddha not only taught rebirth, but he defined the four types of awakened people [stream entrants, once returners, never returners and arhats] by how many rebirths they had remaining before they would achieve nirvana.

It is true that he did not equate worldly happiness with belief in rebirth, since there were plenty of people in India during his day who also did not believe in rebirth. That is why he taught the brahmaviharas to lay people. The practice of them guarantees mental happiness whether one should accept rebirth or not.

But that is not Buddhism. Buddhism is predicated on the goal of ending rebirth in samsara through the eradication of the three poisons, desire, hatred and confusion, which arise because of ignorance.

Author: Malcolm

Date: Sunday, July 17th, 2011 at 10:56 AM

Title: Re: Reincarnation: A gift or a curse?

Content:

Namdrol said:

But that is not Buddhism. Buddhism is predicated on the goal of ending rebirth in samsara through the eradication of the three poisons, desire, hatred and confusion, which arise because of ignorance.

Serenity509 said:

Is this true? -

In Buddhism the concept of liberation is Nirvana. It is referred to as "the highest happiness" and is the goal of the Theravada-Buddhist path, while in the Mahayana it is seen as a secondary effect of becoming a fully enlightened Buddha (Samyaksambuddha).

<https://en.wikipedia.org/wiki/Moksha#Buddhism> "

onclick="window.open(this.href);return false;

Malcolm wrote:

In order to become a fully awakened Buddha one must eradicate the three poisons caused by ignorance which result in rebirth in samsara.

There are two obscurations, the afflictive obscuration caused by the three poisons, and the knowledge obscuration. To attain the result that is the desiderate of Theravada, one must only remove the first. From a Mahāyāna perspective, one must remove both completely in order to become a Buddha.

But in both cases, it is necessary to cease having rebirth in samsara.

N

Author: Malcolm

Date: Sunday, July 17th, 2011 at 11:10 AM

Title: Re: Rigpa is not knowledge of emptiness

Content:

xabir said:

Sorry a noob question (if this has been discussed before please point out).

If Dzogchen does not admit the two truths, how does it explain dependent arising?

Malcolm wrote:

Relative truth is not true.

But even Nāgārjuna rejects the two truths:

"Since the Jina proclaims that nirvana alone is true,
what wise person would not reject the rest as false?"

N

Author: Malcolm

Date: Sunday, July 17th, 2011 at 11:52 AM

Title: Re: Reincarnation: A gift or a curse?

Content:

Serenity509 said:

I think this is relevant to almost any discussion we have:

Malcolm wrote:

Buddhism is not a "invent it was we go along" type of religion.

Also, insisting on the vital role rebirth plays in Buddha's teaching is not the same thing as speculatively insisting that one's own views are correct where everyone else's are wrong.

N

Author: Malcolm

Date: Sunday, July 17th, 2011 at 12:12 PM

Title: Re: Reincarnation: A gift or a curse?

Content:

Serenity509 said:

I think this is relevant to almost any discussion we have:

Namdrol said:

Buddhism is not a "invent it was we go along" type of religion.

Also, insisting on the vital role rebirth plays in Buddha's teaching is not the same thing

as speculatively insisting that one's own views are correct where everyone else's are wrong.

N

Serenity509 said:

Did Buddha say think and discover for yourself or accept his teaching based on hearsay?

Malcolm wrote:

Buddha said that one must hear the teachings, reflect on their meaning, and meditate upon them.

But that does not mean that Buddha did not set out the path and the nature of consciousness, and so on in a very precise and detailed way. He drew the map, it is up to those who wish to follow it.

N

Author: Malcolm

Date: Sunday, July 17th, 2011 at 12:33 PM

Title: Re: Reincarnation: A gift or a curse?

Content:

Serenity509 said:

How can one recall the memories of past lives if there is no enduring self?

Malcolm wrote:

A given stream of consciousness composed of a unique series of moments which are neither the same as nor different from one another. Therefore, memories, thoughts, and so on can be communicated down this unique mind stream without this mind stream bearing a real intrinsic identity.

Author: Malcolm

Date: Sunday, July 17th, 2011 at 12:34 PM

Title: Re: Reincarnation: A gift or a curse?

Content:

Enochian said:

Yes but according to every level of buddhism, you need to have something called the divya caksus to have PERSONAL EXPERIENCE with rebirth.

Huseng said:

Not necessarily. With sufficient mastery of dhyāna one will recollect past lives.

Enochian said:

The divya caksus IS used from within dhyāna, the fourth dhyāna to be exact.

My whole point is though is that one cannot have PERSONAL EXPERIENCE with rebirth unless one has these abilities.

Malcolm wrote:

The divine has to do with seeing gods, not recalling past lives.

Author: Malcolm

Date: Sunday, July 17th, 2011 at 12:49 PM

Title: Re: Reincarnation: A gift or a curse?

Content:

Serenity509 said:

How is the person then able to recall a past life?

Malcolm wrote:

Your question implies you believe there must be something real or ultimate to convey memories from instant a to instant b.

I answered your question above.

The serial moments of a mind stream carries past impressions. Under the power of samadhi these impressions will unlock one's pastlife experiences.

If one develops sufficient powers of samadhi, one can also examine other people's minds and see into their past lives as well.

N

Author: Malcolm

Date: Sunday, July 17th, 2011 at 12:50 PM

Title: Re: affirming mind in an intellectual climate of materialism

Content:

coldmountain said:

Anyone have any advice for a fellow sojourner trying to navigate the maze that is the philosophy of mind with the simple aim of maintaining a spiritual practice?

Mike

Malcolm wrote:
Study Abhidharma.

N

Author: Malcolm

Date: Sunday, July 17th, 2011 at 12:55 PM

Title: Re: Animal By-products & Karmic Debts

Content:

Dexing said:

Several months ago in the

<http://dharmawheel.net/viewtopic.php?f=66&t=3474&p=31274&hilit=connection+with+the+animal#p31274> thread I raised this question:

Where is it taught the use of animal products, and likewise meat-eating, creates a karmic connection with the animals in intentionally using their bodies to fulfill your "needs"? This may not be the karma of killing, but it creates a debt that must be repaid to them, which may result in rebirth as a service animal— a cow or such that is worked and exploited for milk and eventually meat, clothing, etc.— to rectify the outstanding balance due them.

To this Namdrol replied;

By the time the remains of an animal wind up on your plate, their consciousness is long gone, reborn. This is one of the reasons why Bhavaviveka rejects the idea that meat eating is necessarily bad karma. The meat on your plate, from his perspective, is inert.

It is hard to prove this karmic debt exists, though it is a popular idea.

I have come across the source text again that makes this statement on creating relationships with animals by using their by-products. It is in the Śūraṅgama Sūtra on the Four Clear and Decisive Instructions on Purity - killing.

"Bhikshus who do not wear silk, leather boots, furs, or down, whether imported or found locally, and who do not consume milk, cream, or butter, can truly transcend this world. When they have paid back their past debts, they will not have to re-enter the Triple Realm. Why not? When someone wears anything taken from a living creature, he creates relationships with the creature, just as when people ate the hundred grains, their feet could not leave the earth. Both physically and mentally one must avoid the bodies and the by-products of beings, by neither wearing them nor eating them. I say that such people have true liberation. What I have said here is the Buddhas' teaching. Any explanation counter to it is the teaching of Papiyan(demon king)."

Malcolm wrote:

I assume this the Chinese Surangama and not the Indian one.

Author: Malcolm

Date: Sunday, July 17th, 2011 at 9:19 PM

Title: Re: Reincarnation: A gift or a curse?

Content:

Namdrol said:

If one develops sufficient powers of samadhi, one can also examine other people's minds and see into their past lives as well.

N

Serenity509 said:

Like I asked before, how do you know then if you are examining your own past life instead of someone else's?

Malcolm wrote:

Knowledge of other people minds is a more developed type of clairvoyance that recall of one's past lives. First you are able to recall your own past lives, then eventually, you can know the minds of others and also see into their past lives.

This is all predicated on skill in samadhi.

Author: Malcolm

Date: Sunday, July 17th, 2011 at 9:32 PM

Title: Re: Animal By-products & Karmic Debts

Content:

Dexing said:

Is there an extant Sanskrit version of it?

Malcolm wrote:

There are two Surangama samadhi sutras. One was composed in India, and was among the first sutras translated into Chinese. This one that you are citing from was composed in China in around the eighth century.

N

Author: Malcolm

Date: Sunday, July 17th, 2011 at 10:11 PM

Title: Re: Reincarnation: A gift or a curse?

Content:

Namdrol said:

First you are able to recall your own past lives, then eventually, you can know the minds of others and also see into their past lives.

Serenity509 said:

What is the evidence of this, of one being before the other?

Malcolm wrote:

The evidence of course, is all anecdotal. Nothing you can empirically test.

Normally however, they appear in a list that is not ordered or ranked.

N

Author: Malcolm

Date: Sunday, July 17th, 2011 at 10:26 PM

Title: Re: Reincarnation: A gift or a curse?

Content:

Unknown said:

Serenity509: With an infinite amount of time, won't nirvana happen eventually? How is the person then able to recall a past life?

Malcolm wrote:

Without following the path, no. Nirvana will never happen on its own. Nirvana requires discriminating insight which uproots afflictive emotions.

Author: Malcolm

Date: Monday, July 18th, 2011 at 1:50 AM

Title: Re: DC Kalachakra 2011

Content:

kirtu said:

Kalachakra surprises

Malcolm wrote:

There were some other surprises as well.

Apart from the Namgyal monks, etc., on the stage, all the ordained people were required to sit behind lay people.

Mr Kalden Lodoe, the event organizer, had the president of the Tibetan Youth Congress, Tsewang Rigzin, physically expelled from the venue. See:

[http://www.phayul.com/news/article.aspx?id=29752&article=TYC+demands+apology+\(Updated"](http://www.phayul.com/news/article.aspx?id=29752&article=TYC+demands+apology+(Updated)) onclick="window.open(this.href);return false;)

It seems the organizers made this one of the least non-sectarian Kalacakras in many years, at least this was the impression conveyed to me by a Tibetan monastic in attendance at the event.

Other masters who have traditionally assisted HHDL with Kalachakra were not invited to

attend this year, for example, HHST.

This Kalacakra has emerged as one which marks tumultuous events in the exile Tibetan Community. Tibetans on web forums such as Phayul are spitting mad about what happened to Tsewang Rigzin.

Author: Malcolm

Date: Monday, July 18th, 2011 at 1:55 AM

Title: Re: Reincarnation: A gift or a curse?

Content:

Serenity509 said:

If in each new life, you are born with no memories and bad habits of the past, that's like a new chance to live the dharma each time. Eventually, you would live a life that attains nirvana.

Malcolm wrote:

That however is not how it works in Buddhism. This sutta is instructive:

At Savatthi. Then, early in the morning, Cala the nun put on her robes and, taking her bowl & outer robe, went into Savatthi for alms. When she had gone for alms in Savatthi and had returned from her alms round, after her meal she went to the Grove of the Blind to spend the day. Having gone deep into the Grove of the Blind, she sat down at the foot of a tree for the day's abiding.

Then Mara the Evil One, wanting to arouse fear, horripilation, & terror in her, wanting to make her fall away from concentration, approached her & said, "What is it that you don't approve of, nun?"

"I don't approve of birth, my friend."

[Mara:]

Why don't you approve of birth?

One who is born

enjoys sensual pleasures.

Who on earth

ever persuaded you:

'Nun, don't approve of birth'?

[Sister Cala:]

For one who is born

there's death.

One who is born

sees pain.

It's a binding, a flogging, a torment.
That's why one shouldn't approve
of birth.

The Awakened One taught me the Dhamma
— the overcoming of birth —
for the abandoning of all pain,
he established me in
the truth.
But beings who have come to form
& those with a share in the formless,
if they don't discern cessation,
return to becoming-again.
Then Mara the Evil One — sad & dejected at realizing, "Cala the nun knows me" —
vanished right there.

<http://www.accesstoinight.org/tipitaka/sn/sn05/sn05.006.than.html> "
onclick="window.open(this.href);return false;

As is this one:

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. Then Subha the student, Todeyya's son, went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to the Blessed One: "Master Gotama, what is the reason, what is the cause, why baseness & excellence are seen among human beings, among the human race? For short-lived & long-lived people are to be seen, sickly & healthy, ugly & beautiful, uninfluential & influential, poor & rich, low-born & high-born, stupid & discerning people are to be seen. So what is the reason, what is the cause, why baseness & excellence are seen among human beings, among the human race?"

"Students, beings are owners of kamma, heir to kamma, born of kamma, related through kamma, and have kamma as their arbitrator. Kamma is what creates distinctions among beings in terms of coarseness & refinement."

"I don't understand the detailed meaning of Master Gotama's statement spoken in brief without explaining the detailed meaning. It would be good if Master Gotama taught me the Dhamma so that I might understand the detailed meaning of his brief statement."

"In that case, student, listen & pay close attention. I will speak."

"As you say, Master Gotama," Subha the student responded.

The Blessed One said: "There is the case, student, where a woman or man is a killer of living beings, brutal, bloody-handed, given to killing & slaying, showing no mercy to living beings. Through having adopted & carried out such actions, on the break-up of the

body, after death, he/she reappears in the plane of deprivation, the bad destination, the lower realms, hell. If, on the break-up of the body, after death — instead of reappearing in the plane of deprivation, the bad destination, the lower realms, hell — he/she comes to the human state, then he/she is short-lived wherever reborn. This is the way leading to a short life: to be a killer of living beings, brutal, bloody-handed, given to killing & slaying, showing no mercy to living beings.

"But then there is the case where a woman or man, having abandoned the killing of living beings, abstains from killing living beings, and dwells with the rod laid down, the knife laid down, scrupulous, merciful, & sympathetic for the welfare of all living beings. Through having adopted & carried out such actions, on the break-up of the body, after death, he/she reappears in a good destination, in the heavenly world. If, on the break-up of the body, after death — instead of reappearing in a good destination, in the heavenly world — he/she comes to the human state, then he/she is long-lived wherever reborn. This is the way leading to a long life: to have abandoned the killing of living beings, to abstain from killing living beings, to dwell with one's rod laid down, one's knife laid down, scrupulous, merciful, & sympathetic for the welfare of all living beings.

"There is the case where a woman or man is one who harms beings with his/her fists, with clods, with sticks, or with knives. Through having adopted & carried out such actions, on the break-up of the body, after death, he/she reappears in the plane of deprivation... If instead he/she comes to the human state, then he/she is sickly wherever reborn. This is the way leading to sickness: to be one who harms beings with one's fists, with clods, with sticks, or with knives.

"But then there is the case where a woman or man is not one who harms beings with his/her fists, with clods, with sticks, or with knives. Through having adopted & carried out such actions, on the break-up of the body, after death, he/she reappears in a good destination... If instead he/she comes to the human state, then he/she is healthy wherever reborn. This is the way leading to health: not to be one who harms beings with one's fists, with clods, with sticks, or with knives.

"There is the case, where a woman or man is ill-tempered & easily upset; even when lightly criticized, he/she grows offended, provoked, malicious, & resentful; shows annoyance, aversion, & bitterness. Through having adopted & carried out such actions, on the break-up of the body, after death, he/she reappears in the plane of deprivation... If instead he/she comes to the human state, then he/she is ugly wherever reborn. This is the way leading to ugliness: to be ill-tempered & easily upset; even when lightly criticized, to grow offended, provoked, malicious, & resentful; to show annoyance, aversion, & bitterness.

"But then there is the case where a woman or man is not ill-tempered or easily upset; even when heavily criticized, he/she doesn't grow offended, provoked, malicious, or resentful; doesn't show annoyance, aversion, or bitterness. Through having adopted & carried out such actions, on the break-up of the body, after death, he/she reappears in a good destination... If instead he/she comes to the human state, then he/she is beautiful wherever reborn. This is the way leading to beauty: not to be ill-tempered or easily upset;

even when heavily criticized, not to be offended, provoked, malicious, or resentful; nor to show annoyance, aversion, & bitterness.

"There is the case where a woman or man is envious. He/she envies, begrudges, & broods about others' gains, honor, respect, reverence, salutations, & veneration. Through having adopted & carried out such actions, on the break-up of the body, after death, he/she reappears in the plane of deprivation... If instead he/she comes to the human state, then he/she is not influential wherever reborn. This is the way leading to not being influential: to be envious, to envy, begrudge, & brood about others' gains, honor, respect, reverence, salutations, & veneration.

"But then there is the case where a woman or man is not envious. He/she does not envy, begrudge, or brood about others' gains, honor, respect, reverence, salutations, or veneration. Through having adopted & carried out such actions, on the break-up of the body, after death, he/she reappears in a good destination... If instead he/she comes to the human state, he/she is influential wherever reborn. This is the way leading to being influential: not to be envious; not to envy, begrudge, or brood about others' gains, honor, respect, reverence, salutations, or veneration.

"There is the case where a woman or man is not a giver of food, drink, cloth, sandals, garlands, scents, ointments, beds, dwellings, or lighting to priests or contemplatives. Through having adopted & carried out such actions, on the break-up of the body, after death he/she reappears in the plane of deprivation... If instead he/she comes to the human state, he/she is poor wherever reborn. This is the way leading to poverty: not to be a giver of food, drink, cloth, sandals, garlands, scents, ointments, beds, dwellings, or lighting to priests or contemplatives.

"But then there is the case where a woman or man is a giver of food, drink, cloth, sandals, scents, ointments, beds, dwellings, & lighting to priests & contemplatives. Through having adopted & carried out such actions, on the break-up of the body, after death, he/she reappears in a good destination... If instead he/she comes to the human state, then he/she is wealthy wherever reborn. This is the way leading to great wealth: to be a giver of food, drink, cloth, sandals, garlands, scents, ointments, beds, dwellings, & lighting to priests & contemplatives.

"There is the case where a woman or man is obstinate & arrogant. He/she does not pay homage to those who deserve homage, rise up for those for whom one should rise up, give a seat to those to whom one should give a seat, make way for those for whom one should make way, worship those who should be worshipped, respect those who should be respected, revere those who should be revered, or honor those who should be honored. Through having adopted & carried out such actions, on the break-up of the body, after death, he/she reappears in the plane of deprivation... If instead he/she comes to the human state, then he/she is low-born wherever reborn. This is the way leading to a low birth: to be obstinate & arrogant, not to pay homage to those who deserve homage, nor rise up for... nor give a seat to... nor make way for... nor worship... nor respect... nor revere... nor honor those who should be honored.

"But then there is the case where a woman or man is not obstinate or arrogant; he/she pays homage to those who deserve homage, rises up... gives a seat... makes way... worships... respects... reveres... honors those who should be honored. Through having adopted & carried out such actions, on the break-up of the body, after death, he/she reappears in a good destination... If instead he/she comes to the human state, then he/she is highborn wherever reborn. This is the way leading to a high birth: not to obstinate or arrogant; to pay homage to those who deserve homage, to rise up... give a seat... make way... worship... respect... revere... honor those who should be honored.

"There is the case where a woman or man when visiting a priest or contemplative, does not ask: 'What is skillful, venerable sir? What is unskillful? What is blameworthy? What is blameless? What should be cultivated? What should not be cultivated? What, having been done by me, will be for my long-term harm & suffering? Or what, having been done by me, will be for my long-term welfare & happiness?' Through having adopted & carried out such actions, on the break-up of the body, after death, he/she reappears in the plane of deprivation... If instead he/she comes to the human state, then he/she will be stupid wherever reborn. This is the way leading to stupidity: when visiting a priest or contemplative, not to ask: 'What is skillful?... Or what, having been done by me, will be for my long-term welfare & happiness?'

"But then there is the case where a woman or man when visiting a priest or contemplative, asks: 'What is skillful, venerable sir? What is unskillful? What is blameworthy? What is blameless? What should be cultivated? What should not be cultivated? What, having been done by me, will be for my long-term harm & suffering? Or what, having been done by me, will be for my long-term welfare & happiness?' Through having adopted & carried out such actions, on the break-up of the body, after death, he/she reappears in a good destination... If instead he/she comes to the human state, then he/she is discerning wherever reborn. This is the way leading to discernment: when visiting a priest or contemplative, to ask: 'What is skillful?... Or what, having been done by me, will be for my long-term welfare & happiness?'

"So, student, the way leading to short life makes people short-lived, the way leading to long life makes people long-lived; the way leading to sickness makes people sickly, the way leading to health makes people healthy; the way leading to ugliness makes people ugly, the way leading to beauty makes people beautiful; the way leading to lack of influence makes people uninfluential, the way leading to influence makes people influential; the way leading to poverty makes people poor, the way leading to wealth makes people wealthy; the way leading to low birth makes people low-born, the way leading to high birth makes people highborn; the way leading to stupidity makes people stupid, the way leading to discernment makes people discerning.

Beings are owners of kamma, heir to kamma, born of kamma, related through kamma, and have kamma as their arbitrator. Kamma is what creates distinctions among beings in terms of coarseness & refinement....

When this was said, Subha the student, Todeyya's son, said to the Blessed One:

"Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was

overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama — through many lines of reasoning — made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, and to the Community of monks. May Master Gotama remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

<http://www.accesstoinight.org/tipitaka/mn/mn.135.than.html> "
onclick="window.open(this.href);return false;

Author: Malcolm

Date: Monday, July 18th, 2011 at 2:21 AM

Title: Re: Commitment Issues

Content:

Namdrol said:

Most people have this idea that their root guru is the one who gives them their main practice. That is not true. The root guru is the one who gives someone their understanding of the nature of their mind, which is what makes all practices fruitful.

N

mr. gordo said:

Hi Namdrol,

Question for you, what does it mean if a person finds a practice they like, but doesn't feel a strong connection to the Guru? Can a strong preference for a practice over-ride the lack of having a strong connection to a teacher?

Malcolm wrote:

All Gurus are reflections of your root guru.

So yes, practice what you are attracted to.

Author: Malcolm

Date: Monday, July 18th, 2011 at 2:24 AM

Title: Re: Animal By-products & Karmic Debts

Content:

Kyosan said:

Whether there is a karmic debt or not, one of the practices in Buddhism is to avoid causing other beings to suffer. Using animal byproducts causes animals to suffer, maybe not directly but certainly indirectly.

In addition to thinking about our own karma, I think it's also important to think about the suffering of others. That is compassion.

Malcolm wrote:
Of course we need to think of the suffering of others.

The question, as always, is motivation.

N

Author: Malcolm
Date: Monday, July 18th, 2011 at 7:36 PM
Title: Re: Thoughts
Content:
muni said:
One fixated thought =phenomenon is born.
Focus by following thought = me is born.

Malcolm wrote:
Pretty sure you have the order reversed.

Author: Malcolm
Date: Monday, July 18th, 2011 at 8:22 PM
Title: Re: Chosing the right master
Content:
spanda said:
Hi

From what i understood, in Vajrayana tradition, it is important to have a fully prepared master. I remember that I read that the process of "testing" the master (to see if it is a genuine one or a fake one?) before embarking on the path could take even 12 years (!). Is this true? Can someone give me some quotes, or some tittles to read in detail about this?

Thanks

Malcolm wrote:
Well, in the beginning, a safe bet is to pick a lineage head like HH Dalai Lama, HH Sakya Trizen, one of the Karmapas, etc.

Then, later, when one has more knowledge and so on, one can choose other teachers.

N

Author: Malcolm
Date: Monday, July 18th, 2011 at 10:11 PM
Title: Re: Views on Dharma clothes

Content:

Karma Dondrup Tashi said:

Hm, societies have no karma of their own?

Malcolm wrote:

Nope.

Author: Malcolm

Date: Monday, July 18th, 2011 at 11:15 PM

Title: Re: Views on Dharma clothes

Content:

gregkavarnos said:

The closest thing to collective or social karma I've ever seen, can be found in Jamgon Mipham "Gateway to Knowledge Vol II" Rangjung Yeshe Publications.

Malcolm wrote:

Nevertheless, all of this action is individually engaged in and accumulated. Nations, states, towns, cities, villages, and hamlets do not have their own karma, so to speak.

N

Author: Malcolm

Date: Tuesday, July 19th, 2011 at 12:15 AM

Title: Re: Pointing out instructions

Content:

mindyourmind said:

If the Mahamudra POI is a process that takes months, how is Mahamudra supposed to be so well suited for Western students?

Malcolm wrote:

Kagyü Mahamudra is gradual and experiential, so some people think it is a more suitable instruction for acquainting people with the nature of the mind.

Dzogchen introduction is also experiential, but it really depends on the student's acumen to get it since it is not as gradual and step by step.

N

Author: Malcolm

Date: Tuesday, July 19th, 2011 at 1:24 AM

Title: Re: Reincarnation: A gift or a curse?

Content:

Serenity509 said:

Why is belief in reincarnation a requirement of following the Buddha? Must one believe in reincarnation to attain supreme joy and peace of mind?

Karma Dondrup Tashi said:

"Dharma Lite" Versus "The Real Thing" Dharma

http://www.berzinarchives.com/web/en/archives/approaching_buddhism/introduction/dharma_lite.html

Malcolm wrote:

The only problem with this Article is that the term "Dharma-lite" was not coined by Berzin -- I remember seeing it bandied about back in the hoary days of Buddha-L.

Author: Malcolm

Date: Tuesday, July 19th, 2011 at 2:29 AM

Title: Re: buddhist hinduism?

Content:

Enochian said:

I am an obsessed follower of Mādhyamaka philosophy...

Malcolm wrote:

Then there is no hope for you at all. Madhyamaka is not to followed, it is to be used to pacify proliferations, including the one called "Madhyamaka".

Author: Malcolm

Date: Tuesday, July 19th, 2011 at 3:09 AM

Title: Re: buddhist hinduism?

Content:

Enochian said:

But so is Dzogchen with its endless mirror analogies, and intellectual concepts such as kadag, inseparability etc.

Malcolm wrote:

That's not Dzogchen.

Author: Malcolm
Date: Tuesday, July 19th, 2011 at 3:12 AM
Title: Re: buddhist hinduism?
Content:

Enochian said:
But so is Dzogchen with its endless mirror analogies, and intellectual concepts such as kadag, inseparability etc.

Namdrol said:
That's not Dzogchen.

Enochian said:
Ok I have to take your word for it, since I am not a Dzogchen practitioner.

Malcolm wrote:
The difference is that Dzogchen is experiential while Mahdyamaka is analytical.

Author: Malcolm
Date: Tuesday, July 19th, 2011 at 6:55 AM
Title: Re: Views on Dharma clothes
Content:

Pema Rigdzin said:
But if I were attending one of ChNN's centers, for instance, it seems like it would be more appropriate to just wear comfortable western style clothes and blend in that way.

Malcolm wrote:
Yes, wearing Ngagpa gear is sure to provoke stares and eye-rolling. Of course, you can wear Vajra dance supervira costume if you are a vajra dancer and no one will blink.

Author: Malcolm
Date: Tuesday, July 19th, 2011 at 9:19 AM
Title: Re: buddhist hinduism?
Content:

Enochian said:
I have yet to see someone tell it like it is, like I do in my signature.

Pema Rigdzin said:
This is because you haven't yet received Dzogchen transmission and you've read very few Dzogchen texts. The explanations about the mirror and kadag and lhundrub and

their inseparability are skillful means to bring about understanding and possibly trigger insight, but they are not meditated upon. So from that point of view they are not the main point. Instead, one relaxes with an utter lack of modification or fabrication or placement or objectification of any kind; though even these words can be misleading because there can be a great resemblance between rigpa and the state of non-conceptual quiescence, even though in reality there is the most profound difference between the two. This is of course why the guru is indispensable: first in terms of helping one recognize one's primordial state and then guiding one so one can stay on course and not fall into deviations that can be difficult to apprehend.

Enochian said:

Well let me ask you or anyone else this.

The key thing in Dzogchen is distinguishing sems from rigpa.

Thus you need some sort of obvious characteristic of sems to distinguish it.

Do any Dzogchen teachings point out the obvious distinguishing characteristic of sems i.e. sems (mind) is always on the Three Times?

I haven't read anything regarding this in Dzogchen material, even though it is quite obvious.....

Malcolm wrote:

The most obvious distinguishing characteristic of sems is conceptuality. Time is not established per se, it is a conceptual construct.

N

Author: Malcolm

Date: Tuesday, July 19th, 2011 at 9:38 AM

Title: Re: Use of the term 'Hinayāna'

Content:

Malcolm wrote:

The term Hinayāna, inferior vehicle, is derogatory, and in terms of the way it is used in Mahāyāna sūtras, intentionally so.

Since all Tibetan Buddhists are Mahāyānis, they don't feel slighted by the term and even go to some lengths to try and give "hīnayāna" props.

However, Tibetan Buddhists are notoriously ignorant of the actual content and context of many of doctrines to which they adhere. Why? Because they rely on abstracted commentaries on India sutra material, such as Sutra-alaṃkāra etc., rather than actual sutras.

A quick read of the Sutra-alamkāra will quickly demonstrate to any clear thinking person that the author of that text had a definitely low opinion of non-Mahāyāna schools.

The question is, is the Mahāyāna use of the term justifiable?

Well, if you turn away from intending to achieve full buddhahood [as defined by Mahāyānists], then you are turning to an inferior yāna, from a Mahāyāna perspective. There are a number of other reasons why the doctrine the Buddha taught in the Agamas/Nikayas are regarded as inferior as well. Not in the sense that any of the Buddha's teachings are inferior, but in terms of the intended audience. Mahāyānists use the term to describe an inferior motivation, cessation, arhatship, etc., in an effort to dissuade those who might abandon the heroic eons long mission of attaining full awakening.

On the other hand, it is also important to bear in mind that Vajrayāna texts are similarly critical of those who avoid or do not have faith in Vajrayāna -- for example, the Hevajra Tantra refers to those Buddhists who follow lower tantra and ordinary Mahāyāna as "tirthikas", a term usually meant for non-Buddhists.

So when these terms are used, they are not meant to be categories for ranking teachings overall (and this is the great Tibetan Buddhist hermeneutical error). Instead, the term hīnayāna should only be used with Mahāyāna audiences when the teacher in question is describing the inferiority of the desiring to attain the result of an arhat or a pratyekabuddha as opposed to full buddhahood.

In terms of the whole of Buddhism, however, we are only the fourth largest religion of the planet. In ecumenical Buddhist gatherings it is skillful to avoid using the term "hīnayāna" because it is intentionally derogatory and because there are those who find it offensive, understandably so. We also run the risk of insulting aryas by using the term carelessly.

It does not mean however that when we are discussing with other Mahāyānists where Theravāda would be placed in the Mahāyāna scheme of things, that we should pretend that Theravāda is something other than a Hīnayāna school.

This being said, just because someone has ordained in Theravāda does not mean that they are necessarily a hīnayāna practitioner. Just as there were Mahāyānis in other Hīnayāna schools, likewise there have been and are Mahāyanis in Theravada.

But Theravāda itself, like Mulasarvastivada, etc. is a hīnayāna school when considered from the perspective of Mahāyāna.

N

Author: Malcolm

Date: Tuesday, July 19th, 2011 at 9:46 AM

Title: Re: Riwo Sangchod - ingredients question

Content:

Pema Rigdzin said:

Namdrol and/or others knowledgeable about this practice -

I recently received the transmission of a sang practice (from ChNN)... It so happens I purchased some "Riwo Sangchod" incense a while back and when looking at the box noticed it contains musk. Is this a problem? Do sang offerings need to be free of animal products?

Also, can sang be offered any time of day or must it be morning?

Malcolm wrote:

Sang does not need to be free of musk. But don't use that stuff for Naga Pujas!

Sang is usually offered in the morning. But can be offered at other times as well.

You can use any fragrant herbs or sage, etc., for burning in sang. It just has to smell nice, does not have to be juniper, etc.

Juniper however is used because of its antiseptic properties and sang does mean "to cleanse".

N

Author: Malcolm

Date: Tuesday, July 19th, 2011 at 8:30 PM

Title: Re: Use of the term 'Hīnayāna'

Content:

ananda said:

What is your opinion ?

Should Hīnayāna continue to be used to refer to the Theravāda teachings or should it be avoided ?

Do you think the term is derogatory ?

Dexing said:

I learned the terms Hīnayāna and Mahāyāna as "Small" and "Large" Vehicles due to the scope of their doctrines on Śūnyatā.

Malcolm wrote:

This is not how the term is applied in Mahāyāna sūtras and treatises themselves. This is gloss used in the term in countries where is no pure Nikāya school Sangha.

Dexing said:

In that sense they are Small and Large Vehicles respectively, and the term Small Vehicle (Hīnayāna) is not derogatory, but descriptive.

Malcolm wrote:
It is still derogatory.

N

Author: Malcolm
Date: Tuesday, July 19th, 2011 at 8:44 PM
Title: Re: Riwo Sangchod - ingredients question
Content:
gregkavarnos said:
The musk they are referring to may be plant based (*Pelargonium odoratissimum*,
Geraniaceae) like that used in

Malcolm wrote:
Nope, absolutely not -- they are referring to *Moschus moschiferus*, which comes from the so-called "musk deer".

The musk deer belongs to the family *Moschidae* and lives in India, Pakistan, Tibet, China, Siberia and Mongolia. To obtain the musk, the deer is killed and its gland, also called "musk pod", is removed. Upon drying, the reddish-brown paste inside the musk pod turns into a black granular material called "musk grain", which is then tinctured with alcohol. The aroma of the tincture gives a pleasant odor only after it is considerably diluted. No other natural substance has such a complex aroma associated with so many contradictory descriptions; however, it is usually described abstractly as animalic, earthy and woody[3] or something akin to the odor of baby's skin.

<https://en.wikipedia.org/wiki/Musk> " onclick="window.open(this.href);return false;

Vegans and vegetarians should never, ever, use Tibetan Incense, because all good quality Tibetan incense has quite a bit of real musk in it.

Musk is also a very important substance in Tibetan and Ayurvedic medicine.

N

Author: Malcolm
Date: Tuesday, July 19th, 2011 at 8:46 PM
Title: Re: Use of the term 'Hinayāna'
Content:
Astus said:
Based on a certain Madhyamaka teaching if we agree that arhats realise the same emptiness as bodhisattvas and buddhas

Malcolm wrote:

We don't agree that a certain Madhyamaka teaching teaches this.

Author: Malcolm

Date: Tuesday, July 19th, 2011 at 8:49 PM

Title: Re: Views on Dharma clothes

Content:

gregkavarnos said:

I would have to say that the positive aspect of getting everybody to wear Dharma clothes (especially the pants/skirt) is the fact that no one will turn up wearing hot pants or super mini skirts which can be awfully distracting for a lusty character such as myself! Boy have I seen some super sexy clothing at Dharma centres over the past few years! <- -- that's me the chauvanist pig

Malcolm wrote:

Consider an offering, sense object goddesses making offering to sense organ god.

N

Author: Malcolm

Date: Tuesday, July 19th, 2011 at 8:52 PM

Title: Re: Riwo Sangchod - ingredients question

Content:

Namdrol said:

Vegans and vegetarians should never, ever, use Tibetan Incense, because all good quality Tibetan incense has quite a bit of real musk in it.

Musk is also a very important substance in Tibetan and Ayurvedic medicine.

N

Huseng said:

I didn't know that. That's a useful piece of information, indeed.

Malcolm wrote:

On the other hand, the smell of musk is not attractive of certain kinds of provocations and so on, which is one of the reasons why it's use is so prevalent in Tibetan incense.

N

Author: Malcolm

Date: Tuesday, July 19th, 2011 at 10:00 PM

Title: Re: Riwo Sangchod - ingredients question

Content:

Namdrol said:

Nope, absolutely not -- they are referring gla rtsi, which comes from the so-called "musk deer", *Moschus moschiferus*.

gregkavarnos said:

How incredibly unfortunate! So how do they justify putting it in riwo sang cho incense then?

That's why, in 99% of cases, it's always better to make ones own incense, especially for ritual use.

Malcolm wrote:

Musk and musk deer leather, tusks, and so on, and so on are also very antiseptic and used for dispelling negative spirits. It is one of the main medicines used to repel spirit provocations too. Musk deer tusks at one time were used as needles for blood-letting since they will not cause infections.

For sang offerings, it is not necessary to use an incense. One can use herbs, sage, juniper, etc.

There are some incenses made for use in lower tantra that do not have musk. People who follow the system of lower tantra should use these.

Generally musk, gugul and so on are used in anuttarayoga tantra incense.

Author: Malcolm

Date: Tuesday, July 19th, 2011 at 10:10 PM

Title: Re: Use of the term 'Hīnayāna'

Content:

Namdrol said:

We don't agree that a certain Madhyamaka teaching teaches this.

Astus said:

Didn't Tsongkhapa argue that even sravakas realise the emptiness of both personality and phenomena?

Malcolm wrote:

He did, but he was corrected on this point by Gorampa.

Tsongkhpa is not Candrakīrti.

N

Author: Malcolm

Date: Tuesday, July 19th, 2011 at 10:48 PM

Title: Re: Reincarnation: A gift or a curse?

Content:

Mag761138 said:

There is no "my mental continuum" or "your mental continuum", there's just a mental continuum.

Malcolm wrote:

If you accept that there is a mental continuum, and you accept that mental continuum is afflicted, you have a sufficient basis for accepting rebirth without any need to imagine an integral self driving the process.

N

Author: Malcolm

Date: Wednesday, July 20th, 2011 at 2:13 AM

Title: Re: Riwo Sangchod - ingredients question

Content:

gregkavarnos said:

what is incense other than a blend of fragrant herbs, spices and resins?

Malcolm wrote:

Incense is medicine, and to be made properly it needs to be compounded properly, with the proper rites, and so on.

N

Author: Malcolm

Date: Wednesday, July 20th, 2011 at 2:54 AM

Title: Re: Reincarnation: A gift or a curse?

Content:

Mag761138 said:

There is no "my mental continuum" or "your mental continuum", there's just a mental continuum.

Namdrol said:

If you accept that there is a mental continuum, and you accept that mental continuum is afflicted, you have a sufficient basis for accepting rebirth without any need to imagine an integral self driving the process.

N

Mag761138 said:

Not at all. I am thinking far more of A.N. Whitehead's concept of "Objective Immortality" in his Process metaphysics far more than Buddhist notions of rebirth.

Malcolm wrote:

The doctrine of Karma in Buddhism is an aesthetic moral theory. Moral actions garner pleasant results, immoral actions garner unpleasant results. Therefore, all happiness and all suffering is result of one's own moral or immoral acts in this or in past lives.

If you can't accept that, than Buddhism will be a constant source of frustration for you and you will waste a lot of intellectual energy trying to get Buddhism to fit your needs. In the end, you will give up Buddhism. So, it is better perhaps not even to start. One does not need to be a Buddhist to meditate, or be a nice person, or even a profoundly spiritual, compassionate person etc.

If you wish to be free of suffering and its causes, however, then Buddhism is your only solution.

N

Author: Malcolm

Date: Wednesday, July 20th, 2011 at 2:57 AM

Title: Re: Use of the term 'Hinayāna'

Content:

Namdrol said:

He did, but he was corrected on this point by Gorampa.

Tsongkhpa is not Candrakirti.

Astus said:

OK, so it is not that there isn't such form of Madhyamaka but rather that you take a view that doesn't accept it just like many others don't agree with the Gelug interpretation (not to mention those who have never even heard of it). No big deal really, there are many views in Buddhism.

Malcolm wrote:

Tsongkhapa asserted that what you report as Candrakirti's view. But he did so by ignoring other things that Candrakirti said which bring focus on what Candra was actually intending.

N

Author: Malcolm

Date: Wednesday, July 20th, 2011 at 4:53 AM

Title: Re: Reincarnation: A gift or a curse?

Content:

PadmaVonSamba said:

Why does an apple suddenly fall from a branch at the very second that it does, and not

one second earlier and not one second later? The wind, the Sun, the season, all these and millions of other factors interact, and these are all the causes that result in that apple dropping. Oh yes, and let's not forget gravity. This, in the simplest sense of the word, is karma.

Malcolm wrote:

This is not karma, this is cause and condition.

Karma, the Buddha said, is volition and what proceeds from volition.

Author: Malcolm

Date: Wednesday, July 20th, 2011 at 4:56 AM

Title: Re: "Theravada and Mahayana Buddhism"

Content:

Flow said:

I know that this topic was discussed a while ago - but I have to add something to this discussion. The way Bön is presented here is not acceptable. I practice Bön and am pretty well educated about its history and teaching - and what I have read in this thread is - stating it plain and simply: wrong.

Things that have been said here are for example:

'It would more or less be the other way around Bon is more influenced by Buddhism '

'For Buddhism in Tibet to become influenced towards Bon would make it degenerate wouldn't you agree ?'

Wow. This must come either out of complete ignorance or out of ill intention. If the author of these statements would stop speculating in his delusion about other Buddhist teachings and simply ask an authority on that question or look it up - he knew that this is utter nonsense.

Somebody else referred to Chögyal Namkhai Norbu's writings. I will restate this again: Please educate yourself before you spread such misleading claims. The writings of Chögyal Namkhai Norbu are always recommended - but especially when it comes to the history of Tibet, Bön and Zhang Zhung... This offensive behavior does not only harm your spiritual practice but may also mislead others. So please refrain from it.

For the sake of setting the record straight in this thread I will post a short introduction into Bön along with a short historic overview:

Malcolm wrote:

In the interest of setting the record straight:

This statement "It would more or less be the other way around Bon is more influenced by Buddhism ", happens to be Norbu Rinpoche's opinion, one which I have personally heard him state on many, many occasions.

N

Author: Malcolm

Date: Wednesday, July 20th, 2011 at 5:37 AM

Title: Re: Reincarnation: A gift or a curse?

Content:

PadmaVonSamba said:

I am not disagreeing with you that in terms of samsara, karma is the manifestation of volition.

Malcolm wrote:

Karma is only volition. Apples don't have that.

Author: Malcolm

Date: Wednesday, July 20th, 2011 at 6:41 AM

Title: Re: "Theravada and Mahayana Buddhism"

Content:

Flow said:

Such unsubstantiated claims are of no avail.

Malcolm wrote:

Yes, of course I am going to believe you, rather than what my own teacher has said in my presence many times.

If you are really curious about what ChNN thinks, go ask him. Apparently you will very surprised to find out what he thinks about modern day Bon (as opposed to original Bon which had no Abhidharma, Tantra, Perfection of Wisdom, etc.).

Yes, he thinks that there was Dzogchen in Bon prior to Buddhism. But he thinks that is confined to twelve short lines that do not constitute a complete path. You can read about them in his Precious Vase.

Author: Malcolm

Date: Wednesday, July 20th, 2011 at 6:45 AM

Title: Re: "Theravada and Mahayana Buddhism"

Content:

Flow said:

I do not except you to believe me. That is why I gave you the link to the book of your venerable and beloved teacher.

Malcolm wrote:

I have it, I have read it. I happen to know there are some opinions in it which ChNN no longer stands by.

He mostly wrote that book to open up debate.

Author: Malcolm

Date: Wednesday, July 20th, 2011 at 6:56 AM

Title: Re: "Theravada and Mahayana Buddhism"

Content:

Malcolm wrote:

"He makes it very clear in this particular essay that he sees Bön as the original teaching in Tibet which already was fully established before Shakyamuni's Buddhism came to Tibet."

Yes. But not in the form you imagine.

You need to read his Drung De'u and Bon. Then you will find out that ChNN thinks that the original, pre-Buddhist Bon was divided into twelve lores, etc.

He says in this book, ppg. xvii-xviii: "The five Bon of the Fruit contain manly teachings that can be found in Mahāyāna and Tantrayāna Buddhist traditions, so one can assume that they were introduced into Bon in a period later than that of the twelve lores; the authenticity and originality of the nine and last "way", comprising the Dzogchen teachings, alone is beyond doubt as its historical inception can be correlated with the kingdom of Shang Shung. In any case we can hypothesize that the Bonpos absorbed elements of Buddhism without recognizing them as such, as some scholars maintain, or that they did so in order to survive to counter the great success of the Buddhist faith. The fact remains that in the contemporary Bonpo canon can be found some of the most important Buddhist texts albeit with different titles, and even the biography of Shenrab Miwoche emulates that of Shakyamuni Buddha. There may have been valid reasons for this work of transforming and adaptation of Buddhist elements, perhaps for the very preservation of the authentic Bon teachings, but this principle was soon forgotten and the importance of the original traditions was neglected in favor of the philosophical teachings derived from Buddhism."

Author: Malcolm

Date: Wednesday, July 20th, 2011 at 6:58 AM

Title: Re: "Theravada and Mahayana Buddhism"

Content:

Flow said:

I do not except you to believe me. That is why I gave you the link to the book of your venerable and beloved teacher.

And just to let you know: There are at least three lineages of Dzogchen... One of them is described in the Zhang Zhung Nyan Gyud - one of the classical Bön teachings....

Malcolm wrote:

Yes, I know. I have the entire ZZNG in Tibetan. I am capable of reading it in the original. It is a very wonderful teaching.

N

Author: Malcolm

Date: Wednesday, July 20th, 2011 at 8:26 AM

Title: Re: Tibetan Buddhism and Bon

Content:

Flow said:

Well, in lack of a copy - I have to assume that what you write is correct. Given that I still see no indication of the above statement that we were actually discussing to be true: that Buddhism was not influenced by Bön and that rather Bön was influenced by Buddhism.

Malcolm wrote:

Buddhism per se ie. core doctrines have not been influenced by Bon at all.

Flow said:

Dzogchen was originally a Bön practice

Malcolm wrote:

Surely you do not mean to imply that Buddhist Dzogchen derives from Bon?

Flow said:

What is going on here? Seriously? And I don't mean you now, Namdrol - since you made a remark which is valid and has no further implications - until one imposes them. But this is not the first time I read and heard people talk like this about Bön ['Bön is a degenerated teaching' etc.] - and actually ChNN also reports about this contempt toward Bön from different Tibetan schools of Buddhism. And that is what shocks me - regardless whether I practice it myself or not.

Malcolm wrote:

What's going on is that there are a lot of people who take what their traditions report as being to be true, as you yourself are.

B

Author: Malcolm

Date: Wednesday, July 20th, 2011 at 10:04 AM

Title: Re: Tibetan Buddhism and Bon

Content:

Flow said:

What's going on is that there are a lot of people who take what their traditions report as being to be true, as you yourself are.

So these traditions state that Bön should be disregarded as superstitious nonsense?

Malcolm wrote:

Some of them. You can choose to disregard what they say.

Flow said:

Surely you do not mean to imply that Buddhist Dzogchen derives from Bon?

Surely you want to imply that it was the other way around, yes?

Malcolm wrote:

Dzogchen as clear antecedents in Indian Buddhist texts such as Guhyagarbha, etc.

Flow said:

On page 31-33 of the aforementioned book by ChNN you can read what he has to say about that... Or you could go on and claim that he refuted all of that by now.

Malcolm wrote:

ChNN once speculated that perhaps Zhang Zhong Garab and Garab Dorje might be the same person. I don't believe he presently holds that view. You should ask him.

Flow said:

Buddhism per se ie. core doctrines have not been influenced by Bon at all.

How could they - if they were the same?

Malcolm wrote:

If you accept ChNN's thesis i.e. that Bon philosophy was more or less completely derived from Buddhism, then in fact they Buddhism could not be influenced by Bon in that respect.

Flow said:

This whole debate is basically pointless.

Malcolm wrote:

Yes, which why I am surprised you are bothering with it. Buddhism has a very clear historical record. Bon, unfortunately, does not. What Bon has is a large number of texts, none of which can be dated earlier than the 10th century CE. That is the physical limitation imposed by the physical record of Bon culture. The rest is speculative.

N

Author: Malcolm

Date: Wednesday, July 20th, 2011 at 7:41 PM

Title: Re: Tibetan Buddhism and Bon

Content:

Flow said:

Bon has no such historical record.

I stated earlier that most of the traces of Bön are lost to history.

Malcolm wrote:

Can you please tell us what the difference is between these two statements?

Author: Malcolm

Date: Wednesday, July 20th, 2011 at 7:57 PM

Title: Re: Tibetan Buddhism and Bon

Content:

Malcolm wrote:

"Because there are no copies of the scriptures that by some method can not be dated farther back than 1000 AD.? Is this reason enough for you to deride a complete lineage and refuse to accept that Tibet had a religion before Buddhism came there? "

Virtually all Bon texts that we have, even most of ZZNG, is terma. That is fine, but you can't date terma texts earlier than their discovery unless you have some earlier texts to compare them to.

You will note that I have not impugned the spiritual value of any of the Bon teachings. Not once.

You will also note, for example, that I do not think it is very likely that Sakyamuni Buddha taught the Lanka. The Lanka, and indeed all Mahāyāna sūtras, tantras, etc., are in my opinion, later compositions. I think there is ample reason to think this is so. I also think it does not destroy their spiritual value at all. I apply the same standard to Bon.

As such, I regard Bon as more or less one more branch on the Buddhist tree, albeit a

rather late one, and one that has largely forgotten and neglected its autochthonic teachings, favoring ones imported from India.

Naturally, I expect Bonpos to disagree. They are entitled to. But as you note, there is little, if no, proof of Bon claims to the contrary. That does not mean Bon claims are necessarily false (though in the case of things like borrowed Buddhist texts, this is indisputable), it just means that Bonpos have no record to fall back on in history and archaeology.

Re: Zhang Zhung -- yes, there was a place named Zhang Zhung. It collapsed because of climate change, if you follow Belleza's argument. Also its last king, Lugmincha, was assassinated on the orders of Songtsan Gampo in the 7th century. At this point very little archaeology has been done and we have yet to find any cache of Zhang Zhung texts. If and when we do, then we can rewrite early Tibetan history. Until then, we are left only with fragmentary reports in texts written in a different language. Anything else is either speculation or blind faith.

Incidentally, history and realization are two different things entirely. You should be grateful for materialist science, without it you would not have a web forum to be outraged upon.

N

Author: Malcolm

Date: Wednesday, July 20th, 2011 at 8:34 PM

Title: Re: Tibetan Buddhism and Bon

Content:

Flow said:

If you accept ChNN's thesis i.e. that Bon philosophy was more or less completely derived from Buddhism, then in fact they Buddhism could not be influenced by Bon in that respect.

No, I do not accept this thesis and I doubt that this is the exact opinion of ChNN on this matter.

Malcolm wrote:

It is, but you go ask him.

Flow said:

He states in an essay about the history of Bön:

Malcolm wrote:

Nothing new here.

Flow said:

I sense you are of the Sakyapa lineage.

Malcolm wrote:

Like ChNN, I trained in Sakya for many years. I still have connections with the Sakya school.

Flow said:

Buddhism and with it Dzogchen and other practices are eternal teachings: dharma - not bound to any place or time. So why should there not be different lineages teaching the same without having substantially been influenced by another?

Malcolm wrote:

Certainly, this is a possibility. But, when it comes to Buddhism, there are very specific features that identify a teachings as Buddhist which permeate Buddhist teachings even through Dzogchen.

Though, here you are mixing up terms: Sanātana Dharma is a Hindu term.

Now, I understand the main point of your argument, namely, that Bon preserves a non-Indic form of Buddhism that in no way depends on Indic Buddhism for its nine yanas. Respectfully, I completely disagree with this assessment. In my opinion Bon completely depends on Indic Buddhism for things like Mahāyāna, Madhyamaka and so on. For example, Dan Martin recently speculated on his blog, Tibeto-logic, that Buddhist sūtras present in the Bon canon are not forgeries, but in fact earlier, abandoned translations (albeit altered to fit a Bon context).

Flow said:

Or do you actually don't think your own metaphysical system to apply [Realm of Clear Light, Gods descending from there to teach etc.]?

Malcolm wrote:

This is a Tibetan myth. I do not take it literally, even though HH Sakya Trizen may -- that is his prerogative.

If you examine the clan histories of ancient Aristocratic families in Tibet, they always are claiming to be the descendants of this or that god. The story of the origins of the Khon clan don't have anything at all do with Buddhism, per se. The story of the Khon clan serves the reinforce the notion that the Khon are special, a little extraordinary, and therefore, more suited to be lineage holders than mere mortals like you and I.

Flow said:

I sense some heavy Western materialism there...

Malcolm wrote:

Yes, you are writing it to entertain yourself with your own hyperbole, which you obviously relish.

Author: Malcolm

Date: Wednesday, July 20th, 2011 at 8:50 PM

Title: Re: Tibetan Buddhism and Bon

Content:

Flow said:

The historical record that Bön has is its own historical writings.[/i].

Malcolm wrote:

That is not sufficient.

For example, Tibetans have a record of the Samye debate which derives from the Ba bzhad annals. It is just a political hatchet job against Chan.

Official Tibetan History has it that Langdarma destroyed Buddhism in the ninth century. But the real story is somewhat different.

Official Tibetan History has it that there was no writing Tibet prior to Srongtsan Gampo, but this is now under dispute; though whatever the case is, Tibetan and Zhang Zhung writing still clearly derive from Gupta script, which itself ultimately derives from Western Semitic, like all alphabets.

Merely having a record does not make it a historical record, nor does it make it true. For example, we have a very nice record of the Shambhala kings in the commentaries of Kalacakra. But the date of the Buddha in these texts is wrong, at least four hundred years too early, and based on that, then we can assume that many other details of this cycle are wrong.

Zhang Zhung and Bon studies have found their Troy, but still await their Dead Sea Scrolls.

N

Author: Malcolm

Date: Wednesday, July 20th, 2011 at 9:37 PM

Title: Re: Tibetan Buddhism and Bon

Content:

Flow said:

And from where do you get your 'truth' then?

Malcolm wrote:

In the words of ChNN, Drung De'u and Bon, pg 156 "The Bon literature is unequivocal in recounting that the birth of the master Shenrab Miwoche took place on the fifteenth day of the wood mouse male year as we read in the above passage from the Zermig. As regards to the duration of his life there are sources that assert that he lived very many years, calculable only in 'shen years (gshen lo), each equivalent to one hundred human years. Evidently this lies beyond judgment by our limited capacities, and since history must be studied in congruence with ordinary human perceptions, i prefer not to base

myself on these traditions."

Therefore, Flow, when it comes to history and historiography, I too, prefer to use ordinary human perception as the base line for conventional truths. Very limiting, yes.

I once had an interesting conversation with John Luc Achard on E-Sangha. There he asserted, for example, that dating Shenrab to something like 16000 years BCE was an "mystery" number used in the initiation of ZZNG, and that it was considered both historical and symbolic. But since he would not divulge the meaning, as you can imagine, the conversation did not progress much further.

Author: Malcolm

Date: Wednesday, July 20th, 2011 at 9:46 PM

Title: Re: Use of the term 'Hīnayāna'

Content:

Dexing said:

Not to mention, Hīnayāna used in Mahāyāna sūtras and śāstras doesn't actually refer to the Theravādins, but others like Sarvāstivādins for example.

Malcolm wrote:

That is not true -- it refers to anyone who follows teachings in Agamas/Nikayas and takes them being definitive.

N

Author: Malcolm

Date: Wednesday, July 20th, 2011 at 9:50 PM

Title: Re: buddhist hinduism?

Content:

booker said:

How about Kunzhi as understood in Dzogchen? It is said to be the ground of being - all being sentient and insentient, and is not dependently originated. Isn't it?

Malcolm wrote:

The term "ground of being" does not exist in any Buddhist text, nor any Dzogchen text. It is a western gloss, one that is inaccurate.

There is a term "kun gzhi" this is understood differently in different Dzogchen cycles and by different Dzogchen masters. So there isn't a one size fits all definition.

In those texts that speak of the so called kun gzhi -- the kun gzhi is complete free from all extremes. Whatever arises from it therefore, also must be free from all extremes.

"Being and non-being" are just cognitive errors.

N

Author: Malcolm

Date: Wednesday, July 20th, 2011 at 10:33 PM

Title: Re: Tibetan Buddhism and Bon

Content:

Flow said:

Am I wrong to assert that the Lotus sutra formulates Buddha as an eternal being? And hence isn't his method also eternal? Or would you actually argue that Buddhism is a temporal teaching? And how do you prove this with sutra?

Malcolm wrote:

I responded to this, somehow my post was lost.

In short.

The Lotus Sutra presents a situation where the Buddha achieved awakening five gazillion years ago.

But the Buddha does not present himself as "eternal" in the theistic, Sanatana Dharma, sense of the term. The Buddha states in this chapter that his continued presence at Rajagriha is based on his career as a bodhisattva:

The unlimited illumination of my wisdom
Is such that my life span is one of countless eons
Attained through long cultivation and work.

Thus he is not eternal in the sense which you mean. His presence is based on the incalculable causes and conditions created during his career as a bodhisattva.

N

Author: Malcolm

Date: Wednesday, July 20th, 2011 at 10:35 PM

Title: Re: Tibetan Buddhism and Bon

Content:

Flow said:

I once had an interesting conversation with John Luc Achard on E-Sangha. There he asserted, for example, that dating Shenrab to something like 16000 years BCE was an "mystery" number used in the initiation of ZZNG, and that it was considered both historical and symbolic. But since he would not divulge the meaning, as you can imagine, the conversation did not progress much further.

That sounds interesting. Too bad that there is no further elaboration on this. Was this

based on his speculation or on actual transmission?

Malcolm wrote:

I am surprised you do not know who Jean Luc Achard is. He is probably the most important Bon translator alive, and one of the world leading scholars of Dzogchen. He is also a serious practitioner.

Author: Malcolm

Date: Wednesday, July 20th, 2011 at 10:54 PM

Title: Re: Tibetan Buddhism and Bon

Content:

Flow said:

Therefore, Flow, when it comes to history and historiography, I too, prefer to use ordinary human perception as the base line for conventional truths. Very limiting, yes. Just suppose there is actually a devolution instead of an evolution of the human species...

Malcolm wrote:

Why bother? There is no evidence of such a thing. Further, evolution and rebirth are non-contradictory. This planet is not the only place where there is sentient life in the universe, nor where there are Buddhist teachings.

These are nice myths, spiritually meaningful, but there is no reason to take the literally, any more than we need to take Vasubandhu's account of Meru and the four continents literally. Since you like to appeal to the Dalai Lama, HH has stated that he wishes that Vasubandhu would rewrite chapter three of the Kośa to bring it up to date with modern science.

Flow said:

I happen to sit in China of 500 A.D. and happen to achieve some deeper level of spiritual realization. Now I write that down onto some leaves or tablets or what have you. I call it 'The Ultimate Wisdom through Perfection in Calmness' and briefly explain which method I used to get there. Then some few hundred years later you come along and say: 'Ah, I read something similar from way back in India. This must be a derivative from it.' Clearly nonsense, isn't it?

Malcolm wrote:

But we do not have any such examples. We have no lab to test this. The simple fact of the matter is that all Tibetans use, as a matter of course, linguistic constructs that foreign to Tibeto-Burman and are only derived from translations of Indic materials -- all constructs using rnam par [vi-] and nye war [upa-], etc. Of course I am not arguing that Tibetan derived all their culture from India. Of course not. But such things as the pañcavidyāsthana, etc., these things are clearly India in origin.

Flow said:

'The world has a beginning and an end.

Malcolm wrote:

This is described in Buddhist literature, and in fact the "devolution" you describe, is predicated on the cyclical destruction of the universe.

Flow said:

The world consists of matter. Matter is the ultimate reality.

Malcolm wrote:

Actually, you are asserting a non-sequitor.

Flow said:

'There have been various migrations of tribes upon the planet which dates we can accurately measure with various forms of datings which are always reliable. These datings give us a clear indication from when a document was written. There is no possibility that this teaching existed orally for thousands of years before. It must date from when it was written down. The scripts that tribes used were influenced by another.

Malcolm wrote:

Given the difference between how Oral Buddhist teachings look in a text, and later Mahayāna compositions, Bon literature, for the most part, fails the test. It lacks the consistent repetition, and so on, typically found in strictly orally recorded traditions.

Of course, there are many possibilities. But when it comes to what we can say is factually true, possibilities are not truths.

Anyway, you are not arguing from any concrete basis.

Flow said:

I know that in order to do historic research one has to assume all of these above mentioned things. '

Malcolm wrote:

In order to good historical research, one does not have to start with the notion that only matter is real.

N

Author: Malcolm

Date: Wednesday, July 20th, 2011 at 11:10 PM

Title: Re: Tibetan Buddhism and Bon

Content:

Flow said:

Thus he is not eternal in the sense which you mean. His presence is based on the incalculable causes and conditions created during his career as a bodhisattva.

What about all the innumerable Buddhas of the past and the future Buddha Shakyamuni speaks about in the Pali canon? Does this not imply an eternality of Buddhism as a teaching and method?

Malcolm wrote:

The Buddha speaks of four or six past Buddhas in the Pali canon (Vipassi, Sikhi, Vessabhu, Kakusanda, Konagama, Kassapa), and one future Buddha, Maitreya.

However, as Nagarjuna points out (xviii.9-12)

"Not dependent on another, peaceful, and
Not fabricated by mental fabrications,
not thought, without distinctions,
that is the character of reality(that-ness).

Whatever comes into being dependent on another
Is not identical to that thing.
Nor is it different from it.
Therefore, it is neither non-existent in time nor permanent.

By the buddhas, the patrons of the world,
This immortal truth is taught:
Without identity, without distinction,
Not nonexistent in time, nor permanent.

When the fully enlightened ones do not appear,
and when the disciples have disappeared,
The wisdom of the self-enlightened ones
Will arise completely without a teacher.

(Fundamental Wisdom of the Middle Way)

Thus, because the nature of reality is as described here, there is always a possibility that it can be recognized someone who then becomes a pratyekabuddha.

Flow said:

And I actually just made this point with the Lotus sutra - because I do not know the exact place of where to find this enumeration of Buddhas in the Pali canon.

Malcolm wrote:

It does not exist in the Pali Canon. It exists only in Mahāyāna in the Bhadrakalpa sutra.

N

Author: Malcolm

Date: Wednesday, July 20th, 2011 at 11:20 PM

Title: Re: Tibetan Buddhism and Bon

Content:

Flow said:

It does not exist in the Pali Canon. It exists only in Mahāyāna in the Bhadrakalpa sutra.

I dare to disagree: look it up https://en.wikipedia.org/wiki/List_of_the_twenty-eight_Buddhas.

Malcolm wrote:

Ok, well, look at the note on your sources:

"This canonical text [Buddhavamsa], along with the Apadana and Cariyapitaka, has been described as hagiographical [1] as well as a "latecomer" to the Canon".

Still, this is not the tradition you mentioned, 1000 buddhas. That exists only in Mahāyāna.

N

Author: Malcolm

Date: Wednesday, July 20th, 2011 at 11:22 PM

Title: Re: Tibetan Buddhism and Bon

Content:

Flow said:

I am surprised you do not know who Jean Luc Achard is. He is probably the most important Bon translator alive, and one of the world leading scholars of Dzogchen. He is also a serious practitioner.

Well, I haven't been around on this planet in this body for long enough to achieve ultimate knowledge upon everything... No kidding: I have not heard of him before. Probably because I mostly study the books of Tenzin Wangyal Rinpoche and Chögyal Namkhai Norbu Rinpoche when it comes to Bön and Dzogchen. There is enough to practice and realize in there for a whole lifetime.

Malcolm wrote:

Actually, you need to learn Tibetan so your sources are not confined to 10 western books.

N

Author: Malcolm

Date: Wednesday, July 20th, 2011 at 11:27 PM

Title: Re: Pointing out instructions

Content:

Jinzang said:

the typical Mahamudra pointing out instruction is long transmission that last several months

That hasn't been my experience. The pointing out is fairly brief. But I can't say if my experience is typical or not.

Silent Bob said:

In the 9th Karmapa's text, "Mahamudra--the Ocean of Definitive Meaning", which is the Kagyus' standard MM manual, the traditional 'script' for the pointing-out of ground MM is only a page long (p. 145). There are numerous vipashyana investigations that may also be taught in order to enhance this recognition, but as Jinzang says, the actual pointing-out of the nature of mind by the teacher is brief.

Chris

Malcolm wrote:

My point was that prior to this there are many introductions.

N

Author: Malcolm

Date: Wednesday, July 20th, 2011 at 11:53 PM

Title: Re: Tibetan Buddhism and Bon

Content:

Flow said:

Actually, you need to learn Tibetan so your sources are not confined to 10 western books.

Oh, thank you for this charming statement. Actually I have already begun to learn Tibetan but I am not anywhere near being able to read scriptures. Actually I still cherish the believe that practice is much more important than scriptural studies and I do have to find the time to learn Tibetan among all the things I actually consider important. But please pardon my ignorance.

Still, this is not the tradition you mentioned, 1000 buddhas. That exists only in Mahāyāna.

As it says in the source: 'The 28 Buddhas are not the only Buddhas believed to have existed. Indeed, Gautama Buddha preached that innumerable Buddhas have lived in past kalpas.' This is what I was referring to...

Malcolm wrote:

Yes, that follows from the logic of dependent origination. The logic of dependent origination forbids the idea of ultimate beginnings and so it is only natural that there are beginningless buddhas.

Flow said:

This is described in Buddhist literature, and in fact the "devolution" you describe, is predicated on the cyclical destruction of the universe.

I know that it is - and I am not saying it is wrong: but it could be otherwise... You see - I find ultimate truths are a pretty dangerous thing.

Malcolm wrote:

The cyclical arising and destruction of the universe is a relative truth, not ultimate. This is why its narrative is not so fixed.

Flow said:

Yes, you would not arrive at your understanding of historical analysis without the aforementioned axioms which leads to the formulation of evolution theory which leads to the formulation of anthropological and linguistical theories... If consciousness were accepted as the root cause of reality there would be no need for an evolution to take place since everything would be formed from and by consciousness.

Malcolm wrote:

Well, this is rather imprecise. What do you mean by " If consciousness were accepted as the root cause of reality"? What kind of consciousness? Afflicted or unafflicted, one or many?

Flow said:

Anyways... We are reaching a point in this discussion where we will not be able to agree. And I don't want to be impolite by simple not answering your replies. This is developing into an argument about the nature of reality

Malcolm wrote:

Well, what we are discussing is the evolution of texts. That is a fairly narrow topic.

You want to have a discussion about the nature of reality. But there is no much to discuss on that score. My citation of Nāgārjuna summed it up.

N

Author: Malcolm

Date: Wednesday, July 20th, 2011 at 11:56 PM

Title: Re: Pointing out instructions

Content:

conebeckham said:

There CAN be many "introductions" or investigative periods prior to the Ground being introduced as per Silent Bob's comment.....But again, such is not always the case. Even in presentations of the Four Yogas of Mahamudra, it is said that they don't

necessarily occur sequentially. But when one is studying these things, as texts, or as "methods," one is introduced to them in sequence. Same with the "investigations" found in Ngedon Gyamtso, and in Dakpo Tashi Namgyal's works, and even in other Mahamudra guidance manuals.

In practice, though, the "Pointing Out" may seem like an instantaneous thing--but I think most of us have trained in methods that would be considered "preliminary investigations" on the path of Mahamudra, even though we may not realize that such methods were leading to "NgoTro." Good teachers will know where the student's minds are "at," so to speak.....

Malcolm wrote:

That is not what I meant. I meant introductions as I mentioned before, introductions to movement, to stillness, etc. All of which need to be experientially maximized which come long before mahamudra pointing out.

Mostly this kind of thing is done in retreat

N

Author: Malcolm

Date: Wednesday, July 20th, 2011 at 11:58 PM

Title: Re: Tibetan Buddhism and Bon

Content:

Flow said:

Actually, you need to learn Tibetan so your sources are not confined to 10 western books.

Oh, thank you for this charming statement. Actually I have already begun to learn Tibetan but I am not anywhere near being able to read scriptures. Actually I still cherish the believe that practice is much more important than scriptural studies and I do have to find the time to learn Tibetan among all the things I actually consider important. But please pardon my ignorance.

Malcolm wrote:

If you wish to better defend your adopted faith, you need to learn Tibetan.

Author: Malcolm

Date: Thursday, July 21st, 2011 at 12:18 AM

Title: Re: Tibetan Buddhism and Bon

Content:

Flow said:

If you want to understand my reasoning at all I recommend you read a bit about ontology to understand how important ontological axioms are for your epistemology...

adinatha said:

Oh I get it, yer a new age philosophizer. You think statements can be true in themselves. You think you can think yer way to truth. That means you think there is something true in truth, which means you are a materialist thinker. Judging by the smirk on yer face, you take pride in yer notions. Mayhaps dunkin yer head in a buckit of icewater would cool yer jets.

Malcolm wrote:

If you read his blog, you can see he is intent on setting himself up as a teacher.

"So I am opening my journey of becoming a) a teacher in the spiritual, philosophical, psychological field and b) a healer with practical knowledge about healing and healthy living up to the whole world to witness and contribute."

As a trained doctor of Tibetan medicine, I can tell you, it ain't so easy healing people. And living healthy ain't so easy either -- mostly people just ignore what you recommend.

And he wants students -- and that ain't so easy either, students are a big pain in the ass - like children, only worse, since they are adults.

N

Author: Malcolm

Date: Thursday, July 21st, 2011 at 12:31 AM

Title: Re: Tibetan Buddhism and Bon

Content:

Enochian said:

Can someone tell me why there is this lingering sentiment that Dzogchen is somehow not Indian?

Wasn't Vimalamitra Indian?

Malcolm wrote:

Yes. As was Jñānasūtra.

Srī Simha was from Indochina.

Manushrīmitra was Sinhalese.

Garab Dorje was from Oddiyāna.

This is according to man ngag sde

The sem sde lineage has two Manjushrimitras and whole slew of masters between between them.

N

Author: Malcolm

Date: Thursday, July 21st, 2011 at 12:38 AM

Title: Re: Tibetan Buddhism and Bon

Content:

Flow said:

And he wants students -- and that ain't so easy either, students are a big pain in the ass - like children, only worse, since they are adults.

I am sorry, but this is plain wrong as so much that has been stated here before. Nowhere do I say that I want students. Period. I am saying that I am opening up my journey to becoming a teacher to the world.

Malcolm wrote:

If you want to become a teacher, it means you want to have students. That's fine with me.

Flow said:

And who are you to doubt anyone's qualification of becoming a teacher himself?

Malcolm wrote:

Prickly.

Flow said:

You mean Quantum Theory right? You realize it's just a theory, right? Meaning it's not a fact.

All you need to refute materialistic philosophy is the double-slit- experiment... No theory necessary.

Malcolm wrote:

I don't see anyone here advancing materialist philosophy. In your case Don Quixote comes to mind on this score, in other words, you are tilting at wind mills. No materialists here, not even physicalists, let alone advocates of a Newtonian clockwork universe (and Newton himself was not a materialist in any sense of the word, alchemist, astrologer, etc., but not a materialist).

N

Author: Malcolm

Date: Thursday, July 21st, 2011 at 12:40 AM

Title: Re: Tibetan Buddhism and Bon

Content:
Enochian said:
Namdrol,

If Vimalamitra was Indian, why do you need to rely on the Guhyagarbha tantra???

Malcolm wrote:
Because it had a Sanskrit original, now lost, but once extant, for sure.

N

Author: Malcolm
Date: Thursday, July 21st, 2011 at 12:45 AM
Title: Re: Tibetan Buddhism and Bon
Content:

Flow said:

You guys should listen to yourselves: You accuse me of being a neophyte - a new age philosopher - a poser - and proud. Jeehh... All that for a simple disagreement upon Western methods of historical inquiry? Really?

gregkavarnos said:

So does this model of historical enquiry not base historical record on cross examined accounts of historical occurrences? Does it not rest in the belief that history arises from causes and conditions? That there is a chain of circumstances or situations that lead to some form of, for want of a better word, historical progress (or even historical regress)? Is everything in this method of history that you propose just made up by whoever wants to whenever they want to?

Malcolm wrote:

Flow would like to leave open the possibility that we actually descend from noble light beings that became junkies for sweet sticky stuff on the surface of the earth.

Author: Malcolm
Date: Thursday, July 21st, 2011 at 12:46 AM
Title: Re: Tibetan Buddhism and Bon
Content:

Enochian said:
Namdrol,

If Vimalamitra was Indian, why do you need to rely on the Guhyagarbha tantra???

Namdrol said:
Because it had a Sanskrit original, now lost, but once extant, for sure.

N

Enochian said:

Well thats my point. Why not rely on something more concrete like Vimalamitra?

Is there doubt that Vimalamitra existed?

Malcolm wrote:

Vimalamitra actually translated the Guhyagarbha.

N

Author: Malcolm

Date: Thursday, July 21st, 2011 at 1:37 AM

Title: Re: Tibetan Buddhism and Bon

Content:

Flow said:

I don't see anyone here advancing materialist philosophy. In your case Don Quixote comes to mind on this score, in other words, you are tilting at wind mills. No materialists here, not even physicalists, let alone advocates of a Newtonian clockwork universe (and Newton himself was not a materialist in any sense of the word, alchemist, astrologer, etc., but not a materialist).

Oh, everyone that doubts that either consciousness, mind, or God is the root of reality and rather refers to his sensual perception as the means of obtaining knowledge about what is real and not real is by definition a materialist...

Malcolm wrote:

What is the root of consciousness? Is this consciousness conditioned, or unconditioned. Are there discreet consciousnesses or is consciousness a single field, and so on?

What is your theory of consciousness?

Now, to begin with, we are Buddhist, so we reject outright the notion of God as the root of reality. Just to get that out of the way.

Author: Malcolm

Date: Thursday, July 21st, 2011 at 3:36 AM

Title: Re: buddhist hinduism?

Content:

Nangwa said:

I think you read the books description on Amazon, and not the actual book.

Enochian said:

I pretty much read the whole thing on Google Books

Malcolm wrote:

Gorampa is pretty much the definitive voice on Madhyamaka in Tibet.

Author: Malcolm

Date: Thursday, July 21st, 2011 at 5:34 AM

Title: Re: Tibetan Buddhism and Bon

Content:

Fa Dao said:

I have been reading through this thread and I gotta say that is one smart kid (Flow that is) He may not always be right on the money but obviously well educated,

Malcolm wrote:

A good western education, broad familiarity with phenomenology, existentialism, physics, etc. will not necessarily help one understand the Dharma. It may in fact serve as a tremendous obstacle.

Since the anonymous authors of the Perfection of Wisdom sutras teased out the true import of the Buddha's teachings of dependent origination, commented upon by Nagarjuna, there has been no philosophical system superior in any way, shape or form.

One's time therefore is better spent on this.

N

Author: Malcolm

Date: Thursday, July 21st, 2011 at 5:45 AM

Title: Re: Tibetan Buddhism and Bon

Content:

Flow said:

Oh, everyone that doubts that either consciousness, mind, or God is the root of reality and rather refers to his sensual perception as the means of obtaining knowledge about what is real and not real is by definition a materialist...

Malcolm wrote:

Guess that makes the Buddha a materialist then:

"The Blessed One said, "What is the All? Simply the eye & forms, ear & sounds, nose & aromas, tongue & flavors, body & tactile sensations, intellect & ideas. This, monks, is called the All.] Anyone who would say, 'Repudiating this All, I will describe another,' if questioned on what exactly might be the grounds for his statement, would be unable to explain, and furthermore, would be put to grief. Why? Because it lies beyond range."

-- <http://www.accesstoinight.org/tipitaka/sn/sn35/sn35.023.than.html> "
onclick="window.open(this.href);return false;

Author: Malcolm

Date: Thursday, July 21st, 2011 at 6:05 AM

Title: Re: Tibetan Buddhism and Bon

Content:

Flow said:

Guess that makes the Buddha a materialist then:

"The Blessed One said, "What is the All? Simply the eye & forms, ear & sounds, nose & aromas, tongue & flavors, body & tactile sensations, intellect & ideas. This, monks, is called the All.] Anyone who would say, 'Repudiating this All, I will describe another,' if questioned on what exactly might be the grounds for his statement, would be unable to explain, and furthermore, would be put to grief. Why? Because it lies beyond range."

-- <http://www.accesstoinight.org/tipitaka/sn/sn35/sn35.023.than.html> "
onclick="window.open(this.href);return false;

LastLegend said:

We use senses to experience the world, but most of us do so with emotional reactions or biases or obscuration.

Malcolm wrote:

Flow's views seem to reflect a classical idealism.

Author: Malcolm

Date: Thursday, July 21st, 2011 at 6:23 AM

Title: Re: Multiplication of merit?

Content:

Fa Dao said:

I was noticing on the Tibetan calendar that on certain days merit is multiplied anywhere from 100 times to 10 million. How does that work exactly?

Malcolm wrote:

Oh, because you believe in it.

N

Author: Malcolm

Date: Thursday, July 21st, 2011 at 8:57 AM

Title: Re: Tibetan Buddhism and Bon

Content:

Flow said:

Please don't leave out half of the story...

Malcolm wrote:

All commentarial gloss aside, it is well known that the Theravadins are slightly eternalistic in their understanding of nirvana, thus their hermeneutics. Sautrantikas, which are a higher tenet system, are unencumbered by this, but are instead encumbered by a subtle annihilationism.

Flow said:

What is it that you see holding me back from understanding dharma?

Malcolm wrote:

In your case, a) you don't know Tibetan b) you have not properly studied tenet systems. c) you seem infected by idealism.

Flow said:

I have simply stated a possible opinion which so far still stands unrefuted...

Malcolm wrote:

Opinions do not need to be refuted, but merely rejected. I rejected your opinion, viz resorting to the use of textual analysis to understand the history of the Tibetan adoption of Buddhism required a materialist ontology.

The following verses cannot be parsed as you would like to parse them. However, the translation I gave you by Garfield is not, in my opinion very accurate. My apologies.

aparapratyayaṃ śāntaṃ prapañcairaprapañcitam|
nirvikalpamanānārthametattattvasya lakṣaṇam||9||

Not known from another, peaceful, not proliferated through proliferations, non-conceptual, undifferentiated, that is characteristic of the real.

pratītya yadyadbhavati na hi tāvattadeva tat|
na cānyadapi tattasmānnocchinnaṃ nāpi śāśvatam||10||

Some thing arisen dependent on some (other) thing, that (thing) is not the same as the (other) thing,
and also is not different from it, therefore, it is neither annihilated and is not permanent (tattasmānnocchinnaṃ nāpi śāśvatam)

anekārthamanānārthamanucchedamaśāśvatam|

etattalokanāthānām buddhānām śāsanāmṛtam||11||

Not identical, not different, not annihilated, not permanent,
that is the amrita (or nectar) of the doctrine (śāsanāmṛtam) of the saviors of the world,
the buddhas.

++++++

Not known from another, peaceful, not proliferated through proliferations,
non-conceptual, undifferentiated, that is characteristic of reality
Some thing arisen dependent on some (other) thing, that (thing) is not the same as the
(other) thing,
and also is not different from it; therefore, it is not annihilated and is not permanent.
Not identical, not different, not annihilated, not permanent,
that is the amrita (or nectar) of the doctrine (śāsanāmṛtam) of the saviors of the world,
the buddhas.

Taken together, things are not the same, are not different, are not annihilated nor are
they permanent, that is reality. When that is known directly, since it is known that things
are free from extremes, also all proliferation regarding things are pacified. That is peace.

The second verse is discussing the meaning of the first verse, its implication for things,
which is the summarized as being the amrita, the nectar of the Buddhas teachings.
These verses do not concern a transcendent reality, though if you are conditioned by
Advaita, you might be inclined to see things that way (a rabbit hole many people never
escape from).

Since "not identical, not different, not annihilated, not permanent" is the nature of
things because things are dependently originated, therefore, when there are no
buddhas in the world to teach it, the doctrine of dependent origination can still be
realized by pratyekabuddhas.

Flow said:

--> eternal truth [look back at what you wrote about: sanatana dharma, yungrung bön,
1000 Buddhas...]

Malcolm wrote:

No, not eternal, here, rather it is actually amrita, which literally means "without death"
and refers to the elixir of the devas, etc. as I am sure you know. It is funny because in the
Tibetan, immortal would be translated as 'chi med, but here in Tibetan the word was
translated as bdud rtsi which means figuratively the "elixir that defeats the demon of
death" i.e. Yama mara.

In any event, we do not have a concept of Sanatana Dharma in Buddhism. For example,
Maitreyanatha argues in the Uttaratantra (the main source of teaching on
tathāgatagarbha) that the Dharma is not a perfect refuge because it is conditioned and
impermanent. Etc.

So you are 25, I started learning Tibetan when I was 27. It took me ten years to read fluently and I was translating texts after three years. There is hope for you.

N

Author: Malcolm

Date: Thursday, July 21st, 2011 at 9:09 AM

Title: Re: Tibetan Buddhism and Bon

Content:

Flow said:

'It is exactly due to your adherence to an idealistic view of history why you can't see that the history of Bon is totally unfounded. Your adherence to a foundation of any sort betrays an ignorance of the path. The six senses are without foundation. Nirvana cannot be established either. Buddhist histories are equally unreal.'

So the adherence to a non-foundation are signs of attainment then? Jesus... I'm going to bed. Let's see if I can wrap myself up again to comment on the other stuff you wrote tomorrow...

Malcolm wrote:

There is no foundation. It is termed "the baseless basis" in (Buddhist) Dzogchen, Mahāmudra and Madhyamaka texts. What Adinatha says is perfectly correct. Everything is not established at all in any way. There is no reality at all, of any kind.

N

Author: Malcolm

Date: Thursday, July 21st, 2011 at 10:11 AM

Title: Re: buddhist hinduism?

Content:

Namdrol said:

Gorampa is pretty much the definitive voice on Madhyamaka in Tibet.

mudra said:

From the Sakya point of view, yes.

From the Gelug pov, Je Tsongkhapa.

A matter of opinion perhaps.

Malcolm wrote:

Since the Gelugpas have never effectively answered Gorampa, Gorampa is pretty much the definitive voice on Madhyamaka in Tibet.

N

Author: Malcolm

Date: Thursday, July 21st, 2011 at 11:40 AM

Title: Re: Use of the term 'Hīnayāna'

Content:

Dexing said:

Not to mention, Hīnayāna used in Mahāyāna sūtras and śāstras doesn't actually refer to the Theravādins, but others like Sarvāstivādins for example.

Namdrol said:

That is not true -- it refers to anyone who follows teachings in Agamas/Nikayas and takes them being definitive.

N

Dexing said:

Most examples of direct refutations I've seen are aimed at various groups like the Sarvāstivādins. I've not seen the Theravādin group specifically targeted for their doctrine. Although, as you say the Śrāvakayāna in general is referred to as Hīnayāna.

Malcolm wrote:

There were not many Theravadins present on the Indian mainland to refute. However, the Theravadin theory of karma is rejected by Nagarjuna, etc.

Author: Malcolm

Date: Thursday, July 21st, 2011 at 12:03 PM

Title: Re: Tibetan Buddhism and Bon

Content:

Flow said:

All I am saying is that there might be the possibility for metaphysical accounts of Tibetan Buddhism and Bön to be actually true.

Malcolm wrote:

In terms of the origin and evolution of Buddhist texts? No. Nāgārjuna did not recover the Prajñāparamita Sūtras from sea monsters off of the coast of Andhra Pradesh, as romantic as that might sound. Likewise, Buddha did not teach Abhidhamma pitika in one session to the gods in the thirty three heavens, as romantic as that sounds.

One of the nice things about Buddhist texts, especially Mahāyāna texts is that one can study their evolution. Why? Because they were translated into different languages over the period of a thousand years. How is it possible? For two reasons -- we have the Chinese canon and the Tibetan canon.

Buddhist sutras in the Chinese canon clearly show textual development over the many recensions of their translations. The Tibetan forms of these sutras are always in more mature forms than the earlier Chinese translations. And interestingly enough, the surviving Sanskrit copies of many sutras and tantras too show evidence of textual development subsequent to their translations into Tibetan. We can see this type of development even between translations from the Imperial period and the so called "later translation period" which begins with Rinchen Zangpo in the late tenth century.

Another thing we notice with Bon texts is that their orthography is solely post Ralpachen i.e. post 840 or so. In other words, we do not find the kinds of archaic spellings in Bon canonical texts in general (such as the Zer mig, etc) that one would expect to find in ancient, pre-Buddhist texts.

So you can speculate all you like about Ancient Buddhas in mythical kingdoms writing down all the Buddhist sutras in independent form and depositing them in Tibet in the some prehistorical period. But the simple fact of the matter is that texts are plastic culture, they are susceptible to evolution and emendation, and in the case of Buddhist texts, these emendations are trackable to a very large degree until the Chinese and Tibetans stopped translating Indic texts. Of course, even in Tibetan Buddhist treasure literature one can find clear evolution and consolidation of language and terminology and very little in the way of truly archaic spellings, etc., spellings we have actual evidence of from texts which clearly date to that time period.

I think you ought to make yourself more useful, and go get a PhD in Tibetan studies somewhere, like Oslo - with Per Kvarne, who has a Bon studies program, university level. Then you can be really, truly insufferable as only academics can be.

Otherwise, you should study Tibetan Medicine, since you stated you wanted to be a healer. There are a bunch of Bon doctors in Nepal. Go study with them.

N

Author: Malcolm

Date: Thursday, July 21st, 2011 at 12:20 PM

Title: Re: buddhist hinduism?

Content:

Enochian said:

So basically Gorampa says that Je Tsongkhapa gets stuck on the level of mind, and what you really need to do is go beyond mind.

Malcolm wrote:

Well, it is a little more nuanced than that, but yes, one criticism of Tsongkhapa is that he holds that the intellectual apprehension of emptiness as non-affirming negation of true existence an appropriate conceptualization because it mimics ultimate truth. Gorampa rejects that emptiness is merely the "non-affirming negation of true existence" as well as the notion that an intellectual apprehension of emptiness is ok.

There are over 150 points where Gorampa criticizes Tsongkhapa's views.

Author: Malcolm

Date: Thursday, July 21st, 2011 at 7:41 PM

Title: Re: buddhist hinduism?

Content:

Namdrol said:

Gorampa rejects that emptiness is merely the "non-affirming negation of true existence"

Enochian said:

I highly doubt Tsongkhapa held this view in the first place.

I am sure Tsongkhapa would have agreed with Gorampa that emptiness is a nonimplicative negation of all the Four Extremes, or ANY claim in general.

Malcolm wrote:

No, Gorampa analyzes this in detail.

Basically Tsongkhapa's famous formula for freedom from extremes is "not existent in the ultimate, not non-existent in the relative", he disregards the second set of extremes since they are double negatives and considers it absurd to negate things that "both and exist and do not exist" etc., since things never appear to both exist and not exist at the same time.

Author: Malcolm

Date: Thursday, July 21st, 2011 at 7:42 PM

Title: Re: Lung disease unique to Vajrayana?

Content:

Namdrol said:

Classically, however, prāṇayāma practitioners are at a much higher risk for vatta disorders than other people.

N

Jangchup Donden said:

Any particular reason for that?

Is lung different than agitation (when it comes to the stages of concentration)?

Malcolm wrote:

Because you are doing very intense exercises with the breath.

Author: Malcolm

Date: Friday, July 22nd, 2011 at 12:09 AM

Title: Re: Tibetan Buddhism and Bon

Content:

Flow said:

I am speaking of consciousness as the opposite of what we perceive of as matter

Malcolm wrote:

That is a non-description.

Flow said:

You stated: There is no reality at all, of any kind

I have to disagree. And Nagarjuna disagrees also:

Malcolm wrote:

You might think that Nāgārjuna disagrees, but he does not disagree. For Nāgārjuna śūnyatā is tattva, the real. If you say, however that śūnyatā is real, you have reified emptiness and are about as far away from tattva, the real, as you can get.

Flow said:

A simple reminder of Descartes should actually be enough to refute this. There is always reality. If something is – it is – and that is reality.

Malcolm wrote:

Nāgārjuna, as well as the Buddha, reject this. There is no "is". Nāgārjuna would reject your claim the following way "Apart from what has been, and what has not been, there is no [present] being".

Reality, for Nāgārjuna is freedom from four extremes. Relative truth is free from four extremes, also ultimate truth is free from four extremes.

Flow said:

If emptiness is emptiness is. If form is form is. If form is emptiness, emptiness is form - but there still: IS. Reality won't go away.

Malcolm wrote:

Emptiness is not established. It has no characteristics. Hence, we have the discussion

of the eighteen kinds of emptiness, one of the most important of which is the emptiness of emptiness.

Flow said:

The question is about what kind of reality you are speaking of. If you speak about absolute reality in the way of 'matter always existing' or 'the self' or 'the Buddha' or what not – then of course you point into the right direction. But you are not correct to assert that there is no-thing. Nothing can not be.

Malcolm wrote:

I did not assert existence, therefore, I cannot be accused of asserting non-existence. When you discover your bank account is empty, you say you have no money. When you investigate things and find out that they have no reality, that is not an assertion of non-existence. It is not my fault if things fail the reality test. Apart from things (dharma, material and mental), there is nothing else that could be real.

Flow said:

And what is not is not. This is a semantic problem. Nothing more. In Bön the concept of aware space is utilized: Emptiness – but emptiness is not nothingness. At least not in the Bön teaching. What you proclaim here is actually nihilism. And that is not dharma. Seriously.

Malcolm wrote:

Nihilism is only the assertion that something which existed no longer now exists [ucchedavāda]. For those who do not assert existence, the fault of non-existence cannot be applied.

In order for there to be reality to be established, something must be established to exist. If nothing can be established to exist, for what reason can reality be established to exist. Likewise, Nāgārjuna has said "Since arising, abiding and perishing are not established, the conditioned is not established. Since the conditioned is not established, how will the unconditioned be established?" Likewise he states elsewhere, "If there were something slightly not empty, there would be something that could be empty; but as there is nothing that is not empty, where is there something that could be empty?"

Nāgārjuna, you see, is quite uncompromising in his anti-realism.

Flow said:

Buddhist philosophy is not afflicted with this radical dualism. Mind and matter are two sides of the same coin. Everything is part of a single continuous reality. But, of necessity, we may analyze out and abstract certain aspects of reality by way of our intellect. However, this does not make these distinct aspects separate realities or separate substances. Mind and matter are part of a single whole; they are not separate orders of being.'

Malcolm wrote:

This is all just relative truth. He is referring to the issue of Cartesian dualism. He is incorrect however in one thing -- from Yogacara on down, there Buddhist philosophy does maintain a substance dualism between mind and matter. Madhyamakas don't really care much what your correct relative truth, provided that it is efficient, i.e. when you plant a seed, it produces a sprout, while at the same time rejecting realist arguments to explain the process of germination.

Flow said:

'Mind and matter are part of a single whole; they are not separate orders of being.'
→ 'Consciousness is the 'root' of reality.'

Malcolm wrote:

How can you say that consciousness is the root of reality if you maintain that consciousness and matter are part of a single whole? Further, how can you given primacy to consciousness if you regard consciousness and matter as a single whole?

Flow said:

But please remember that we are bound by language and that language can by constitution only be the map to the territory we are speaking about... So don't get hooked up on terms, please. Logic proving the conceptual system itself - cannot penetrate into the non-conceptual - the non-dual.

Malcolm wrote:

Not all non-dualities are the same. Buddhist non-dualism is epistemic, whereas Hindu non-dualism is ontological. What do I mean by this? Non-duality, for a Mahdyamaka means that in reality, because of dependent origination, the extremes of asti and nasti, being and non-being, are reifications (samaropa) and have no reality. This is the essence of the fifteenth chapter of the Mulamadhyamakakarikas (in addition to issuing a fundamental blow to Samkhya philosophy).

Flow said:

You having mentioned him to prove that you are not a materialist is exactly what I referred to before: that you claim to have accepted an ontology based on certain metaphysical assumptions [Buddhism] but you speak from a perspective of another one [materialism].

Malcolm wrote:

I don't have an ontology. And I am not speaking from the perspective of materialism. I just happen to think that Buddhist texts undergo clear evolution because I have been studying them since I was 16 and have read thousands of them in various translations and languages.

Flow said:

Just because there is the doctrine of dependent origination [which I have not spoken upon at all] it does not mean that this is proof of Darwinian evolution which needs to be accepted for your linguistic theory to uphold.

Malcolm wrote:

I am not arguing for the evolution of Buddhist texts because I happen to also accept natural selection as reasonable theory of how lifeforms evolve over time, not to mention the fact that such evolution is mathematically verifiable. I am arguing for the evolution of Buddhist texts based on the record of Buddhist texts and what is in them and the clear development of such texts over time.

Flow said:

Remember where we started out? I doubted that with your analytical tools borrowed from linguistics based on anthropology, based on evolution theory - you might go wrong in your assertions toward the past of Tibet - or of any other place in the world. This is what I am saying.

Malcolm wrote:

I don't have any assertions about the Tibeian past apart from what can be verified for example in Chinese annals, Indian records, Arabian Records, Tibeian Records. Everything else, which is only found in Tibetan texts that has no third party independently verifiable source I regard as "tradition". And in this respect Bonpos have their traditions and Buddhists have theirs. I thought I should have made it clear that there are traditions in both Buddhism and Bon that I do not regard as objectively factual, even though they may be spiritually meaningful. Such things as the Mt. Meru cosmology and so on. When it comes to history, in the other hand, I think that Buddhism is on much stronger ground.

Flow said:

Then I go on and make the argument that quantum physics implies that 'consciousness' is the 'base', 'root, [in lack of a better term] of reality which opens the door for different models of dependent origination concerning the appearance of life and the cosmos. Which would then be the ground to question your anthropology and hence your method of linguistical analysis. - and hence your assumptions about the history of Tibet or any other place in the world. It is as easy as that.

Malcolm wrote:

When you have studied more, you will rely less on abstract theories which are totally besides the point, and more on what your tradition actually says.

Flow said:

Or could please be so kind and show me on your language tree how proto-indian languages develop into Chinese?

Malcolm wrote:

We can infer that all human language descends from language spoken in Africa.

Quentin D. Atkinson, a biologist at the University of Auckland in New Zealand, has shattered this time barrier, if his claim is correct, by looking not at words but at phonemes — the consonants, vowels and tones that are the simplest elements of language. Dr. Atkinson, an expert at applying mathematical methods to linguistics, has found a simple but striking pattern in some 500 languages spoken throughout the world: A language area uses fewer phonemes the farther that early humans had to travel from Africa to reach it.

Some of the click-using languages of Africa have more than 100 phonemes, whereas Hawaiian, toward the far end of the human migration route out of Africa, has only 13. English has about 45 phonemes.

This pattern of decreasing diversity with distance, similar to the well-established decrease in genetic diversity with distance from Africa, implies that the origin of modern human language is in the region of southwestern Africa...

<http://www.nytimes.com/2011/04/15/science/15language.html> "

onclick="window.open(this.href);return false;

Or how Sumerian gives rise to Maya -scripts? And please remember: a resemblance does not imply causation.

This is a non-sequitor. You need some intellectual discipline. Studying tent systems will give you that.

Flow said:

The next thing is: I do not adhere to any foundation of anything. I simply make clear that there are different cosmologies available and hence it is not certain that any place in the world including his history can be accurately examined which would then let one state that one had found 'the Truth'. When Nagarjuna finds 'the Truth' he does so based on a solid system of logical reasoning.

Malcolm wrote:

As I said you are an idealist. This is a typical idealist train of thought. Buddhism, philosophically speaking, in general is species of nominalism.

Nāgārjuna did not build a system on the basis of logical reasoning. He poked holes in other people's systems because they are all based on false cognitions predicated on naive or formal assumptions of being and non-being. He himself has no system, and neither, for that matter do I. Everything we are discussing however is based on relative truth, and that, as I explained above, is predicated on efficiency. We can certainly entertain the idea that storks delivered us to our parents, and this might well be true, one might say, because after all it is but one of several theories of procreation. But after sufficient observation, you might be inclined to discard this theory for the one that suggests that sexual intercourse is more responsible for procreation.

Flow said:

What you are doing is setting up strawmen pointing to 'my bad understanding of dharma' and then starting your wordgames:

Malcolm wrote:

Sorry, Flow, you were the one than came on with all the heavy bullshit about ontologies, materialism, etc., and berating us about how consciousness (which you still have failed to define for me) is the root of reality and so on, as if that explains anything.

Flow said:

'not mortal' 'without death' doesn't imply eternity? I am sorry but this is hilarious. I know about amrta pretty well - as I mentioned I am educated in the Vedic source literature. Amrta is the symbol for eternity. You could say it is the endless knot of Sanatana dharma... This is a semantic word game which does not lead anywhere. If 'without death' does not mean eternal what does it mean then? If something doesn't have an end is it not timeless? Since everything subjugated to time has an end? Is timelessness not equivalent to eternity?

Malcolm wrote:

Deathless does not have the same connotation in every Indian Religion. In Buddhism it means never being born again. Amrita on the other hand and in this context, based on the commentarial literature, simply means bdud rtsi simply means elixir. If you wish to consult a good non-Gelug commentary on the Mula, Ornament of Reason is good.

Flow said:

What is is. And that describes these same eternity. It only depends on the level of relativity or absoluteness applied on this 'being-ness' whether it is really real or just phenomenally real...

Malcolm wrote:

There is no being-ness. That is just a name.

Flow said:

The same with this:

All commentarial gloss aside, it is well known that the Theravadins are slightly eternalistic in their understanding of nirvana, thus their hermeneutics. Sautrantikas, which are a higher tenet system, are unencumbered by this, but are instead encumbered by a subtle annihilationism.

I refute your point by referring to the comment that is essential to understand the verse you quoted and then you simply wind yourself out of it by exclaiming that Theravada is not developed enough and hence 'slightly eternalistic'.

Malcolm wrote:

Yes, that is how tenet systems work. I suggest you study them. As Shantideva said, "The ultimate of the lower is the relative of the higher".

Flow said:

Thank you though for your recommendations for studies. Actually I am seriously considering to ask for acceptance as a monk at Menri monastery at some point in the future and to go through the Geshe studies there. I have the strong faith that I can better understand Bön through that than by studying Tibetan at some Western university... And there I can also learn the healing arts – not only from Doctors but also from shamanic practitioners...

Malcolm wrote:

I think you will be disappointed by Bon shamanism. It has been rather neglected by the Bonpos themselves. A lot of what they know is just book knowledge, nothing practical any more.

In order to heal anyone, you need to know how to diagnose illness, and for that you need to study the 'bum zhi.

N

Author: Malcolm

Date: Friday, July 22nd, 2011 at 12:12 AM

Title: Re: Tibetan Buddhism and Bon

Content:

Flow said:

Do you actually want an answer to your rhetorical question?

I'm sure you have an idea of how we define matter.

Who is we?

Max Planck? Werner Heisenberg? Erwin Schrödinger? Dogen Zenji?

Malcolm wrote:

We Buddhists.

We define matter as the four elements: earth, water, fire, and air -- the caturmahābhūta.

N

Author: Malcolm

Date: Friday, July 22nd, 2011 at 12:18 AM

Title: Re: buddhist hinduism?

Content:

Unknown said:

Those who assert ultimate production must assert that it withstand analysis by reasoning that analyses reality. As this is so, they must use reason to analyze production so as to discover which it is among the four alternatives ...

Malcolm wrote:

wrong four alternatives, he means production from self, other, both and causelessly.

N

Author: Malcolm

Date: Friday, July 22nd, 2011 at 12:54 AM

Title: Re: buddhist hinduism?

Content:

Namdrol said:

Those who assert ultimate production must assert that it withstand analysis by reasoning that analyses reality. As this is so, they must use reason to analyze production so as to discover which it is among the four alternatives ...

wrong four alternatives, he means production from self, other, both and causelessly.

N

mudra said:

Am aware of that, but I felt the implication is that for existents it would be the same approach. Am looking for a citation in which he glosses the second set of extremes but can't find one in LRCM or Ocean of Reasoning. Help me out: where does he actually actively, definitively disregard the second set?

Malcolm wrote:

Napper's book Dependent Arising has a whole section devling into this issue. Look there.

N

Author: Malcolm

Date: Friday, July 22nd, 2011 at 1:32 AM

Title: Re: Tibetan Buddhism and Bon

Content:

Flow said:

This sums up my whole point: I am on a Buddhist forum and have to cope with materialistic science trying to debunk the authenticity of my lineage... Thanks, Sir!

adinatha said:

You are either misunderstanding the criticisms or you are being disingenuous for the

sake of ranting.

Malcolm wrote:

Flow does not seem to like the fact that we are not merely accepting the authenticity of Bon accounts since they Bon accounts.

This like asking us to accept the Srimad Bhagavatam at face value when it describes Buddha as an Avatar of Vishnu.

Author: Malcolm

Date: Friday, July 22nd, 2011 at 1:55 AM

Title: Re: buddhist hinduism?

Content:

Namdrol said:

Napper's book Dependent Arising has a whole section devling into this issue. Look there.

N

mudra said:

Ok so checked the index in Napper's book and could not find any reference to Je Tsongkhapa disregarding the second set. All I could find was his classic emphasis on the need for qualifiers when interpreting the tetralemma (yes, all four lines). I checked back to the Snow Lion translation of LRCM and in the chapter "Production is not Refuted" (p189) found one discussion on the tetralemma which again is more of a discussion on the need for qualifiers when interpreting the four lines such as refuting essential nature etc. Nowhere have I found Je Tsongkhapa actively disregarding the second set.

Malcolm wrote:

Check again.

Author: Malcolm

Date: Friday, July 22nd, 2011 at 4:26 AM

Title: Re: Tibetan Buddhism and Bon

Content:

Flow said:

But there is that which does not belong to materialism and which is not reached by the knowledge of the philosophers who cling to false-imaginings and erroneous reasonings because they fail to see that, fundamentally, there is no reality in external objects. When it is recognised that there is nothing beyond what is seen of the mind itself, the discrimination of being and non-being ceases and, as there is thus no external world of object of

perception, nothing remains but the solitude
of Reality. This does not belong to the materialistic philosophers, it is the domain of the
Tathagatas. If such things are
imagined as the coming and going of the mind-system, vanishing and appearing,
solicitation, attachment, intensifies
affection, a philosophic hypothesis, a theory, an abode, a sense-concept, atomic
attraction, organism, growth, thirst,
grasping, - these things belong to materialism, they are not mine.' Lankavatara sutra,
Chapter IV, Transcendental Intelligence

Malcolm wrote:

Interesting that you pick a cittamatra sutra rather than one more in line with
Madhyamaka.

N

Author: Malcolm

Date: Friday, July 22nd, 2011 at 4:33 AM

Title: Re: Tibetan Buddhism and Bon

Content:

Flow said:

Close. I don't like the fact that someone wants me to accept Western speculations on
face value rather than to accept the history of my lineage as it is presented in their
records - without agreeing to the fact that his argument is indeed based on speculation.

Malcolm wrote:

I don't accept the accounts presented in my own lineage as necessarily being
historically accurate, why should I accept Bon accounts?

N

Author: Malcolm

Date: Friday, July 22nd, 2011 at 4:44 AM

Title: Re: buddhist hinduism?

Content:

Namdrol said:

Napper's book Dependent Arising has a whole section dealing into this issue. Look there.

N

mudra said:

Ok so checked the index in Napper's book and could not find any reference to Je Tsongkhapa disregarding the second set. All I could find was his classic emphasis on the need for qualifiers when interpreting the tetralemma (yes, all four lines). I checked back to the Snow Lion translation of LRCM and in the chapter "Production is not Refuted" (p189) found one discussion on the tetralemma which again is more of a discussion on the need for qualifiers when interpreting the four lines such as refuting essential nature etc. Nowhere have I found Je Tsongkhapa actively disregarding the second set.

Malcolm wrote:

Look on page 60 of the Napper book.

Author: Malcolm

Date: Friday, July 22nd, 2011 at 8:26 PM

Title: Re: buddhist hinduism?

Content:

mudra said:

Namdrol-lags,

Actually I did already before I posted that last post.

(Sorry not to answer sooner, I fell asleep as it was 2 am my time)

What I found on p60-61, was not Je Tsongkhapa disregarding the second set of extremes, but instead saying that they need to be interpreted with (implied) qualifiers, and not literally. The emphasis is on knowing when and where to apply the "inherently existent" clause in order to avoid a contradiction.

BTW found online "Freedom From Extremes" by Jose I Cabezon and Geshe Lobsang Dargey. Any opinions on this book?

Malcolm wrote:

There are a couple of errors in translation in that book, for example, for some strange reason Cabezon thinks that Gorampa is siding with Rendawa's rather extreme refutation of gzhan stong, when actually Gorampa supports Rongton's softer refutation of gzhan stong. Otherwise, it is pretty good.

Re: tetralemma -- this is the basis of the disagreement, whether to take the tetralemma literally. Gorampa takes Tsongkhapa to task for trying to reinterpret the tetralemma. It must be taken literally, for among other reasons, [one not mentioned in the book], there are those who assert things both exist and do not exist, for example Jain and other interpretation of arising where there is an instant where something is in simultaneous state of existent and non-existence. In other words, the tetralemma is to be taken literally.

The book is ok, but really needs to redone by Sakyapa.

N

Author: Malcolm

Date: Friday, July 22nd, 2011 at 8:57 PM

Title: Re: Permission to practice: prerequisites?

Content:

Starglade said:

Thank you both for responding.

I actually just received a reply from a member of the staff, who indicates that I can indeed take the permission to practice. "Deer Park activities are not limited to students" and if there were prerequisites, they would be mentioned in the info (which there were none called out).

Saturday could prove very interesting for me indeed.

Malcolm wrote:

It is strange to attend a permission for a Dharmapala if you have not first received a major initiation into a deity practice like Kalacakra, Yamantaka, etc. Generally, speaking, you would not normally be allowed to attend such a permission without such an empowerment as a prerequisite. You might want to inquire again.

N

Author: Malcolm

Date: Friday, July 22nd, 2011 at 10:28 PM

Title: Re: Use of the term 'Hinayāna'

Content:

Karma Dondrup Tashi said:

If we insist on using a term with a person that we know is hurtful to that person then we've determined there is some truth we need to convey which is higher than loving-kindness, and there isn't.

Malcolm wrote:

There is a truth higher than loving kindness (since loving kindness will not bring anyone to liberation). The issue is skillful means.

N

Author: Malcolm

Date: Friday, July 22nd, 2011 at 10:31 PM

Title: Re: Question about dharmaprotectress Achi Chokyi Drolma

Content:

mad 3gem jewel said:

I am so surprised she has so little fame

Malcolm wrote:

Achi is very Drigung specific. If you are not a dyed in the wool Drigungpa, there is little need to practice Achi.

N

Author: Malcolm

Date: Friday, July 22nd, 2011 at 10:53 PM

Title: Re: Permission to practice: prerequisites?

Content:

gregkavarnos said:

Shiiiiit....! It took me three years of busting my lamas chops before he gave the lung for our dharmapala practice! Just the lung!

Malcolm wrote:

That's all you really need for most dharmapala practices.

Author: Malcolm

Date: Saturday, July 23rd, 2011 at 2:19 AM

Title: Re: Question about dharmaprotectress Achi Chokyi Drolma

Content:

mad 3gem jewel said:

I am so surprised she has so little fame

Namdrol said:

Achi is very Drigung specific. If you are not a dyed in the wool Drigungpa, there is little need to practice Achi.

N

adinatha said:

If you are not a dyed in the wool buddhist, there's little need to practice dharma. If you are not a dyed in the wool dzogchenpa, there's little need to practice dzogchen. If someone feels a connection to a practice, there's little need to discourage it.

Malcolm wrote:

It's a littel more sensitive with dharmapalas.

N

Author: Malcolm

Date: Saturday, July 23rd, 2011 at 2:24 AM

Title: Re: Permission to practice: prerequisites?

Content:

Starglade said:

I also went to the FPMT website, where I found a copy of a daily Palden Lhamo practice in e-book format, listed under the heading "Not requiring empowerment" and available, therefore, to the general interested public.

There seem to be some major contradictions here. I will continue inquiring at Deer Park for specifics to make sure of things before I make that drive. Thank you all, again.

Malcolm wrote:

They have all kinds of practice text listed on that page that seem not to require empowerments, but in fact most of them do.

N

Author: Malcolm

Date: Saturday, July 23rd, 2011 at 2:32 AM

Title: Re: Permission to practice: prerequisites?

Content:

Namdrol said:

They have all kinds of practice text listed on that page that seem not to require empowerments, but in fact most of them do.

N

Starglade said:

This is what I mean when I say "there seem to be contradictions." The FPMT site (which is all I have had to work with, until discovering Deer Park--and which I trusted, given its--lineage, for lack of a better word) indicates one thing, answers from practitioners here seem to indicate another. That, to me, is a contradiction--or, as Chaz said, at the very least a misunderstanding.

I have emailed Deer Park again with a request for specific answers about formal refuge-taking and prerequisite empowerment, and am waiting for further responses/clarifications. Thank you all, yet again. I appreciate your patience.

K

Malcolm wrote:

Sure, usually when you take a dharmapala initiation, you have commitments to make offerings on a daily or monthly basis.

Also, generally, as we mentioned, one usually needs to have received a highest yoga tantra empowerment.

But, these things are also at the discretion of the teacher.

N

Author: Malcolm

Date: Saturday, July 23rd, 2011 at 3:00 AM

Title: Re: buddhist hinduism?

Content:

Enochian said:

I can state the principles of Gorampa's Madhyamaka without getting into negation.

a. Everything exists as thoughtforms merely designated upon causes and conditions.

Malcolm wrote:

Wrong. Gorampa rejects this point. Designations are made on the basis of appearances.

N

Author: Malcolm

Date: Saturday, July 23rd, 2011 at 3:38 AM

Title: Re: buddhist hinduism?

Content:

Enochian said:

Doesn't appearance = thoughtform?

Malcolm wrote:

No, an appearance is a sense cognition.

Author: Malcolm

Date: Saturday, July 23rd, 2011 at 3:48 AM

Title: Re: buddhist hinduism?

Content:

gregkavarnos said:

Aren't sense cognitions ultimately thought forms since (sensory) sensations pass through their respective sense-mind before we can cognise the sensory cognition? (to

put it extraordinarily clumsily)

Malcolm wrote:

Not in the sense that Enochian is using the word i.e. as designations.

A designation requires a concept, where as a naked sense perception is, by definition, non-conceptual.

Author: Malcolm

Date: Saturday, July 23rd, 2011 at 4:39 AM

Title: Re: Question about dharmaprotectress Achi Chokyi Drolma

Content:

adinatha said:

Achi is also practice as a deity, peaceful form of Vajrayogini.

Malcolm wrote:

Yes, if you have received that transmission. But more commonly it is given as a dharmapala.

Author: Malcolm

Date: Saturday, July 23rd, 2011 at 4:40 AM

Title: Re: buddhist hinduism?

Content:

gregkavarnos said:

Aren't sense cognitions ultimately thought forms since (sensory) sensations pass through their respective sense-mind before we can cognise the sensory cognition? (to put it extraordinarily clumsily)

Namdrol said:

Not in the sense that Enochian is using the word i.e. as designations.

A designation requires a concept, where as a naked sense perception is, by definition, non-conceptual.

gregkavarnos said:

Okay, now I understand. Can perception ever be non-conceptual to an unenlightened being?

Malcolm wrote:

All direct perceptions are non-conceptual whether one is awakened or not.

Author: Malcolm

Date: Saturday, July 23rd, 2011 at 4:46 AM

Title: new terma

Content:

Malcolm wrote:

<https://romokon.blogspot.com/2009/03/new-buddhas.html>

Author: Malcolm

Date: Saturday, July 23rd, 2011 at 11:50 PM

Title: Re: buddhist hinduism?

Content:

mudra said:

The term pramana (prime/first mind) also refers to this direct perception free of conceptual filters.

Malcolm wrote:

"mana" means to measure, hence in Tibetan "tshad".

Pratyakṣa (mngon sum) is the word for direct perception.

Inferenece (anumana), which is not a direct perception is also a pramana.

N

Author: Malcolm

Date: Sunday, July 24th, 2011 at 2:38 AM

Title: Re: Physical Immortality Possible Through Dependent Origination?

Content:

Enochian said:

Is Physical Immortality possible through Dependent Origination (buddhism)?

Any ancient accounts?

Not talking about rainbow body or other serious accomplishments.

Malcolm wrote:

Nope. All that is born must die.

N

Author: Malcolm

Date: Sunday, July 24th, 2011 at 2:47 AM

Title: Re: Physical Immortality Possible Through Dependent Origination?

Content:

Enochian said:

What about Nagarjuna's alchemy?

Malcolm wrote:

You met any immortals?

Author: Malcolm

Date: Sunday, July 24th, 2011 at 3:33 AM

Title: Re: Thoughts

Content:

thigle said:

Dzogchen is easy.

Malcolm wrote:

If Dzogchen were easy, there would not be so many dickheads.

Author: Malcolm

Date: Sunday, July 24th, 2011 at 4:31 AM

Title: Re: Thoughts

Content:

thigle said:

Dzogchen is easy.

Namdrol said:

If Dzogchen were easy, there would not be so many dickheads.

thigle said:

Yes..for dickheads, easiness seems too complicated. But we have ngöndro, so, no problem.

Malcolm wrote:

I don't know, when someone like Chogyal Namkhai Norbu says Dzogchen is "...not so easy", I tend to believe him.

Dzogchen is easy to say, but the real test is whether one's afflictions have decreased. If not, then one's "Dzogchen" is not working to well.

N

Author: Malcolm

Date: Sunday, July 24th, 2011 at 5:01 AM

Title: Re: Physical Immortality Possible Through Dependent Origination?

Content:

Enochian said:

I didn't phrase this thread right.

I should have asked is there any way to expand youthful lifespan to say about 400 years?

Huseng said:

Well according to the Abhidharma-kosa if you can master the fourth dhyana and covert bhoga-vipaka to ayurvipaka, then you can live an extended lifespan.

Enochian said:

By that logic, kumbhaka should work too, since kumbhaka>>>dhyana.

Malcolm wrote:

Nope, works an a different theory -- arrest the karmic vāyus, one interrupts the process of karma, etc.

Author: Malcolm

Date: Sunday, July 24th, 2011 at 5:13 AM

Title: Re: Thoughts

Content:

thigle said:

It is unaffected. And that's so hard for us. But when you think, it is complicated, let it be complicated, as practice

Malcolm wrote:

I did not say that Dzogchen was complicated. Dzogchen is "simple". But it is not easy. Most of the people who study Dzogchen have no fracking clue what Dzogchen actually is...especially those who claim it is easy.

N

Author: Malcolm

Date: Sunday, July 24th, 2011 at 5:16 AM

Title: Re: Physical Immortality Possible Through Dependent Origination?

Content:

platypus said:

There are a few immortal animals.

Malcolm wrote:

Only jellyfish. And no one is sure they are even sentient.

N

Author: Malcolm

Date: Sunday, July 24th, 2011 at 8:17 AM

Title: Re: Thoughts

Content:

thigle said:

If dzogchen is simple, why we have so many dickheads?

Malcolm wrote:

Because even though Dzogchen is simple, it is extremely subtle.

For example, you have to let go of letting go. You have to stop fabricating your non-fabrication.

You have stop affecting your non-affectation.

I know many, many so called Dzogchen practitioners in DC and elsewhere, both teachers and students. All of them are still, to some degree or another, under the influence of their emotions, their physical bodies, their karma and their circumstances.

So the problem is not with the teachings, the teachings are perfect. The problem is with the practitioners. And the problem is in general that Dzogchen is far more subtle than students understand. The teachers know this, which is why they continue to encourage people not to think that Dzogchen is something so easy. Even a teaching like dependent origination is very subtle. How much more so is Dzogchen, which is where the teaching of dependent origination leads one in the end.

So, Dzogchen words are simple, but their meaning is extremely subtle, and the practice of Dzogchen is not so easy. If you tell people otherwise, you are acting like a Mara.

N

Author: Malcolm

Date: Sunday, July 24th, 2011 at 8:23 AM

Title: Re: Thoughts

Content:

Fa Dao said:

So far as a newbie I have found Dzogchen to be quite simple and direct. Garab Dorje and ChNN lay it all out very nicely. Definitely NOT easy though. Does require a certain amount of relaxed persistence. Still occasionally have that pesky feeling that I should

be DOING something if I want to progress...but supposedly that will dissolve into itself eventually too.

Malcolm wrote:

You are like a person who has smelled some wood that has been lying on the ground in a sandal wood forest, but does not realize it is just common wood. When the scent wears off you will realize you still need to get real sandalwood.

And I mean that in the nicest possible way.

N

Author: Malcolm

Date: Sunday, July 24th, 2011 at 10:29 AM

Title: Re: Thoughts

Content:

Fa Dao said:

Namdrol,

thank you. Unlike others that I have seen on this forum I know you are not saying these things to be a dickhead. Help me out here. If I am missing something or not understanding something please dont just point out that I am clueless, tell me how and why I am clueless and how I can correct it and get the proper understanding. If you prefer to do that in private PM me, if not tell me in the open forum.

Malcolm wrote:

It is easy to get the scent of Dzogchen. But in reality, understanding Dzogchen is much harder. The biggest obstacle to understanding Dzogchen is thinking that we understand it. I do not mean it is impossible to understand Dzogchen, of course it is possible, but that understanding can really only be predicated on personal experience, and it is the extremely rare person who can understand Dzogchen based on a few teaching and a couple of months of practice. Most of us need to spend ten or twenty years.

N

Author: Malcolm

Date: Sunday, July 24th, 2011 at 10:45 AM

Title: Re: buddhist hinduism?

Content:

mudra said:

Pramana is referred to in various texts as prime awareness/cognition etc.

Malcolm wrote:

Pramana means, basically, "authoritative".

N

Author: Malcolm

Date: Sunday, July 24th, 2011 at 9:30 PM

Title: Re: Thoughts

Content:

thigle said:

Anyway, i spent many years under hard conditions, to come to the point, that dzogchen is easy. And that was not so easy (for a practitioner, who want to 'practice' [not easy]: 'let-it-be-as-it-is'. [easy]) and very subtle, because it is also very very easy, to fall in a cittamatra view or stuff. So, i know, what you mean.

Malcolm wrote:

You see, Dzogchen is not so easy.

Author: Malcolm

Date: Sunday, July 24th, 2011 at 9:32 PM

Title: Re: Thoughts

Content:

thigle said:

Not necessary, to be elitist and to spread fear.

Malcolm wrote:

It is not a question of being elitist or spreading fear. It is a question of respecting the teachings so that people actually benefit from them rather than run around with the view in the their mouth and mind full of afflictions.

N

Author: Malcolm

Date: Sunday, July 24th, 2011 at 9:39 PM

Title: Re: buddhist hinduism?

Content:

mudra said:

Pramana is referred to in various texts as prime awareness/cognition etc.

Namdrol said:

Pramana means, basically, "authoritative".

N

mudra said:

Agreed. It is a term used in "Hinduism" as well (remembering the topic of this thread.)

I looked up several Sanskrit dictionaries and they all seemed to say that "mana" is mind. Pra can refer to primary or prime.

So rather than going into that tenet debate on whether it means first or prime in the sense of incontrovertible I think your term authoritative works quite well.

Malcolm wrote:

That is māṇa; the māṇa in pramāṇa is a completely different word.

pramANa n. (ifc. f. %A) measure , scale , standard ; measure of any kind (as size , extent , circumference , length , distance , weight , multitude , quantity , duration) Ka1tyS3r. Kat2hUp. Mn. &c. (instr. ` " on an average " Jyot.) ; prosodical length (of a vowel) Pa1n2. 1-1 , 50 Sch. ; measure in music MBh. (Ni1lak.) ; accordance of the movements in dancing with music and song Sam2gi1t. ; measure of physical strength S3ak. (cf. comp. below) ; the first term in a rule of three sum Col. ; the measure of a square i.e. a side of it S3ulbas. ; principal , capital (opp. to interest) Col. ; right measure , standard , authority Gr2S3rS. Mn. MBh. &c. (%{pramANam@bhavatl} , ` " your ladyship is the authority or must judge " Nal. ; in this sense also m. and f. sg. and pl. e.g. %{vedAH@pramANAH} , ` " the Vedas are authorities " MBh. ; %strl@pramANI@yeSAM} , ` " they whose authority is a woman Pa1n2. Sch.) ; a means of acquiring Prama1 or certain knowledge (6 in the Veda7nta , viz. %{pratyakSa} , perception by the senses ; %{anumAna} , inference ; %{upamAna} , analogy or comparison ; %{zabda} or %{Apta-vacana} , verbal authority , revelation ; %{an-upalabdhi} or %{abhAva-pratyakSa} , non-perception or negative proof ; %{arthA7patti} , inference from circumstances ; the Nya1ya admits only 4 , excluding the last two ; the Sa1m2khya only 3 , viz. %{pratyakSa} , %{anumAna} and %{zabda} ; other schools increase the number to 9 by adding %{sambhava} , equivalence ; %{aitihya} , tradition or fallible testimony ; and %{ceSTA} , gesture IW. 60 &c. &c.) ; any proof or testimony or evidence Ya1jn5. MBh. Ka1v. &c. ; a correct notion , right perception (= %{pramA}) Tarkas. ; oneness , unity L. ; = %{nitya} L. ; m. (cf. n.) N. of a large fig-tree on the bank of the Ganges MBh. ; (%{I}) f. (cf. n.) N. of a metre Col.

N

Author: Malcolm

Date: Sunday, July 24th, 2011 at 9:53 PM

Title: Re: buddhist hinduism?

Content:

gregkavarnos said:

So what you are saying is that an unenlightened being (ie me) can have a direct (not mediated by concpetualising mind) perception via this "pramana"?

Malcolm wrote:
Yes.

gregkavarnos said:
Do we have an abhidharmic reference for this term or state of mind "pramana"?

Malcolm wrote:
Pramāṇa is the study of epistemology in Buddhism and Hinduism. The earliest Buddhist text on pramāṇa was written by Vasubandhu, the Vyākhyāyukti. This was followed by the works of Dignaga and Dharmakirti. It is traditionally grouped by most Tibetan scholars under Sautrantika tenets, so called "Sautrantikas following reason".

gregkavarnos said:
Why do I not always experience perception at this level?

Malcolm wrote:
"Experience", by which we mean experiences of which we are aware, is always conceptual. Direct perceptions are, by definition, non-conceptual. Thus, direct perceptions are never conceptually meditated even though we constantly have them.

N

Author: Malcolm
Date: Sunday, July 24th, 2011 at 10:17 PM
Title: Re: Norway attack.
Content:
ronnewmexico said:
Initial media knee jerk reaction was to suspect Alqueda....

Malcolm wrote:
Actually, an Al Qaeda affiliate announced it was their work early on.

Author: Malcolm
Date: Monday, July 25th, 2011 at 1:25 AM
Title: Re: Norway attack.
Content:
ronnewmexico said:
N...groups and organizations customarily claim certain newsworthy events. News media can discern who is and who is claiming...this is routine.
To announce a group claims this or that when they claim every tragic event happening anywhere is a dereliction of duty to report the news.
Al Queda is a terrorist group. That means they inspire terrorism in the populace, not

necessarily to produce certain acts.

The acts are means to a end.... the terror. Reporting in this manner puts a alqueda operative behind every event and thusly works to support their aim...it is irresponsible to say the least, bad journalism without a doubt.

Malcolm wrote:

I merley pointed out that they did indeed claim responsilbility. Perhaps Al Qaeda really thought it was one of their's.

Author: Malcolm

Date: Monday, July 25th, 2011 at 3:26 AM

Title: Re: buddhist hinduism?

Content:

gregkavarnos said:

In the Yogacara eightfold classification of mind which "level" is pramanas comparable too?

Malcolm wrote:

The question should be "Which of yogacara eight consciousness are direct perceptions comparable to?" The answer is that the six sense consciousnesses are all non-conceptual direct perceptions.

In terms of the five aggregates, teh aggregates of consciousness is a direct perception operating through a sense gate.

Our experience of these direct perceptions are mediated by mental factor of ideation/discernment after they have been sensed.

N

Author: Malcolm

Date: Monday, July 25th, 2011 at 4:25 AM

Title: Re: buddhist hinduism?

Content:

Enochian said:

So basically pramana = Gorampa's Ultimate Truth = rigpa for you Dzogchenpas out there

This is a question not a statement

Malcolm wrote:

Not exactly. A pramāṇa requires a prameya, an object of authority. Since the objet of realization of Madhyamaka and Dzogchen cannot be established as an object of authority, no authority for a Madhyamaka or Dzogchen pramāṇa can be established.

N

Author: Malcolm

Date: Monday, July 25th, 2011 at 4:28 AM

Title: Re: and again ... Jesus is a bodhisattva

Content:

Sönam said:

Dealing with a french forum, I once more encounter the discussion on Jésus being a bodhisattva. Some "stable" vajra friends, some I know personally, pretend that His Holiness has once (Paris 2003) said that Jesus was a bodhisattva, which is for me a total nonsense. Then other members (vajra practionners) generally quite knowledgeable concerning the dharma did pretend the same, pretending that he did adapt his teaching to the peoples in Palestin in that time. Of course I did'nt agree at all, and as too many of them did pretend so, I tell them that I will ask for confirmation to a Rinpoche (Gelug) I'm in contact with. Surprisingly he says the same, that he believes that Jesus was a 8th bhumi bodhisattva, that his "real" teaching was not know, and so on. Honestly I do not know what to say ... I need some help on that point that I could not accept. I'm lost (like a wall following on me) ?

Sönam (sorry for bad english)

Malcolm wrote:

It is just political stuff to make christians happy where it is not new age nonsense.

however, it is possible for a bodhisattva to appear in any form....so

Author: Malcolm

Date: Monday, July 25th, 2011 at 5:28 AM

Title: Re: and again ... Jesus is a bodhisattva

Content:

Sönam said:

so what ?

A 8th bhumi bodhisattva could miss the fact that his words and actions will bring so much suffering ... holy wars, Inquisition and even holocaust having his origin in the fact that jews would have killed God (the son)?
Jesus have the compassion dimension, but where is the wisdom dimension?

Malcolm wrote:

We are not in disagreement. I personally think "Jesus as bodhisattva" is nonsense.

Author: Malcolm

Date: Monday, July 25th, 2011 at 11:49 PM

Title: Re: buddhist hinduism?

Content:

gregkavarnos said:

So what you are saying is that an unenlightened being (ie me) can have a direct (not mediated by conceptualising mind) perception via this "pramana"?

Namdrol said:

Yes.

"Experience", by which we mean experiences of which we are aware, is always conceptual. Direct perceptions are, by definition, non-conceptual. Thus, direct perceptions are never conceptually mediated even though we constantly have them.

N

conebeckham said:

So "non-mediated perceptions" can, and do, occur to all, but the moment one "experiences" the perception this is no longer non-mediated?

Malcolm wrote:

When one becomes aware that one is seeing a blue vase for example, and designates it a blue vase, at that moment one is no longer having a direct perception but a perception mediated by ideation and a number of other mental factors.

An important part of shamatha practice is allowing our mental factors to become reduced to the minimum that are present in any desire realm mind -- then we can enter the first dhyana, i.e. perfect shamatha which involve five factors associated with the first dhyana; one pointedness, bliss, ease, initial attention and sustained attention.

Perfect shamatha is basically a one pointed mind that is "non-conceptual" or rather minimally conceptual. One of the key features of Vajrayāna practice of course is that bliss can be so overwhelming that it makes our minds completely non-conceptual, likewise, the experience of khumbhaka, etc. This is one of the reasons why the Sakya gongma maintain that Mahāmudra upadeshas all by themselves are a slow path, but when combined with the completion stage, they become a rapid path.

N

Author: Malcolm

Date: Tuesday, July 26th, 2011 at 12:45 AM

Title: Re: Fukushima: It's much worse than you think

Content:

Huseng said:

Nobody is willing to sacrifice. That's the problem. We hear about "sustainable development". Japan needs to reduce energy consumption if it is going to drop nuclear energy, but those millions of vending machines keep rolling and neon lights continue to blaze.

Malcolm wrote:

What's going to happen is that we will run out of petrofuels. It will happen. But it will not be chaotic, and catastrophic. Industrial civilization will basically lurch to a halt. Read this guy, he is very bright and writes very well.

<https://thearchdruidreport.blogspot.com/> " onclick="window.open(this.href);return false;

N

Author: Malcolm

Date: Tuesday, July 26th, 2011 at 1:24 AM

Title: Re: Fukushima: It's much worse than you think

Content:

ronnewmexico said:

20 feet under water NYC for instance,

Malcolm wrote:

that's ok, new york city is a cesspool anyway.

N

Author: Malcolm

Date: Tuesday, July 26th, 2011 at 2:07 AM

Title: Re: Fukushima: It's much worse than you think

Content:

mr. gordo said:

I take it his books are good as well? They've been sitting in my amazon wishlist for a while.

Malcolm wrote:

I think so.

Author: Malcolm

Date: Tuesday, July 26th, 2011 at 8:25 PM

Title: Re: and again ... Jesus is a bodhisattva

Content:

justsit said:

Well, just to play devil's advocate here...

There are those who say he rose from the dead.

Malcolm wrote:

There are many people who rose from the dead after staying in crypts for three days -- common mystery cult initiation rite.

justsit said:

He did perform miracles.

Malcolm wrote:

So did Appollonius of Tyana and many other people.

Author: Malcolm

Date: Tuesday, July 26th, 2011 at 8:30 PM

Title: Re: and again ... Jesus is a bodhisattva

Content:

spanda said:

A Christian View of Liberation

Cardinal Nicholas of Cusa (1401 – 1464):

“Finally, there is still a path of seeking God within yourself: the path of the removal of limits...When...you conceive that God is better than can be conceived, you reject everything that is limited and contracted...“if you seek further, you find nothing in yourself like God, but rather you affirm that God is above all these as the cause, beginning, and light of life of your intellectual soul...You will rejoice to have found God beyond all your interiority as the source of the good, from which everything that you have flows out to you.”

A Buddhist View of Liberation

Buddha:

“Shariputra, this very Dharmakaya is called the realm of beings when it is concealed by a sheath of boundless afflictions, wandering repeatedly through births and deaths in beginningless samsara, buffeted by the waves of samsara... Shariputra, this very Dharmakaya is called the Tathagata, Arhat, Samyak-sambuddha when it has become free from the veils of all the afflictions, has passed beyond all sufferings...”

Malcolm wrote:

The first is completely externalist. The later is pointing to one's inner reality of buddhanature as dharmakāya.

spanda said:

Christian Renunciation

St. Symeon (11th century):

First of all seek three things: (1) to free yourself of all anxiety regarding both real and imaginary things, (2) to strive for a pure conscience, with no lingering sense of self-reproach, and (3) to be completely detached, so that your thoughts are not drawn to anything worldly, not even to your own body.

Buddhist Renunciation

Buddha:

“Do not engage in any vices whatsoever. Devote yourself to a bounty of virtue. Completely subdue your own mind. This is the teaching of the Buddha.”

Malcolm wrote:

Renunciation is not unique to Buddhism, nor is discipline, nor is loving kindness and compassion. Nor is shamatha.

Buddhist insight is unique and comes from understanding dependent origination alone.

N

Author: Malcolm

Date: Tuesday, July 26th, 2011 at 9:17 PM

Title: Re: Norway attack.

Content:

tobes said:

Well, we've already had a long thread in which some people expressed alarm at the proliferation of anti-Islamic sentiment in Europe, and others justified it as well founded.

I don't wish to start another long, tiring debate; but I think it is worth remembering all that was said on that thread.

As one of the people expressing alarm, well, unfortunately there is now compelling evidence why such a stance is warranted.

As an aside, it is interesting how a Christian doing an unspeakable deed is characterised as "a lone psychotic gunman" (not a Christian terrorist) and no one is blaming the entire religion of Christianity for his action.

Malcolm wrote:

That's not true, Huffpo has it here:

"Anders Behring Breivik is a Christian terrorist determined to touch off a new Christian-Muslim war that would rival medieval Crusades."

http://www.huffingtonpost.com/david-crumm/christian-terrorist-ramadan_b_908172.html " onclick="window.open(this.href);return false;

And there are certainly precedents even in the New Testament for such actions:

Do not think that I have come to bring peace to the earth; I have not come to bring peace, but a sword. [Mt 10.34 NRSV]

For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and one's foes will be members of one's own household. Whoever loves father or mother more than me is not worthy of me; and whoever loves son or daughter more than me is not worthy of me; and whoever does not take up the cross and follow me is not worthy of me. Those who find their life will lose it, and those who lose their life for my sake will find it. [Mt. 10.35-39]

Now granted, there is a preponderance of evidence that Jesus would not have approved of the various wars and so on fought in his name. However, militant Christians usually look to the Old Testament for justifications for their wars, as you must know.

Now, it is ironic that man trying to start a race war in Europe chose to murder Socialists, rather than Muslims.

Author: Malcolm

Date: Tuesday, July 26th, 2011 at 11:27 PM

Title: Re: Thanks to everybody

Content:

PadmaVonSamba said:

(p. off was nice too!)

Malcolm wrote:

Spirit of the moment, too bads mods didn't see it that way.

Author: Malcolm

Date: Wednesday, July 27th, 2011 at 12:22 AM

Title: Re: Thanks to everybody

Content:

Namdrol said:

Spirit of the moment, too bad mods didn't see it that way.

PadmaVonSamba said:

It was an absolutely zen moment
a whack with a stick
and impermanent!

Malcolm wrote:

It was fun while it lasted.

Author: Malcolm

Date: Wednesday, July 27th, 2011 at 2:33 AM

Title: Re: Thoughts

Content:

thigle said:

So, what is the big secret in Dzogchen?

Malcolm wrote:

If someone wishes to practice Dzogchen, they must find a guru who teaches it correctly. Otherwise, "Dzogchen" is just a bunch meaningless albeit pretty words. In other words, no Dzogchen Guru, no Dzogchen practice.

Your grudge against Tibetans is unjustified. Tibetan Gurus have taught everything there is to teach about Dzogchen to those who have been fortunate enough and interested enough to seek out and learn Dzogchen teachings.

Author: Malcolm

Date: Wednesday, July 27th, 2011 at 3:38 AM

Title: Re: Thoughts

Content:

thigle said:

So, what is the big secret in Dzogchen?

Namdrol said:

In other words, no Dzogchen Guru, no Dzogchen practice.

thigle said:

Don't tell the people lies, my friend.

Malcolm wrote:

It is in the original texts of Dzogchen, so what to say. A guru is indispensable for Dzogchen. If one should proclaim otherwise, one would be telling lies.

N

Author: Malcolm

Date: Wednesday, July 27th, 2011 at 4:02 AM

Title: Re: Thoughts

Content:

thigle said:

Last but not least, the only authentic dzogchen-mengagde book, you become public, is <https://www.amazon.com/Heart-Drops-Dharmakaya-Dzogchen-Tradition/dp/1559391723>. I don't wanna go from here, without these pointer.

Malcolm wrote:

You cannot learn Dzogchen from a book.

N

Author: Malcolm

Date: Wednesday, July 27th, 2011 at 5:52 AM

Title: Re: Fukushima: It's much worse than you think

Content:

kirtu said:

the DC area which is now clearly just sprawl.

Kirt

Malcolm wrote:

That is for sure.

Author: Malcolm

Date: Wednesday, July 27th, 2011 at 9:39 AM

Title: Re: Norway attack.

Content:

tobes said:

Or will you ever grant that it is not the text, but the misreading of it.....

Malcolm wrote:

That would suggest that is such a thing as a "correct" reading of any text.

N

Author: Malcolm

Date: Wednesday, July 27th, 2011 at 8:43 PM

Title: Re: Safi: The Blood Purifier

Content:

Malcolm wrote:

It would be fine, but without more info, it is hard to say. The arsenic seems like environmental contamination.

retrofuturist said:

Greetings,

Does anyone have any thoughts on the efficacy (or dangers) of this product from either an Ayurvedic or Tibetan Medicine perspective?

Safi: the blood purifier

[https://en.wikipedia.org/wiki/Safi_\(medicine\)](https://en.wikipedia.org/wiki/Safi_(medicine)) onclick="window.open(this.href);return false;)

As far as I can tell from online sources, it seems there is benefit in the tonic, but a risk that it contains potentially high arsenic levels.

Ideally I'm after balanced and well considered views in this topic, rather than just a Eastern vs Western medicine slinging match. At what levels does arsenic become a genuine concern?

Here's the contents....

Thanks.

Maitri,

Retro.

Author: Malcolm

Date: Wednesday, July 27th, 2011 at 8:45 PM

Title: Re: Thoughts

Content:

thigle said:

Right, you can only learn dzogchen from a book or text.

Malcolm wrote:

You cannot learn Dzogchen from a book, nevertheless, there are texts that are authoritative for Dzogchen. But to learn Dzogchne, you need a master.

Author: Malcolm

Date: Wednesday, July 27th, 2011 at 8:46 PM

Title: Re: Thoughts

Content:

kalden yungdrung said:

What about our inner Guru?

Malcolm wrote:

That the path, received from outer guru.

kalden yungdrung said:

What about Dzogchen practice in previous lives ?

Malcolm wrote:

Means that in this life it will be easier for you to meet an authentic Dzogchen guru.

kalden yungdrung said:

What about a high level of understanding and very good karma?

Malcolm wrote:

Without transmission, no Dzogchen.

N

Author: Malcolm

Date: Wednesday, July 27th, 2011 at 9:20 PM

Title: Re: Norway attack.

Content:

tobes said:

Indeed. I am aware of the hermeneutical license we are all granted in these post-modern times, but.....

Failing to recognise that JS Mill is defending individual liberty from possible external harms would be incorrect.

Or failing to recongise that Nagarjuna is denying independent existence would be

incorrect.

Malcolm wrote:

Well, actually there are many people who think that Nagarjuna's line [paraphrase] "a svabhāva is independent and does not depend on anything" serves to define what is real as opposed to what is contingent. I have heard Lama's of gshan stong persuasion give exactly that interpretation. And this is pre-modern...

And the lunatic in Norway obviously was deluded enough to think that he was protecting individual liberty...

Author: Malcolm

Date: Wednesday, July 27th, 2011 at 9:51 PM

Title: Re: Purification Practices in Sutra, Tantra & Dzogchen

Content:

Sönam said:

There is no purification practices in Dzogchen ... purifications practices belong to other yanas.

Sönam

Malcolm wrote:

Of course there are purification practices in Dzogchen, very many in fact. Vajrasattva, etc.

Author: Malcolm

Date: Wednesday, July 27th, 2011 at 9:53 PM

Title: Re: Purification Practices in Sutra, Tantra & Dzogchen

Content:

Karma Dondrup Tashi said:

I'm taught the three outer/lower tantras are the path of purification.

Rinpoche has referred to the "ten absences" of the Kunché Gyälpo as the equivalent of Dzogchen samaya, one of which is "there are no bhumis one has to achieve through purification."

Having said that vajra dance appears to be a six lokas practice.

Malcolm wrote:

ChNN teaches purification practices like the Longsal Ngondro.

N

Author: Malcolm

Date: Wednesday, July 27th, 2011 at 11:52 PM

Title: Re: and again ... Jesus is a bodhisattva

Content:

arjandirkse said:

Isn't the presumption that some real person is a "real" Bodhisattva overly high praise?

Bodhisattvas are supposed to be fully enlightened beings, am I correct? So how is anyone to know whether Jesus or Moses or Gandhi or whomever is a Bodhisattva?

Malcolm wrote:

No, partially awakened, not fully awakened (buddha)

Author: Malcolm

Date: Thursday, July 28th, 2011 at 1:07 AM

Title: Re: Vimalamitra's semde pills

Content:

Pema Rigdzin said:

I had the same experience with them for the first 2 or 3 days, but later it leveled out and I began to feel much better than before beginning the treatment. Did you continue taking the pills until they were gone and still have that effect until the very end?

Hayagriva said:

I took them for a week and then stopped. They were certainly far more powerful than I was expecting, but I really didn't like the effect - especially as it was making meditation very difficult.

Malcolm wrote:

Cut the dose in half.

They are mainly aloeswood, with other ingredients.

Author: Malcolm

Date: Thursday, July 28th, 2011 at 2:17 AM

Title: Re: Mahamudra : What do you plan to do after ngondro?

Content:

Chaz said:

I'm strangely reminded of Milarepa building towers

Malcolm wrote:

Except that never happened.

Author: Malcolm

Date: Thursday, July 28th, 2011 at 3:26 AM

Title: Re: Mahamudra : What do you plan to do after ngondro?

Content:

ronnewmexico said:

Relatedly

N..which version of Milarepa do you know or suppose as true..as sourcerer or not.

I'd guess not but am no scholar.

Malcolm wrote:

Read Peter Allen Roberts' book on the bios of Rechungpa.

The standard bio of Milarepa by Tsang Nyon Heruka, is quite late and stands a number of facts on their head when it is compared to bios composed by Gampopa, and so on (for example, Milarepa's mother is never mentioned, his father was alive, there was no evil Aunt and Uncle, etc.).

Basically, Roberts tracks all of the hagiographies of Mila in an effort to find out why Mila's main student, Rechungpa, and only complete lineage holder, was turned into an example of the "bad student" par excellence by generations of Kagyu monastics.

Author: Malcolm

Date: Thursday, July 28th, 2011 at 5:05 AM

Title: Re: Purification Practices in Sutra, Tantra & Dzogchen

Content:

Sönam said:

There is no purification practices in Dzogchen ... purifications practices belong to other yanas.

Sönam

Namdrol said:

Of course there are purification practices in Dzogchen, very many in fact. Vajrasattva, etc.

Sönam said:

Vajrasattva and others does not "belong" to Dzogchen, also Dzogchenpa can practice it ... the only "purification" I can imagine is reactualisation. We are back to Garab Dorje's Three Precepts.

... or ?

Sönam

Malcolm wrote:

Or all the purification practices recommended in the Dzogchen man ngag sde tantras such as Vajrasattva practice, prostrations, mandala, Guru Yoga, etc., you name it., they are all there.

Norbu Rinpoche said it best "There is no such thing as pure Dzogchen".

N

Author: Malcolm

Date: Thursday, July 28th, 2011 at 10:12 AM

Title: Re: Mahamudra : What do you plan to do after ngondro?

Content:

Jangchup Donden said:

Was Rechungpa a non-monastic?

Malcolm wrote:

Indeed.

Author: Malcolm

Date: Friday, July 29th, 2011 at 1:36 AM

Title: Re: Democracy in the country that gave birth to democracy

Content:

gregkavarnos said:

I will also take a stab in the dark and guess that white Americans did not learn about democracy from the American Indians.

Malcolm wrote:

We didn't learn about from Greeks either (especially since Greek preferred Tyranny to Democracy anyway).

N

Author: Malcolm

Date: Friday, July 29th, 2011 at 2:18 AM

Title: Re: Democracy in the country that gave birth to democracy

Content:

gregkavarnos said:

I will also take a stab in the dark and guess that white Americans did not learn about democracy from the American Indians.

Namdrol said:

We didn't learn about from Greeks either (especially since Greek preferred Tyranny to Democracy anyway).

N

gregkavarnos said:

Preferred? And here was me thinking that Tyranny is normally imposed.

Malcolm wrote:

"Greek tyranny in the main grew out of the struggle of the popular classes against the aristocracy or against priest-kings where archaic traditions and mythology sanctioned hereditary and/or traditional rights to rule. Popular coups generally installed tyrants, who often became or remained popular rulers, at least in the early part of their reigns. For instance, the popular imagination remembered Peisistratus for an episode - related by (pseudonymous) Aristotle, but possibly fictional - in which he exempted a farmer from taxation because of the particular barrenness of his plot."

More or less an archaic version of dictatorship of the proles.

N

Author: Malcolm

Date: Friday, July 29th, 2011 at 2:19 AM

Title: Re: Democracy in the country that gave birth to democracy

Content:

LastLegend said:

Ron,

Slavery was big part of history of United States. Can you shed some lights on its effects in present days in terms of race relations in United States.

I have been told that most whites don't see non-whites as equals. Can you discuss or shed some lights on this?

Malcolm wrote:

Equality in the US, as in every other nation comes from \$\$\$.

People with more money are more equal than others.

N

Author: Malcolm

Date: Friday, July 29th, 2011 at 2:22 AM

Title: Re: Democracy in the country that gave birth to democracy

Content:

ronnewmexico said:

Few indians were ever kept as slaves by the americans, which may speak a bit to their status in things.

Malcolm wrote:

Not true, many Indians were sold into slavery.

As far as slavery among North American Indians

"Many Native American tribes did practice some form of slavery before the European introduction of African slavery into North America; but none exploited slave labor on a large scale.[1]

Native American groups frequently enslaved war captives whom they primarily used for small-scale labor.[1] Some, however, were used in ritual sacrifice.[1] Although not much is known about them, there is little evidence that these slaves were considered racially inferior to the Native Americans who held power over them.[1] Nor did Native Americans buy and sell captives in the pre-colonial era, although they sometimes exchanged enslaved individuals with other tribes in peace gestures or in exchange for their own members.[1] In fact, the word "slave" may not even accurately apply to these captive people.[1] Most of these so-called Native American slaves tended to live on the fringes of Native American society and were slowly integrated into the tribe.[1]

Until European settlers arrived, these slaves were other tribesmen.[1] The situation of these enslaved Native Americans varied among the tribes. In many cases, enslaved captives were adopted into the new tribes to replace warriors killed during a raid.[1] Enslaved warriors sometimes endured mutilation or torture that could end in death as part of a grief ritual for relatives slain in battle.[1] Some Native Americans would cut off one foot of their captives to keep them from running away. Others allowed enslaved captives to marry the widows of slain husbands.[1] The Creek, who engaged in this practice, treated children born of slaves and tribal members as full members of the tribe rather than as enslaved offspring.[1] Several tribes held captives as hostages for payment.[1] Various tribes also practiced debt slavery or imposed slavery on tribal members who had committed crimes; full tribal status would be restored as the enslaved worked off their obligations to the tribal society.[1] Other such slave-owning tribes of North America included Comanche of Texas, Creek of Georgia, the fishing societies, such as the Yurok, that lived along the coast from what is now Alaska to California, the Pawnee, and Klamath.[2]

When the Europeans "discovered" the Native Americans they began to participate in the slave trade.[3] Native Americans, in their initial encounters with the Europeans, attempted to use their captives from other tribes as a "method of playing one tribe against another" in an unsuccessful game of divide and conquer.[3]

The Haida and Tlingit who lived along southeast Alaska's coast were traditionally known as fierce warriors and slave-traders, raiding as far as California.[4][5] In their society, slavery was hereditary after slaves were taken as prisoners of war.[4][5] Among some Pacific Northwest tribes, as many as one-fourth of the population were slaves.[4][5]"

https://en.wikipedia.org/wiki/Slavery_among_Native_Americans_in_the_United_States "
onclick="window.open(this.href);return false;"

Author: Malcolm

Date: Friday, July 29th, 2011 at 4:03 AM

Title: Re: Democracy in the country that gave birth to democracy

Content:

Huseng said:

Democracy is a sacred cow and anything done in its name seems to sanitize away any and all immoral actions.

For example the democratic nation of the USA has been invading, murdering and pillaging numerous nations in both hemispheres since at least the post-War period, but this is done in the name of "protecting freedom and spreading democracy". It is no different than converting people by the sword to Christianity and making a handsome profit at the same time. Likewise communist states were insistent on class struggle and spreading "the revolution", and looked what happened as a result in places like the USSR and China.

Malcolm wrote:

Yes, and both of these instances are a result of capitalism...

Author: Malcolm

Date: Friday, July 29th, 2011 at 4:05 AM

Title: Re: A little help?

Content:

Fa Dao said:

ok, well i guess I will just have to wait till I can get the DVD, thanks anyways

Malcolm wrote:

You don't absolutely need the melodies, you can just recite the text plainly until you can get a chance to learn the melodies.

N

Author: Malcolm

Date: Friday, July 29th, 2011 at 5:23 AM

Title: Re: recalling ...

Content:

Malcolm wrote:

Canto Twenty-Four

Amazing!

Now then, sole fortunate dear children,
listen to this vajra song with joy and enthusiasm!
If realized in that way, the whole of existence
is the ultimate mandala of a book of advice
in which baseless, forever liberated non-grasping words
are written on the pages of various white and red appearances
with the pen of vidyā's self-originated primordial wisdom.

Having read the book in the state of non-dual appearance and emptiness,
the naturally formed maṇḍala of the billion world cosmos
is wetted with the water of a natural downpour of heavy rain,
the lane is marked with the natural great lines,
and one's footprints are images of colored sand.
One's body is the form of the yidam deity of appearance and emptiness,
the empty sounds of speech is vajra recitation
and the self-liberated mind of the deity does not grasp memories or thoughts.
All motions of the limbs are mudras.
All food and drink is an offering of dharmatā.
All apparent forms are the form of the deity.
All loud noises and speech are music.
Naturally occurring samaya is not protected and cannot be harmed.
No matter what such yogins do,
since their instructions and creation stage along with
commitments are perfect in the state of luminous dharmatā, [145]
there is no need to depend on dharmas of effort.
Effortless siddhi is very amazing.
Rapid attainment is a special feature
of the great perfection, fortunate heart children.

As such, if one practices with confidence,
just like clouds disappear into space,
the mass of concepts of samsara and nirvana will be purified in the original ground.
Just like the disc of the sun is clear without any obscuration,
after one's vidyā manifests the luminous dharmakāya,
one will be able to revive the dead and be able to understand what is hidden.
Having demonstrated various miraculous abilities,
one will tame migrating beings.
Having totally perfected all the qualities of the stages and paths,
the persons of the best capacity are liberated in this lifetime

and the medium are liberated in the bardo at the moment of death.
Having been liberated in the originally pure basis, after permanently dwelling
as the three kāyas and primordial wisdoms (that are never joined with one another or
separated) in the dharmadhātu,
also send forth emanations to tame whoever is to be tamed,
performing the benefit of migrating beings without interruption.

Bearing these words and topics in mind,
it is certain the sun of happiness will arise from inside.
That one who sings a song of such realization,
appears to be the renunciate, Tsogdrug Rangdrol.
By this merit, may all the stains of the conceptual affliction
of ignorance of many fortunate disciples
be quickly purified into the originally pure original dharmadhātu
and the result be attained in this life.

(This is my independent rendition that was made without depending on a prior
translation; unlike Dowman, which depends on Kunsang)

Author: Malcolm

Date: Friday, July 29th, 2011 at 6:21 AM

Title: Renunciation Impossible?

Content:

Huseng said:

The need to earn an income is tied to having to rent or upkeep a private residence,
maybe drive a car, eat whatever you want rather than living on donated foods, etc...
whereas a renunciate by definition is supposed to be free of such concerns.

Malcolm wrote:

Yes, but in this day and age the path of renunciation is impossible.

N

Author: Malcolm

Date: Friday, July 29th, 2011 at 9:38 PM

Title: Re: Safi: The Blood Purifier

Content:

retrofuturist said:

Greetings,

Yes, it's mainly the blood purifying properties that are of interest.

I've got one bottle of this, and I don't see that one bottle alone causing problems, but
will seek out alternatives for next time around.

Thank you.

Maitri,
Retro.

Malcolm wrote:
Retro:

If you want to purify your blood, than you should take a decotion of Amla/Amalki fruit.
You do not need this Safi stuff.

B

Author: Malcolm
Date: Friday, July 29th, 2011 at 9:47 PM
Title: Re: Thoughts
Content:
gregkavarnos said:
whatever appears is absent in reality.

Malcolm wrote:
What in tarnations is a super matrix? Is he translating a Tibetan term here?
[/quote]

He is translating klong chen i.e. great space.

Author: Malcolm
Date: Friday, July 29th, 2011 at 10:10 PM
Title: Re: James Low & Simply Being
Content:
booker said:
Hm I think the problem is how is that Primordial Wisdom is obscured in the first place
(what gives a rise to sentient beings like us).

Sönam said:
may by not (re) cognizing ... that's why there is innate ignorance.

Sönam

booker said:
Yes, but I guess this boils down to the fact, that since it's a self-aware wisdom, how
come the ignorance could possibly happen.

Malcolm wrote:

Well, there is one really good reason -- there is no such thing as a "self-aware wisdom" -
- it's a translation botch.

so sor rang gyis rig pa'i ye she is the translation of a common term in Mahāyāna Buddhism namely, "pratyatmyavedanajñāna" which means "personally (pratyatmya) intuited (vedana) gnosis (jñāna)" or in simpler terms "wisdom that one knows personally", wisdom that one personally experiences, and so on.

Therefore, contradiction solved.

N

Author: Malcolm

Date: Friday, July 29th, 2011 at 11:34 PM

Title: Re: James Low & Simply Being

Content:

booker said:

Hold on a minute

Natural State unrecognised is a base for Samsara.

Natural State recognised is a base for Nirvana.

Right?

If Rigpa can be also dualistic and illusion it would be also a base for Samsara, but it's not. Right? Marigpa is a base of Samsara, and is never a base of Nirvana. And Rigpa is never base of Samsara, is only for Nirvana. So Rigpa can not be dualistic and illusion. Margipa is.

Right?

Malcolm wrote:

Natural state is not rigpa. Rigpa is one's knowledge, or recognition, of the natural state.

Author: Malcolm

Date: Saturday, July 30th, 2011 at 12:20 AM

Title: Re: James Low & Simply Being

Content:

booker said:

Hold on a minute

Natural State unrecognised is a base for Samsara.

Natural State recognised is a base for Nirvana.

Right?

If Rigpa can be also dualistic and illusion it would be also a base for Samsara, but it's not. Right? Marigpa is a base of Samsara, and is never a base of Nirvana. And Rigpa is never base of Samsara, is only for Nirvana. So Rigpa can not be dualistic and illusion. Margipa is.

Right?

Namdrol said:

Natural state is not rigpa. Rigpa is one's knowledge, or recognition, of the natural state.

booker said:

Yes.

So there can't be one has Rigpa which is dualistic and illusion, right? Otherwise this doesn't make any sense.

To rephrase:

Natural State unrecognised is Ma rigpa and is a base for Samsara.

Natural State recognised is Rigpa and is a base for Nirvana.

And can't be otherwise, right?

Or do I get that wrong?

Malcolm wrote:

How about: the recognition of the natural state is rigpa, the basis for nirvana -- just a slight tweak.

Author: Malcolm

Date: Saturday, July 30th, 2011 at 10:27 AM

Title: Re: High altitude symptoms

Content:

Huseng said:

Next month I'll be flying into to Leh, Ladakh, which is 3524 meters above sea-level.

While I've never experienced altitude sickness before, this time it is a concern just because I am flying rather than driving into a high altitude location and will be remaining there for awhile.

In TB are there are precautions one can take? Also, is there any way of dealing with mild high altitude sickness symptoms?

Malcolm wrote:

A common medicine people take if they are having problems with altitude is "Dali Chudrug". It is very effective, if a bit diuretic.

N

Author: Malcolm

Date: Saturday, July 30th, 2011 at 8:01 PM

Title: Re: High altitude symptoms

Content:

Huseng said:

Next month I'll be flying into to Leh, Ladakh, which is 3524 meters above sea-level.

While I've never experienced altitude sickness before, this time it is a concern just because I am flying rather than driving into a high altitude location and will be remaining there for awhile.

In TB are there are precautions one can take? Also, is there any way of dealing with mild high altitude sickness symptoms?

Namdrol said:

A common medicine people take if they are having problems with altitude is "Dali Chudrug". It is very effective, if a bit diuretic.

N

Huseng said:

I imagine I could purchase this in Ladakh pretty easily?

Malcolm wrote:

Very easily. You probably won't have much trouble if you relax for a few days. I never had any trouble in Lhasa, etc.

Author: Malcolm

Date: Saturday, July 30th, 2011 at 8:02 PM

Title: Re: James Low & Simply Being

Content:

Martijn said:

How can remembrance be forgotten? by Atmananda Krishna Menon

Every thought merges into Consciousness and remains not as thought, but as Consciousness, pure. So your searching in that Consciousness for the resurrection of any thought, merged therein, is in vain. It can only result in your first forgetting your real nature of pure Consciousness, and in the subsequent creation of an entirely new thought, as though experienced some time earlier.

[

Malcolm wrote:

This is Advaita, not Dzogchen.

Author: Malcolm

Date: Saturday, July 30th, 2011 at 8:09 PM

Title: Re: Thoughts

Content:

gregkavarnos said:

So basically he is talking about the dharmadhatu?

Malcolm wrote:

Dharmadhātu does not mean space, and klong does not mean dharmadhātu. One of the key features of klong sde is working with space, as opposed to light ala thögal. However, in klong sde they also take about the nine spaces i.e. the space of the view, the meditation, conduct, samaya and so on. One of our contributors, Sten Anspell, did a thesis on klong sde that is very interesting.

N

Author: Malcolm

Date: Saturday, July 30th, 2011 at 8:37 PM

Title: Re: Tantra of the Tachikawa-Ryu

Content:

Astus said:

Jikan,

All the sources I've quoted above maintains that it has disappeared as a school. The practices themselves, since the texts are still available, maybe done by a few, but that doesn't make it a tradition.

Malcolm wrote:

It also does not make it "tantric".

Author: Malcolm

Date: Saturday, July 30th, 2011 at 10:16 PM

Title: Re: Thoughts

Content:

gregkavarnos said:

I have seen dhatu translated as "matrix" in another text (can't remember where) like "the

matrix of reality", I have also seen dharmadhatu defined as the space from which all phenomena manifest, so this is the angle from where my question arises and anyway the quote says:...in the super-matrix of pure mind that is like space... which further confused me.

Excuse my ignorance but what exactly is the Tibetan term for dharmadhatu?

Malcolm wrote:

Hi Greg:

dharmadhātu is chos dbyings or chos kyi dbyings.

In tibetan, dbyings can mean "space". But dhātu can never mean space. Dhātu, in Sanskrit, means "a mine" or "a source".

Some western translators naively translate "dbyings" as space because dbyings can have that connotation in Tibetan.

But chos kyi dbyings is never defined in Tibetan by Tibetan masters as the "space of phenomena".

It is often defined as a chos kyi 'byung gnas i.e. a source of phenomena however. One notable example of someone who gives "a source of phenomena" for dharmadhātu would be Longchenpa in the chos dyings mdzod.

Author: Malcolm

Date: Saturday, July 30th, 2011 at 11:12 PM

Title: Re: Tantra of the Tachikawa-Ryu

Content:

Namdrol said:

It also does not make it "tantric".

Astus said:

Depends on definition. When it has the characteristics of tantric teachings it could be called that, even if from the perspective of traditional(ist) Vajrayana they are heretics.

Malcolm wrote:

Sex and sexual mysticism does not make something "tantric".

Author: Malcolm

Date: Saturday, July 30th, 2011 at 11:40 PM

Title: Re: Thoughts

Content:

gregkavarnos said:

I have seen dhatu translated as "matrix" in another text (can't remember where) like "the matrix of reality", I have also seen dharmadhatu defined as the space from which all

phenomena manifest, so this is the angle from where my question arises and anyway the quote says:...in the super-matrix of pure mind that is like space... which further confused me.
Excuse my ignorance but what exactly is the Tibetan term for dharmadhatu?

Malcolm wrote:

This is probably something like byang chub sems kyi klong chen i.e. "the great space of bodhicitta..." i.e. bodhicitta ala Dzogchen terminology.

Author: Malcolm

Date: Sunday, July 31st, 2011 at 12:38 AM

Title: Re: High altitude symptoms

Content:

Namdrol said:

Very easily. You probably won't have much trouble if you relax for a few days. I never had any trouble in Lhasa, etc.

Huseng said:

Oh good. Yeah, I've heard the same. It is just a matter of taking it easy the first few days and not doing anything physically strenuous.

If I have any health problems I'll be able to consult with Tibetan docs up there. I'll be there for about five months.

Malcolm wrote:

Like Chaz said, being well hydrated is important. Don't drink much alcohol, it goes to your head faster at altitude. Don't try to push yourself. That being said, I have climbed up 14,500 foot mountains with a 101 temperature without any ill effect.

Author: Malcolm

Date: Sunday, July 31st, 2011 at 12:42 AM

Title: Re: Rocky Zen

Content:

Huseng said:

Buddhanature is emptiness and since all things are empty, yes a rock has Buddhanature.

Malcolm wrote:

This is not correct. Sentient beings are defined as the buddhadhātu, and rocks are not sentient. They cannot become Buddhas.

That fact that a rock is empty and a sentient being are empty does not mean a rock can also achieve awakening.

N

Author: Malcolm

Date: Sunday, July 31st, 2011 at 12:54 AM

Title: Re: Rocky Zen

Content:

Huseng said:

In the Treatise on Buddha Nature 佛性論 (Fo Xing Lun) buddha-nature is equated with suchness and emptiness.

Malcolm wrote:

Fo xing lun is mistaken, then.

Tathāgatagarbha is not merely emptiness.

Author: Malcolm

Date: Sunday, July 31st, 2011 at 1:06 AM

Title: Re: Israeli women take Palestinian women to the beach. Respect!

Content:

ronnewmexico said:

This circumstance calls for a Gandhi.

Till then apartheid round the corner.

Malcolm wrote:

Around the corner? Apartheid is already a fact in Zionist-occupied Palestine.

N

Author: Malcolm

Date: Sunday, July 31st, 2011 at 4:14 AM

Title: Re: How does pleasure arise?

Content:

Malcolm wrote:

All pleasure and all pain arises as retribution for past positive and negative actions. The rest is mere detail.

N

Author: Malcolm

Date: Sunday, July 31st, 2011 at 10:15 AM

Title: Re: Tantric sexual bliss vs. dhyanic bliss

Content:

Tilopa said:

But it's important to remember that even a lay yogi has the vow not to emit semen so ordinary sexual activity is a transgression for anyone with tantric vows, monastic or not. .

Malcolm wrote:

There is very little agreement on this point among different lineages, so it is best not to generalize. In other words, this is definitely not the case for Sakyapas and Nyingmapas. Emission of semen is only a downfall when one is engaging in completion stage practices. At other times it is not a downfall in any sense at all.

N

Author: Malcolm

Date: Sunday, July 31st, 2011 at 9:58 PM

Title: Re: Rocky Zen

Content:

Acchantika said:

Dōgen Zenji said that rocks and trees have/are the buddha-nature. Is this a wrong view?

Malcolm wrote:

Yes. Rocks and trees are not sentient beings, therefore, they cannot become buddhas.

Author: Malcolm

Date: Sunday, July 31st, 2011 at 10:25 PM

Title: Re: High altitude symptoms

Content:

Chaz said:

ot much you'll be able to do about low-oxygen effects (short breath, etc.) at first, but depending on your physical condition, acclimating to the altitude shouldn't take too long.

Malcolm wrote:

A preperation with cordyceps will also help with altitude. It has been shown to enhance oxegyn uptake by to 25 percent, so it is commonly used for emphysema patients, the elderly and so on in China, as well as in high altitude preperations.

There is also a special type of prepared radish that even Tibetans use for crossing passes. This, according to people I know who have used it is very effective too.

N

Author: Malcolm

Date: Sunday, July 31st, 2011 at 11:07 PM

Title: Re: High altitude symptoms

Content:

Namdrol said:

A preparation with cordyceps will also help with altitude. It has been shown to enhance oxygen uptake by 25 percent, so it is commonly used for emphysema patients, the elderly and so on in China, as well as in high altitude preparations.

There is also a special type of prepared radish that even Tibetans use for crossing passes. This, according to people I know who have used it is very effective too.

N

Huseng said:

Do you know if Ginseng would help, too? I know it works with curing fatigue and has a warming effect, but I wonder if it would work in offsetting symptoms of adjusting to high altitudes.

Malcolm wrote:

My advice is to see an Amchi sooner rather than later. Many Ladhakis speak English, so there should be little problem communicating. What sort of retreat are you doing, BTW?

Author: Malcolm

Date: Sunday, July 31st, 2011 at 11:22 PM

Title: Re: High altitude symptoms

Content:

Huseng said:

Getting to the first dhyāna would be ideal.

Malcolm wrote:

Not as hard as many people believe.

Author: Malcolm

Date: Sunday, July 31st, 2011 at 11:37 PM

Title: Re: High altitude symptoms

Content:

Huseng said:

...provided one has sufficient isolation and quietude, which is what I don't have. ...Group retreats come with too much BS.

Malcolm wrote:

Yes, many people do not realize this but the most important prerequisite for a successful retreat is that one is very relaxed. Also a balanced diet and lots of rest is important.

Groups retreats are for beginners.

Author: Malcolm

Date: Monday, August 1st, 2011 at 12:28 AM

Title: Re: Rocky Zen

Content:

Astus said:

The reasoning is quite simple. All is mind - mind is buddha - rocks and trees are buddha.

Malcolm wrote:

Piss poor reasoning.

N

Author: Malcolm

Date: Monday, August 1st, 2011 at 12:30 AM

Title: Re: High altitude symptoms

Content:

Namdrol said:

Yes, many people do not realize this but the most important prerequisite for a successful retreat is that one is very relaxed. Also a balanced diet and lots of rest is important.

Huseng said:

Some Zen monasteries got it all wrong then.

Malcolm wrote:

Yes, they do. When one is quite relaxed, well rested, and with a balanced diet, one does not need as much sleep. But forcing people to subsist on lack of sleep interferes with meditative stability because it causes vata disturbances, as does poor food, and so on.

N

Author: Malcolm

Date: Monday, August 1st, 2011 at 12:38 AM

Title: Re: A Question on Shunyata and Awareness

Content:

Jnana said:

Mañjuśrī, enlightenment by its nature consists of luminous-clarity, because the mind's nature is luminously clear. Why is it so designated? The mind's nature is detached from any inner defilement and is like the nature of space, while encompassing space through its identical characteristics. For all these reasons it is designated as being luminous-clarity.

Malcolm wrote:

This is why the Chinese gloss of prabhasvara is interesting -- they generally gloss it as "pure".

N

Author: Malcolm

Date: Monday, August 1st, 2011 at 12:57 AM

Title: Re: Tantric sexual bliss vs. dhyanic bliss

Content:

ronnewmexico said:

If not. then what of Millarepa G

Malcolm wrote:

Yes, definitely. In fact, he had human woman consorts, but in the later Kagyu histories, only his relationship with the goddess Tseringma is mentioned.

N

Author: Malcolm

Date: Monday, August 1st, 2011 at 1:04 AM

Title: Re: Reading strategy: study widely or deeply?

Content:

Malcolm wrote:

Study widely and deeply.

Dharma learning is like making a deposit in the bank for this and future lives.

Panditas attain buddhahood faster than kusulis.

N

Author: Malcolm

Date: Monday, August 1st, 2011 at 1:33 AM

Title: Re: Tantric sexual bliss vs. dhyanic bliss

Content:

ronnewmexico said:
And Gampopa.....

Malcolm wrote:
Nope, his wife had died.

Marpa also had nine consorts. Naropa had consorts, Tilopa had consorts, etc.
Gampopa did not receive Milarepa's complete teaching since he was a monk.

N

Author: Malcolm
Date: Monday, August 1st, 2011 at 1:49 AM
Title: Re: A Question on Shunyata and Awareness
Content:
Acchantika said:

A phenomenon is an object of mind. Awareness, as far as I can tell, is not an object of mind. Thus, it cannot be considered essenceless from the statement 'all phenomena are essenceless', nor the reasoning that brought me to that conclusion. I can "get rid" of fixed objects, a fixed self, and so on, but I cannot "get rid" of this awareness. The flow of dependent arising appears to something, which doesn't appear at all.

Malcolm wrote:
What you are talking about is called "clarity". The mind can take its own awareness as an object. Indeed, in all Mahamudra and Dzogchen meditation, this is precisely what is taken as the object. You may not be able to "get rid" of this clarity, but you will never find it or be able to say "This is it, this is not it". This clarity is also dependently originated since the mind is dependently originated. There is no awareness or clarity separate from the mind. The characteristic of the mind is clarity. The essence of the mind is emptiness. These two are non-dual, and that is the nature of the mind i.e. inseparable clarity and emptiness.

N

Author: Malcolm
Date: Monday, August 1st, 2011 at 1:58 AM
Title: Re: Long Life Empowerment by His Holiness' Sakya Trizin
Content:
conebeckham said:

He gave the Thangtong Gyalpo Tsewang, but more slowly and with more explanation this time. Very wonderful. HH is truly Vajradhara in person. He also gave a lung, I believe if it was for the daily practice of Khon Luk Kilaya.

I'm looking for the Tibetan Sadhana, which is a treasure of Choje Lingpa's (Thanks,

Namdrol!) if anyone has any knowledge...?? It's not in Rinchen Terdzo. I looked.

Malcolm wrote:

I suggest you ask HHST for the sadhana personally. If you get it, I will translate it for you.

N

Author: Malcolm

Date: Monday, August 1st, 2011 at 3:31 AM

Title: Re: A Question on Shunyata and Awareness

Content:

Acchantika said:

Thank you, that is a very lucid explanation.

So, I am assuming that it is incorrect to apply this to all phenomena, i.e., the characteristic of clarity is unique to sentient beings?

Malcolm wrote:

Yes, the characteristic of clarity is unique to a sentient being's mind. The mahasiddha Virupa stated that "The mind is like space, the difference [between them] is that the mind is aware."

N

Author: Malcolm

Date: Monday, August 1st, 2011 at 3:36 AM

Title: Re: Reading strategy: study widely or deeply?

Content:

Sonam Wangchug said:

Panditas attain enlightenment quicker than kusulis?

How is this so? could you post something in support of this

thanks

Malcolm wrote:

Sakya Pandita addresses this question extensively in his reply to Nyemo Gomchen:

There are two kinds of Buddhist panditas and Buddhist kusulis i.e. the panditas and kusulis of the perfection vehicle will become Buddhas, but it takes a long time, three incalculable eons and so on. The pair of panditas and kusulis of the secret mantra vehicle quickly attain Buddhahood because of the arrangement of inner

interconnections. In addition, a so called “pandita” is described as “A scholar in the foundation of outer and inner objects of knowledge.” A so called “kusali” is described as “One who inwardly has the most dedication inwardly after severing all outer distractions.”

In terms of actual perfect Buddhahood: first, having become knowledgeable about all objects of knowledge the pandita has severed doubt through hearing, reflection and meditation. Then, because of severing doubt through meditating which makes samadhi essential, gradually attains Buddhahood after actualizing the Dharma of realization is a pandita. A kusali necessarily has the same basis, but when considered alone, a pandita is closer to Buddhahood.

Now then, if it is wondered whether there is a conflict with the statement in The Ratnakuta sūtra:

Compared with someone who listens for ten eons
and then gives explanations to others,
when someone who meditates for just a moment,
the merit of the latter is greater than the former.

The intent of that: the intention is that mediation is when a scholar understands the meaning of the object of meditation, but without understanding what sort of beneficial qualities can there be? Also Vinaya states:

Don’t meditate in mountain retreats without being a master of the canon.

The Abhidharmakośa states:

Possessing basis of discipline, hearing and reflection,
is best applied in meditation.

And as the Āryācharya Nāgārjuna states:

Without relying on convention,
the ultimate will not be realized,
without realizing the ultimate,
nirvana will not be attained.

Therefore, since it is said many times “...liberation is attained in this life by listening the categories from all the sutras”, it is said that “...if one is not liberated by hearing, later on one should meditate.”

Author: Malcolm

Date: Monday, August 1st, 2011 at 8:45 PM

Title: Re: James Low & Simply Being

Content:

Pema Rigdzin said:

[

Yes, although it's subtle and easy to miss. Your statement technically is saying that the natural state, having been correctly recognized, is rigpa, whereas Namdrol's is more precisely saying that it is actually the recognition or knowledge itself which is referred to as rigpa.

Clarence said:

At the moment of recognition, is there a difference between the two?

Malcolm wrote:

Yes. Mostly because you can become distracted, and that is ignorance.

Author: Malcolm

Date: Monday, August 1st, 2011 at 8:49 PM

Title: Re: A Question on Shunyata and Awareness

Content:

sangyey said:

In ordinary mind terms is this clarity an aspect of mindfulness or is it vigilance?

Malcolm wrote:

Niether -- it is an instant of reflexive knowing devoid of the external object that is known. It is what allows us to perceive any object by adopting that object's aspect. When we learn to identify that reflexive knowing in itself, that is called "resting in clarity" and that is the essence of shamatha practice.

N

Author: Malcolm

Date: Monday, August 1st, 2011 at 9:19 PM

Title: Re: This thing in my eye...

Content:

Jikan said:

I have something called Cellophane Maculopathy. (sometimes goes by the trade name "Macular Pucker.") I have likely had this since childhood, but now it is starting to interfere with my life. Eventually it will worsen to the point where I will require surgery or lose sight in the affected eye. This may take decades.

My question: can TM offer any guidance on slowing the growth of such a thing as snotty crinkly film in the macula of a man's eye?

Malcolm wrote:

These conditions are generally speaking treated with eye surgery in addition to herbal medicines. First, we would have to find out the humoral cause of the illness, and so on, then we can optimize the pre- and post surgical treatment.

See your eye surgeon. Have it taken care of.

N

Author: Malcolm

Date: Monday, August 1st, 2011 at 9:22 PM

Title: Re: James Low & Simply Being

Content:

Namdrol said:

Yes. Mostly because you can become distracted, and that is ignorance.

Clarence said:

I think I start to understand. I am quite the same as some others here. When I look, nothing is found. Resting in that, thoughts come up. Then it is gone, until I remember.

Malcolm wrote:

Rigpa is something that one slowly develops over time, until one has complete confidence in the meaning of the teachings.

The term rigpa is used in different ways in Dzogchen teachings, so one has to be very specific. It does not have univerally applied meaning like "consciousness" for example. This is because Rig is both a noun and a verb in Tibetan, depending on the word ending.

N

Author: Malcolm

Date: Monday, August 1st, 2011 at 9:42 PM

Title: Re: James Low & Simply Being

Content:

Clarence said:

Do I understand that right?

Malcolm wrote:

Yes, you do.

Author: Malcolm

Date: Monday, August 1st, 2011 at 9:51 PM

Title: Re: Buddhism and Martial Arts

Content:

Huseng said:

Buddhism teaches ahimsa or non-violence, so learning how to fight is inappropriate. Spend that time eradicating your negative emotions and greed.

mr. gordo said:

Huseng, do you think learning self-defense is to be completely excluded for Mahayana / Vajrayana lay people?

Malcolm wrote:

I find that learning martial arts, even Tai Chi, promotes basic aggressive behavior and

certain way of thinking about others that involves imagining how to harm them in hypothetical situations.

Yoga has all the benefits of martial arts and none of the downsides.

My personal top pick of yoga traditions:

<https://vinyasakramayoga.blogspot.com/> " onclick="window.open(this.href);return false;

Author: Malcolm

Date: Monday, August 1st, 2011 at 11:12 PM

Title: Re: James Low & Simply Being

Content:

Clarence said:

Do I understand that right?

Namdrol said:

Yes, you do.

Clarence said:

When recognizing the Natural State, can one have thoughts?

Malcolm wrote:

Yes. Thoughts arise from that state and return to it.

Author: Malcolm

Date: Monday, August 1st, 2011 at 11:15 PM

Title: Re: Buddhism and Martial Arts

Content:

Malcolm wrote:

Most people have no reason to learn martial arts. We do not live in a country inhabited by bandits, though in some places they still exist.

It is easy to avoid personal confrontations.

That being said, of course one has the basic right to defend oneself and to defend others if need arises.

N

Namdrol said:

I find that learning martial arts, even Tai Chi, promotes basic aggressive behavior and

certain way of thinking about others that involves imagining how to harm them in hypothetical situations.

mr. gordo said:

Yup, I completely agree and commented the same very early in this thread. I guess I was wondering if the general reasoning for at least learning basic self-defense would be allowed. Like in the Jataka tales (Ja.V.109), it says

"...Always protect those who live justly."

Or the Mahaparinibbana sutta:

"What have you heard, Ananda: do the Vajjis duly protect and guard the arahats, so that those who have not come to the realm yet might do so, and those who have already come might live there in peace?"

"I have heard, Lord, that they do."

"So long, Ananda, as this is the case, the growth of the Vajjis is to be expected, not their decline."

Or in the Vibhaṅga, there is no offense for a bhikkhu who, trapped in a difficult situation, gives a blow "desiring freedom."

Yoga has all the benefits of martial arts and none of the downsides.

My personal top pick of yoga traditions:

<https://vinyasakramayoga.blogspot.com/> " onclick="window.open(this.href);return false;

You recommended me to study at Yoga Sutra, and I'll be going for private lessons later this year to have a personalized daily practice taught to me. I'm pretty excited. Also read the Krishnamacharya bio by Mohan a couple of weeks ago and it was quite inspiring.

Author: Malcolm

Date: Monday, August 1st, 2011 at 11:29 PM

Title: Re: Long Life Empowerment by His Holiness' Sakya Trizin

Content:

conebeckham said:

Namdrol--If I get it, I'll translate it, and you can check my translation! yes?

I have no direct contact with His Holiness, though I had one private interview years ago, but I have a friend who may be able to help.....

(I have a short phoneticized version, pretty short with the visualization description, maybe 12-16 lines, the praise, the mantra, and the dissolution.....but no English, and no real Tibetan from which to translate)....

Malcolm wrote:
Just as long as I get the text...

Author: Malcolm
Date: Tuesday, August 2nd, 2011 at 12:16 AM
Title: Re: James Low & Simply Being
Content:

Namdrol said:
Yes. Thoughts arise from that state and return to it.

Clarence said:
So, what you are saying, if I understand correctly, is that the Natural State and thoughts are like a package which is encompassed and known by Rigpa?

Malcolm wrote:
Rigpa is knowing what reality is. Like wine, it ages and deepens. Unlike wine, it never "falls apart", though continued familiarity with it matures it faster.

N

Author: Malcolm
Date: Tuesday, August 2nd, 2011 at 12:17 AM
Title: Re: Cancer
Content:
Chaz said:
A few years ago, I was diagnosed with a very low-grade, Non-Hodgkins Lymphoma.

I am not symptomatic at present.

I have recieved no treatments to address this condition. We are in a watch and wait mode with the disease.

My oncologist has said that it's quite possible that I would die with this cancer rather than from it.

A routine CT scan taken two weeks ago indicates little/no growth of this cancer in the last year. The lymph node being watched is isolated in the mezentary tissues beneath my navel.

My question is how does/would Tibetan medicine approach such a condition? I'm not neccessarily looking for cure here, but would be most interested in regimines aimed at maintenance.

If Namdrol is reading, it's my understanding that you have a colleague in Boulder CO. Is that true?

Malcolm wrote:

Hi Chaz:

Yes, Nashalla Nyinda and her husband, Tsondu have a practice in Boulder.

It could be treated with a variety of herbs and therapies, including cleanses, to try address the issue specifically by restoring balance to the lymph system, etc.

You should give them a call:

<http://holistic-health.org/> " onclick="window.open(this.href);return false;

Author: Malcolm

Date: Tuesday, August 2nd, 2011 at 12:21 AM

Title: Re: Why is possible to achieve Buddhahood?

Content:

Malcolm wrote:

[quote="Tsondue Sangmo"]How is possible for human beings (or sentient beings in general) to achieve the qualities of a perfect being called a Buddha?
/quote]

If you are going to take this approach, you need to define your goal: what do you imagine Buddhahood is? In other words, you need to define those qualities. Within that definition you will begin to discover your answer.

N

Author: Malcolm

Date: Tuesday, August 2nd, 2011 at 3:22 AM

Title: Re: Why is possible to achieve Buddhahood?

Content:

Tsondue Sangmo said:

I am trying to understand the possibility for a sentient being to achieve Buddhahood as is view, I think, in general Mahayana Buddhism. In this sense, I do not want to imagine what a Buddha can be, but just to take and understand Buddhist scriptures in the literal sense, if this is the correct approach.

Malcolm wrote:

A buddha is defined as someone who has removed the two obscurations, affliction and knowledge, and gathered the two accumulations, merit and wisdom.

Author: Malcolm

Date: Tuesday, August 2nd, 2011 at 3:33 AM

Title: Re: Word Association Game

Content:

Malcolm wrote:

lizard

Author: Malcolm

Date: Tuesday, August 2nd, 2011 at 8:22 PM

Title: Re: the ever-changing Western view of Madhyamaka

Content:

mudra said:

Wasn't sure where to post this so if mods find a better place for it, thank you!

I came across this list by D Seyfort Ruegg from his "The Literature of the Madhyamaka School" which enumerates the various early opinions of Western scholars regarding Madhyamaka and Nagarjuna in particular:

"...nihilism, monism, irrationalism, misology, agnosticism, scepticism, criticism, dialectic, mysticism, acosmism, absolutism, relativism, nominalism, and linguistic analysis with therapeutic value."

What a loads of 'ism's!!! Of course today the debate continues, as it has ever since Arya Nagarjuna, as to what the Madhyamaka he set forth actually is. Even amongst practicing Buddhists we debate so much about it, I wonder if non-Buddhist scholars using intellect alone can possibly ever really get it?

Malcolm wrote:

"If I had a position, I would be at fault,

Since I alone have no position, I alone am without fault"

-- Vighrahavyavartani.

Author: Malcolm

Date: Tuesday, August 2nd, 2011 at 9:22 PM

Title: Re: Kukai's Vajra and Bell

Content:

Huseng said:

Amazing to see these up close. I stood there a good fifteen minutes looking them over and just imagining where they came from.

Malcolm wrote:

These were mostly likely manufactured in Java. This style of bell and dorje is typical of Javanese vajras and bells cast during that period.

Author: Malcolm

Date: Wednesday, August 3rd, 2011 at 5:21 AM

Title: Re: shilajit

Content:

Malcolm wrote:

Shilajit, according to Tibetan Medicine, is cooling and balancing, and is used to remove heat. It can be used as a chulen, and it is present in many medicines since it enhances their effects. It is especially good for removing heat in liver and gall bladder.

It is true that some in Ayurveda considers it to be warming, etc. However, in the treatise Astanga Hridaya it asserts that the taste of shilajit is bitter, and that its effect is "not very hot", but its post-digestive effect is hot.

So there are some slight differences in how this herb is understood, but in the main, the two systems are not really far apart in how they prepare and use this substance.

N

Author: Malcolm

Date: Wednesday, August 3rd, 2011 at 5:40 AM

Title: Re: the ever-changing Western view of Madhyamaka

Content:

conebeckham said:

In general, people talk a lot about Madhyamaka but all the talk in the world won't bring one to a decisive point....though it's helpful to understand, and talk helps--to a point.

Jnana said:

Indeed. Without the integral development of appropriate ethical conduct and meditative composure and the rest of the perfections it's just talk. Apart from these components of practice it really isn't even Buddhadharma.

All the best,

Geoff

Malcolm wrote:

A deterioration in discipline is allowable,
but never the view;
discipline leads to higher realms,
the view leads to the supreme stage.

-- Aryadeva.

Author: Malcolm

Date: Wednesday, August 3rd, 2011 at 5:43 AM

Title: Re: James Low & Simply Being

Content:

Fa Dao said:

When we say "Knowledge" of the natural state is rigpa, by "knowledge" we mean gnosis not knowledge as in the acquisition of intellectual data, right?

Malcolm wrote:

By knowledge, we mean that you know what is being discussed. No need to gum up the works with fancy words like gnosis. In the beginning you need to acquire intellectual data. Then you need to apply it. This is all part of "rigpa".

If you say that rigpa is only a "gnosis" than this makes things more complicated --it means in order to have that knowledge you must already be awakened. But this is not the case. Rigpa is the knowledge you have that allows you to wake up. Rigpa is a complicated word in Dzogchen texts, and has different meanings in different contexts, but generally it just means knowledge, which in English is the antonym of ignorance (ma rig pa). Conceptual knowledge is included under the general definition of vidyā, this is a poorly understood point.

N

Author: Malcolm

Date: Wednesday, August 3rd, 2011 at 6:15 AM

Title: Re: the ever-changing Western view of Madhyamaka

Content:

conebeckham said:

..I'd be interested to know what the original word for "The view" is in the section Namdrol quoted...as I'd bet it is not merely a conceptual assertion.
??

Malcolm wrote:

Dr̥ṣṭiḥ -- it means in this case the view of emptiness. The reasoning, according to the Indian commentaries, is that discipline is something one practices only for one's own benefit. The view of emptiness is cultivated for both oneself and others.

N

Author: Malcolm

Date: Wednesday, August 3rd, 2011 at 6:49 AM

Title: Re: the ever-changing Western view of Madhyamaka

Content:

conebeckham said:

So, does Dṛṣṭih refer to a "conceptual framework" or "approximate emptiness," or does it refer to an actual, experiential sort of "resting" in your opinion, Namdrol? I hope my question is clear.....?

Malcolm wrote:

It refers to an example emptiness arrived at through analysis when you are a common person.

One you have realized emptiness on the path of seeing, by definition you cannot have a deterioration in view.

We can therefore understand here that "view" refers to analytical emptiness since that is the only view susceptible to deterioration.

Author: Malcolm

Date: Wednesday, August 3rd, 2011 at 6:51 AM

Title: Re: the ever-changing Western view of Madhyamaka

Content:

adinatha said:

Madhyamaka is not true.

Malcolm wrote:

Madyamala has no position, true and false do not apply.

Author: Malcolm

Date: Wednesday, August 3rd, 2011 at 12:38 PM

Title: Re: the ever-changing Western view of Madhyamaka

Content:

adinatha said:

Madhyamaka is not true.

Namdrol said:

Madyamala has no position, true and false do not apply.

adinatha said:

Is that true?

Malcolm wrote:

In order make the evaluation "Madhyamaka is "true" or "not true", you would have to assess what a Madhyamaka position might be. If you cannot assess such a position, claiming either truth or falsity with regard to Madhyamaka is erroneous.

Author: Malcolm

Date: Wednesday, August 3rd, 2011 at 12:58 PM

Title: Re: Pointing out instructions

Content:

ray said:

Going back to an earlier question, on pointing out in Dzogchen and in Zen, actually there is pointing out in Zen, and this is what the interactions in Koans are.

Malcolm wrote:

This is not what pointing out means in Vajrayāna. The koan process and the process of pointing out instruction in Dzogchen is completely different.

ray said:

An example of pointing out in Zen that is also a Koan is that the Buddha went to the front of the assembly, sat down, and held up a flower and smiled. Mahakashyapa's mind opened--he saw what was being pointed out. Sometimes a teacher would tell the students to leave.

Malcolm wrote:

No, Mahakashyapa was already awake. In Zen, transmission is given by one awakened person to another (theoretically). Transmission is never given to a complete beginner, as in Vajrayana.

ray said:

When they were all leaving, he would ask them where they were going. When they turned around, he would say, "What is it?" or shout "Katz!" When students asked a question or gave an answer and the teacher shouted, "Katz!", this functions to stop the thinking and bring awareness out clearly, serving the same purpose as "PHAT!" does in Dzogchen practice or empowerment.

Malcolm wrote:

Sorry, but this is incorrect. Zen completely lacks the presentation of the basis, the introduction of the three kāyas, etc., etc.

ray said:

All the different ways of pointing out or direct introduction that Longchen Rabjampa mentions in the Treasure Trove of Scriptural Transmission are used in Zen for the same purpose.

Malcolm wrote:

No, this is an incorrect assertion.

ray said:

But in Zen it is also said that phenomena themselves can point out the nature to us, not only a teacher. Then the teacher would confirm. But a teacher makes it a whole lot more likely it will happen, and by being around him and him or her using the methods of pointing out, we may get it. Both in Zen and Dzogchen, they say that the teacher is always pointing out the nature directly.

Malcolm wrote:

This is a misconception. Zen does not go beyond sutra. There is no experiential direct introduction in Zen or Chan.

ray said:

And after really getting the pointing out in Zen, ones practice changes completely, because then the point is to become more accustomed to ones true nature, the true nature of things, either by further koan study or just sitting and resting in that nature. Much like in Dzogchen.

Malcolm wrote:

It is not like Dzogchen at all.

ray said:

I say this on the basis of practice in the Zen and Vajrayana/Dzogchen traditions, getting the pointing in each (having satori confirmed by a Zen teacher, practicing koan and getting the nature pointed out, getting the pointing out in the context of the fourth empowerment).

Malcolm wrote:

There is no equivalent to the fourth empowerment in Zen. Doesn't exist.

N

Author: Malcolm

Date: Wednesday, August 3rd, 2011 at 10:17 PM

Title: Re: Pointing out instructions

Content:

booker said:

]

Again this depends what is meant by Sutra.

Malcolm wrote:

Sutra means the method is taught. The method of Chan/Zen is ultimately grounded in the Lanka-avatara sutra's sudden approach.

N

Author: Malcolm

Date: Wednesday, August 3rd, 2011 at 10:18 PM

Title: Re: shilajit

Content:

Adamantine said:

Great thank you, that's very informative.

Does TM also consider it a rejuvenative that increases seminal essence? This appears to be a quality ascribed to it by Auyurveda.

Malcolm wrote:

Yes.

Author: Malcolm

Date: Wednesday, August 3rd, 2011 at 10:24 PM

Title: Re: Enlightenment of Mahayanists and Vajrayanists

Content:

himalayanspirit said:

Shurangama Sutra claims that for one to attain perfect enlightenment, one has to complete eliminate all desires - especially sexual desires. Notable examples of our era is Venerable Hsu Yun who attained enlightenment.

But the Vajrayanists - especially Tibetan Buddhists - claim that indulging in sexual practices is a must for one to attain enlightenment. There are many examples of Tibetan Yogis who attained enlightenment like this.

Malcolm wrote:

Vajrayanist assert that in this day and age no one can give up attachment to sensual objects, therefor objects used for one's own gratification must be taken into the path. Hence the many kinds of offerings you find in Vajrayāna.

However, even in Vajrayāna the purpose is not to indulge the afflictions but rather to transform the basis from which they arise. If you truly perceive everything to be a mandala of deities, than you will cease to engage in attachment and aversion. When that happens, you will cease to activate the three poisons.

So, the approach of Vajrayāna is to transform, rather than renounce.

himalayanspirit said:

Now who is true between them? Who attains the real enlightenment? Also, what is the

difference between "enlightenment" and "attaining Nirvana"? It is said in the Mahayana scriptures that one has to spend many eons and lives practicing as a Bodhisattva to attain enlightenment; yet many Chan masters attained enlightenment in one life itself?

Malcolm wrote:

Awakening (bodhi) and Buddhahood are two different things -- those who have attained awakening are nevertheless still on the path.

Author: Malcolm

Date: Wednesday, August 3rd, 2011 at 10:35 PM

Title: Re: 'Non-duality' and 'neutrality'

Content:

mindyourmind said:

" I practice Dzogchen. I try to be in a state of non-duality. As such I try to avoid getting my mind involved in discursive thoughts. I endeavour not to get involved in judgmental decisions of right and wrong. As such, I do not approve or disapprove of the Nazi's killing millions of people during the Second World War. I therefore stand neutral as to the death of those people."

Malcolm wrote:

This is would be nihilism posing as Dzogchen. Incorrect understanding of Dzogchen.

"Non-dual" in Dzogchen in Dzogchen is no different than non-dual in Madhyamaka - it means that the categories of being and non-being are cognitive errors.

Also in Dzogchen practice one does not seek to avoid discursive thoughts. One seeks to recognize their actual state.

Author: Malcolm

Date: Wednesday, August 3rd, 2011 at 11:18 PM

Title: Re: Commitment Issues

Content:

Dechen Norbu said:

I believe most of the problem is that once one has an intellectual grasping of the 4 thoughts, one thinks one doesn't need to spend much more time with them.

Malcolm wrote:

The basic problem with the four thoughts is that they are presented in very medieval language and people become expert in artificial contemplations that do not reach their heart.

You are going to die, sooner rather than later.

Your friends and family are leaving you right now, not at some later time.

Right now you could be practicing dharma, but you are wasting your time with worldly foolishness [jobs, families, car payments]
There is no happiness, anywhere. Don't delude yourself that there is.
All your present happiness and suffering is a result of karma. If you do not want to suffer in future, practice Dharma.

We all know the above are true, and we all make tons of excuses for not doing anything about it.

If you are not in tears from practicing the above, your contemplation is not working into your heart.

N

Author: Malcolm
Date: Wednesday, August 3rd, 2011 at 11:22 PM
Title: Re: Commitment Issues
Content:
Dechen Norbu said:
Pema,

Ah, but I think that is for good practitioners.

Malcolm wrote:
It's for any practitioner. Reading a bunch lists about hells does not help anyone. Keep it tight and keep it personal, then it will have a real effect on one's continuum.

Author: Malcolm
Date: Thursday, August 4th, 2011 at 12:14 AM
Title: Re: Enlightenment of Mahayanists and Vajrayanists
Content:
sangyey said:
What constitutes attaining Bodhi (awakening)? Is it a specific level on the path, i.e., paths of seeing, meditation, etc?

Malcolm wrote:
The path of seeing.

Author: Malcolm
Date: Thursday, August 4th, 2011 at 2:48 AM
Title: Re: Word Association Game
Content:

Malcolm wrote:
witty

Author: Malcolm
Date: Thursday, August 4th, 2011 at 2:56 AM
Title: Re: the ever-changing Western view of Madhyamaka
Content:

adinatha said:
Is that right?

Malcolm wrote:
Is that wrong?

Author: Malcolm
Date: Thursday, August 4th, 2011 at 4:41 AM
Title: Re: the ever-changing Western view of Madhyamaka
Content:

adinatha said:
Is that right?

Namdrol said:
Is that wrong?

adinatha said:
I defer to you.

Malcolm wrote:
The great 11th Nyingma scholar Rongzom points out that only Madhyamaka accepts that its critical methodology "harms itself", meaning that Madhyamaka uses non-affirming negations to reject the positions of opponents, but does not resort to affirming negations to support a position of its own. Since Madhyamaka, as Buddhapalita states "does not propose the non-existence of existents, but instead rejects claims for the existence of existents", there is no true Madhyamaka position since there is no existent found about which a Madhyamaka position could be formulated; likewise there is no false Madhyamaka position since there is no existent found about which a Madhyamaka position could be rejected.

N

Author: Malcolm

Date: Thursday, August 4th, 2011 at 5:15 AM

Title: Re: the ever-changing Western view of Madhyamaka

Content:

adinatha said:

So Madhyamaka is not really a view, but a destructive tactic when responding to others' opinions? Then taking evasive maneuvers when the opponent takes aim? I wonder about why one would get involved?

Malcolm wrote:

How could Madhyamaka be a view? What is there that can be seen? But out of compassion for others addicted to views, first Buddha, than Nagarjuna, correct views via the middle way.

N

Author: Malcolm

Date: Thursday, August 4th, 2011 at 6:42 AM

Title: Re: the ever-changing Western view of Madhyamaka

Content:

adinatha said:

So Madhyamaka is not really a view, but a destructive tactic when responding to others' opinions? Then taking evasive maneuvers when the opponent takes aim? I wonder about why one would get involved?

Namdrol said:

How could Madhyamaka be a view? What is there that can be seen? But out of compassion for others addicted to views, first Buddha, than Nagarjuna, correct views via the middle way.

N

adinatha said:

Very nice. But can't one see one's own mind?

Malcolm wrote:

Through what characteristic would it [the mind] be seen?

Author: Malcolm

Date: Thursday, August 4th, 2011 at 7:27 AM

Title: Re: the ever-changing Western view of Madhyamaka

Content:

adinatha said:

Seeing?

Malcolm wrote:

Seeing isn't a characteristic, it is an action.

N

Author: Malcolm

Date: Thursday, August 4th, 2011 at 7:46 AM

Title: Re: the ever-changing Western view of Madhyamaka

Content:

adinatha said:

Seeing and knowing continuous and effortless.

Malcolm wrote:

Seeing without an object to see? Such seeing is useless as well as impossible. Apart from what has been seen and what has not been seen, there is no present seeing.

N

Author: Malcolm

Date: Thursday, August 4th, 2011 at 7:52 AM

Title: Re: 'Non-duality' and 'neutrality'

Content:

username said:

In translations of texts and by teachers who speak English, non-dual is often used in numerous instances of various methods and view explanations within Dzogchen alone, so it depends on the context and the stage and that particular teaching. Ultimately view-wise in English texts and teachings it is often used for non-dualness of Kadak-Lhundrob within Dzogchen though each translator or lama has his/her personal choice of words for various occasions.

Malcolm wrote:

"Non-dual" i.e. gnyis med/advaya means the absence of the duality of being and non-being.

In Yogacara, it can mean absence of subject and object, but the reason for this is that ultimately there is an absence of being and non-being.

Even when we talk about the inseparability of original purity and natural formation, kadag and lhundrup, this inseparability is actually predicated on the non-duality that I mentioned above. When we talk about freedom from the four extremes, the eight extremes and so on, it is all, in the end predicated on the absence of being and non-being. That absence of being and non-being is the essence of what the term "non-dual"

means in Buddhist texts.

It is not a translation or terminology issue, it is just a basic fact of Buddhist view.

N

N

Author: Malcolm

Date: Thursday, August 4th, 2011 at 7:56 AM

Title: Re: the ever-changing Western view of Madhyamaka

Content:

adinatha said:

Not eye faculty seeing. "Seeing," as in "I know, I see." For example, how do we "see" space? Is space an object?

When there's no seeing, how do you know?

Malcolm wrote:

The same thing applies "Apart from what has been known and what has not been known, there is no present knowing".

The mental faculty is not exempt from this.

Once you take a position such as you have i.e. "I know that I know", you are dogmeat.

N

Author: Malcolm

Date: Thursday, August 4th, 2011 at 8:22 AM

Title: Re: 'Non-duality' and 'neutrality'

Content:

adinatha said:

it also means not grasping true or false.

Malcolm wrote:

Whatever is asti is satya (true), whatever is nasti as mithya (false), so at base, it really is about freedom from asti (being) and nasti (non-being).

N

Author: Malcolm

Date: Thursday, August 4th, 2011 at 8:40 AM

Title: Re: 'Non-duality' and 'neutrality'

Content:

adinatha said:

It is true that something false can harm me. For example, someone might see me as Osama bin Laden's cousin and shoot me. So a falsity is in the realm of being.

Malcolm wrote:

No, what harmed you was the bullet.

N

Author: Malcolm

Date: Thursday, August 4th, 2011 at 9:04 AM

Title: Re: the ever-changing Western view of Madhyamaka

Content:

adinatha said:

Perception is not a position.

Malcolm wrote:

No, but the statement "I know that I know", presented as an irreducible fact, is.

adinatha said:

What is knowing what has not been known?

Malcolm wrote:

It is part of the dialectic, something known depends on something which has not been known. What Nagarjunga is pointing out is that there is no "knowing". His dialectic serves to negate all present tense as well as infinitive verbal forms i.e. Apart from what has been perceived and not been perceived, there is no perception, etc.

adinatha said:

How do we see space? Is space an object?

Malcolm wrote:

Space i.e. akasha, unconditioned space is not an object and it is not real. When Nagarjuna analyzes the five elements, he begins with space, shows that it is unreal because everyone accepts that space (as defined by Buddhists and other Indians) is unreal and then says, apply this reasoning to the other four elements.

And, we do not see space. It is not an object. This is one of the reasons Buddhists use it as a metaphor for the mind.

N

Author: Malcolm

Date: Thursday, August 4th, 2011 at 9:38 AM

Title: Re: 'Non-duality' and 'neutrality'

Content:

username said:

While I am an admirer of your translation as well as Valby's more than anyone else's, both crisp precise and simple yet extremely difficult to achieve, I can't believe any other translator limits the use of non-dual only to gnyis med and it's legitimate definition to those few words. Many translators use non-dual for a variety of subjects within view and methods: emptiness & clarity, emptiness & bliss, emptiness & non-thought, emptiness & awareness, meditator & yoga/path/view, meditator & guru/deity, meditator & trikayas, Kadak & Lhundrub, etc. etc.

Malcolm wrote:

In general, whenever we say that something is inseparable or non-dual with emptiness, whether we are talking ka dag, dharmakāya, etc. we are talking about the fact that at basis, there is no being and or non-being upon which all of this clarity, appearance, path, yoga, three kāyas, you name it, etc., can be based.

And often enough translators decide to translate dbyer med as non-dual, even though dbyer med is asaṃbhedah, inseparable.

I am just a bigger pain in the ass than most translators and more insistent that translations reflect and are completely consistent with buddhist view so that crypto-hindu notions stay out of our school.

Even Norbu Rinpoche asserts that in his rdzog chen skor dris len that Dzogchen view does not go beyond Madhyamaka in terms of formal statements of the view, citing Sakya Pandita to the effect that if there would something beyond freedom from extremes, that would be an extreme, and so on.

N

Author: Malcolm

Date: Thursday, August 4th, 2011 at 10:05 AM

Title: Re: the ever-changing Western view of Madhyamaka

Content:

Namdrol said:

And, we do not see space.

adinatha said:

Really? How do you know that?

Malcolm wrote:

Through the definition of space i.e. as unconditioned and as absence of obstruction.

N

Author: Malcolm

Date: Thursday, August 4th, 2011 at 10:07 AM

Title: Re: 'Non-duality' and 'neutrality'

Content:

adinatha said:

It is true that something false can harm me. For example, someone might see me as Osama bin Laden's cousin and shoot me. So a falsity is in the realm of being.

Namdrol said:

No, what harmed you was the bullet.

N

adinatha said:

I can't file charges against a bullet.

Malcolm wrote:

You can't file charges against a delusion, either.

Author: Malcolm

Date: Thursday, August 4th, 2011 at 10:17 AM

Title: Re: the ever-changing Western view of Madhyamaka

Content:

adinatha said:

So when you look into space you see a definition?

Malcolm wrote:

That kind of space is conditioned space, defined by enclosure and area -- for example, the space of a room. When talking about space, one ought to define which space one is referring to, conditioned or unconditioned space.

But even when one "looks into space" what one is seeing is not "area" qua "area" but rather a shape defined by apparant colors which is part of the rupadhātu, the object of the eye.

N

Author: Malcolm

Date: Thursday, August 4th, 2011 at 10:50 AM

Title: Re: the ever-changing Western view of Madhyamaka

Content:
adinatha said:
So when you look into space you see a definition?

Namdrol said:
That kind of space is conditioned space, defined by enclosure and area -- for example, the space of a room. When talking about space, one ought to define which space one is referring to, conditioned or unconditioned space.

But even when one "looks into space" what one is seeing is not "area" qua "area" but rather a shape defined by apparant colors which is part of the rupadhātu, the object of the eye.

N

adinatha said:
How about the wide open sky?

Malcolm wrote:
It's defined by the horizon and by its color; so, still part of rupadhātu.

Author: Malcolm
Date: Thursday, August 4th, 2011 at 11:00 AM
Title: Re: the ever-changing Western view of Madhyamaka
Content:

adinatha said:
It's defined by the horizon and by its color; so, still part of rupadhātu.

Malcolm wrote:
Oh okay. So unconditioned space is just a definition?[/quote]

Yes.

Author: Malcolm
Date: Thursday, August 4th, 2011 at 11:17 AM
Title: Re: the ever-changing Western view of Madhyamaka
Content:

adinatha said:
Well that certainly doesn't exist. Where does the part about not non-being come in?

Malcolm wrote:
What does not arise does not perish; and not existent, cannot become non-existent.

N

Author: Malcolm

Date: Thursday, August 4th, 2011 at 11:33 AM

Title: Re: the ever-changing Western view of Madhyamaka

Content:

adinatha said:

Never existent in the first place, seems like nihilism to me. What about the yogi's realization in equipoise? Not non-existent now.

Malcolm wrote:

Ucchedavada requires that an existent becomes non-existent, for example, a self that exists now and then perishes later.

Apart from what has been realized and has not been realized, there is no [present] realization.

As Haribhadra pointed out, the path, including the realization of buddhahood, is all completely illusory.

N

Author: Malcolm

Date: Thursday, August 4th, 2011 at 11:54 AM

Title: Re: the ever-changing Western view of Madhyamaka

Content:

adinatha said:

The criticism of this view is that it is veiled nihilism. Whereby Madhyamaka must be relegated to a tool for deconstructing views. Whereas, the real "not non-being" is the Shentongpa's view.

Malcolm wrote:

That criticism is invalid.

On the other hand, gzhan stong is tainted with a subtle eternalism since they assert wisdom exists, and hence are realists, and in reality inhabit an intermediate place between cittamatra and madhyamaka.

N

Author: Malcolm

Date: Thursday, August 4th, 2011 at 7:28 PM

Title: Re: the ever-changing Western view of Madhyamaka

Content:

adinatha said:

The criticism of this view is that it is veiled nihilism. Whereby Madhyamaka must be relegated to a tool for deconstructing views. Whereas, the real "not non-being" is the Shentongpa's view.

Namdrol said:

That criticism is invalid.

On the other hand, gzhan stong is tainted with a subtle eternalism since they assert wisdom exists, and hence are realists, and in reality inhabit an intermediate place between cittamatra and madhyamaka.

N

adinatha said:

Or they are not tainted by a veiled nihilism. Does the dharmakaya have qualities?

Malcolm wrote:

That depends on what one means by qualities.

Author: Malcolm

Date: Thursday, August 4th, 2011 at 7:40 PM

Title: Re: Pointing out instructions

Content:

narraboth said:

There are a lot of comparisons between Dzogchen and Zen in China/Chinese Buddhists since Dzogchen was introduced to China.

Surely there are lots of differences in methods, but I personally think the similarity is quite obvious,

Malcolm wrote:

Read Nubchen -- he states that Mahayoga (not to mention Dzogchen) is superior to Chan because of the means of introduction, even though Chan is a sudden school and Mahayoga is gradual.

Author: Malcolm

Date: Thursday, August 4th, 2011 at 8:17 PM

Title: Re: Escapism, Buddhism, and the Soul

Content:

ananda said:

1. In a few books I have read based on Vaishnavite teachings it is said that in Buddhism a soul is not said to exist is this true ?...But if an eternal soul does not exist then what is it that dies and is reborn again and what is the ultimate fate of all sentient-beings ?

2. Someone I met once commented that how he thinks that Buddhism seems to be a more escapist approach to life and he comments on how we should not cease to desire

because ceasing to desire would be denying our humanity and to deny our humanity would be to reject life itself. How would I contend with this view ?

3. Does a Buddha cease to accumulate all karma ? I once read how in Jainism a siddha (liberated one) will not help a suffering being because he has gone beyond all desires

Malcolm wrote:

1: Buddha taught that there was a conventional person, but no eternal soul or self. Since rebirth occurs on a conventional level, there is no contradiction between the non-existence of an eternal soul and rebirth. What take rebirth is a impermanent, momentary consciousness driven by ignorance.

2: That person does not understand Buddhism and does not understand the meaning of happiness. True happiness comes from being free from all bonds. Desire is a bond.

3: The Buddha ceases to engage in negative actions that bear a future result. All actions of a Buddha bear a positive result.

N

Author: Malcolm

Date: Thursday, August 4th, 2011 at 8:19 PM

Title: Re: Word Association Game

Content:

Malcolm wrote:

prudent

Author: Malcolm

Date: Thursday, August 4th, 2011 at 8:20 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

alpha said:

But does Rinpoche ever give pointing out instructions or direct introductions to rigpa as part of a webcast?

Malcolm wrote:

Always.

Author: Malcolm

Date: Thursday, August 4th, 2011 at 8:33 PM

Title: Re: Economics..yes,,they are this dim

Content:

adinatha said:

Full-blown communism if not just socialism will have to be revisited. Marx predicted that

communism would be preceded by a sort of technological apex of the capitalist regime. So then, previous communist regimes were premature. If you believe the futurists, they predict a techno apex this century, "the singularity." If what they are saying is so, the future will be beyond anything we can imagine now.

Malcolm wrote:

Marx thought capitalism was progressive, and you are correct, in his view, advanced capitalism was required before a successful socialism, etc.

What he did not understand was peak oil.

Same with the futurists. It used to be the case that we got a 300:1 return on energy invested in oil recovery. Now we are down to 10:1.

People who live in cities, who depend on the petro-driven civilization, are in for it. People who live in the country, who can grow food, will have more resilience.

N

Author: Malcolm

Date: Thursday, August 4th, 2011 at 8:35 PM

Title: Re: Economics..yes,,they are this dim

Content:

adinatha said:

Yeah I've looked at that before. Really cool.

Malcolm wrote:

Their designs are energy expensive -- only possible 50 years ago.

We are heading back to a wood-based economy. The only problem with that is that we do not have good forest management skills.

We have enough coal for the next three hundred years or so, but that is not fantastic.

N

Author: Malcolm

Date: Thursday, August 4th, 2011 at 8:49 PM

Title: Re: Word Association Game

Content:

Malcolm wrote:

movement

Author: Malcolm

Date: Thursday, August 4th, 2011 at 9:02 PM

Title: Re: the ever-changing Western view of Madhyamaka

Content:

Namdrol said:

One you have realized emptiness on the path of seeing, by definition you cannot have a deterioration in view.

Acchantika said:

This implies that realisation of emptiness automatically entails right view.

However, if this were so there would be no debate between Shangtong and Rangtong.

Malcolm wrote:

Yes, realization of emptiness automatically entails having right view.

Your next statement presumes that those debating gzhan stong and rang stong have realized emptiness.

Since rang stong is just a strawman set up by gzhan stong pas, there is really no debate between gzhan stong and rang stong since there is no rang stong Madhyamaka except in the imagination of those who call themselves "gzhan stong" Madhyamakas.

N

Author: Malcolm

Date: Thursday, August 4th, 2011 at 9:27 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

alpha said:

I either have a very narrow understanding of what pointing out means...

Malcolm wrote:

Yes. You think that sems tri is the only way to communicate the knowledge of Dzogchen. This is not true. Sems tri is a later system borrowed from Kagyu.

Author: Malcolm

Date: Thursday, August 4th, 2011 at 9:55 PM

Title: Re: the ever-changing Western view of Madhyamaka

Content:

Acchantika said:

By equating Rangtong with a Shentong-created straw-man, do you mean that the so-called 'Rangtong' is simply Madhyamaka properly understood, or do you mean that the two views are in fact complementary and not contrasting?

Malcolm wrote:

I mean that there is no rang stong at all from a Madhyamaka perspective: Nāgārjuna states:

If there were something subtle not empty, there would be something subtle to be empty, as there is nothing not empty, where is there something to be empty?

I mean that there is no rang stong at all, apart from what the gzhan stong pas have fabricated.

The gzhan stong controversy arose out of a need by Tibetans to reconcile the five treatises of Maitreya with Nāgārjuna's Collection of Reasoning based upon the erroneous historical idea that the five treatises were authored by the bodhisattva Maitreya rather than a human being (who incidentally was probably Asanga's teacher).

In my opinion, the five treatises were a collection of texts meant to explicate the three main thrusts of Indian Mahāyāna sutras, Prajñāpāramita, Tathāgatagarbha, and Yogacāra. Four of the five are devoted to these three topics independently, with the Abhisamayālaṃkāra devoted to Prajñāpāramita; Uttaratantra devoted to Tathāgatagarbha; and the two Vibhāṅgas devoted to Yogacāra. The last, the Sūtrālaṃkāra is an attempt to unify the thought of these three main trends in Mahāyāna into a single whole, from a Yogacara perspective.

When these treatises arrived in Tibetan, at the same time, a text attributed to the original Bhāvaviveka, but probably by a later Bhāvaviveka, translated under Atiśa's encouragement, called Tarkajvala, presented the broad outline of what we know call today "the four tenet systems".

In this text, the three own natures and so on were presented in a very specific way from a Madhyamaka perspective and labelled "cittamātra".

So, the gzhan stong controversy (with additional input from Vajrayāna exegesis based on a certain way of understanding the three bodhisattva commentaries) is about reconciling Madhyamaka with Yogacara.

Personally, I see no need to attempt to reconcile Madhyamaka and Yogacara. Madhyamaka is the pinnacle of sutra explication. But Tibetans did and still seem to need to do so, and they have passed on this need to their students.

But from my perspective, one cannot go beyond freedom from extremes.

N

Author: Malcolm

Date: Thursday, August 4th, 2011 at 10:52 PM

Title: Re: the ever-changing Western view of Madhyamaka

Content:

Namdrol said:

I mean that there is no rang stong at all from a Madhyamaka perspective

Karma Dondrup Tashi said:

Does this mean that it is not correct to say that prasangika is an empty-of-self view?

It is not correct to call Prasangika a rang stong view.

Emptiness like space (svatantrika) clearly seems to be an empty-of-self view.

Svatantrika is another Tibetan fabrication. There is no difference between the views of Bhavaviveka and Candrakirti when it comes to ultimate truth -- the difference between them is solely pedagogical.

Free from extremes beyond thought and expression - you are saying this is neither a self-empty nor an other-empty view?

Malcolm wrote:

How could freedom from extremes be intrinsically or extrinsically empty, based on the Nāgārjuna citation I provided above?

Here is another one:

Since arising, abiding, and perishing are not established, the conditioned is not established.

Since the condition is never established, how will the unconditioned be established?

Basically the rang stong/gzhan stong controversy is bullshit, and so is the prasangika/svatantrika controversy.

If you want to understand Madhyamaka, don't read Tibetan accounts of Madhyamaka dating after the 13th century. And here, it is better still just to rely on Indian masters. The sole exception to this is Khenpa Shenga's treatises, which are just Indian commentaries turned into footnoted annotations of root texts.

N

Author: Malcolm

Date: Thursday, August 4th, 2011 at 11:02 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

alpha said:

Would it be accurate to say that WHATEVER he says is actually pointing out?

Malcolm wrote:

Whenever Rinpoche is talking about Dzogchen, he is giving direct introduction.

N

Author: Malcolm

Date: Thursday, August 4th, 2011 at 11:04 PM

Title: Re: Pointing out instructions

Content:

booker said:

Well, at least Zen seems to give a strong foundation for development of spiritual materialism in Vajaryanists/Maha-Mudra/Ati community

Malcolm wrote:

Not really. The point is not to convert people, or feel superior. The point is to help people wake up (if that's what they want to do) as fast as humanly possible. This is also the motivation of Chan and Zen based on the sudden approach taught in the Lanka-avatara sutra.

N

Author: Malcolm

Date: Thursday, August 4th, 2011 at 11:22 PM

Title: Re: Pointing out instructions

Content:

Namdrol said:

My point was that prior to this there are many introductions.

gregkavarnos said:

I believe that this idea of gradual vs immediate is a null point. One must consider that for somebody to arrive at the point where they are being directly introduced to the nature of their mind "off the bat" that somewhere, during their infinite previous lifetimes, they have received instructions again and again, accumulated infinite merit, etc... Just coz it happens to mature in this lifetime, in this manner, does not mean that it happened suddenly and without a gradual progression.

Malcolm wrote:

Agreed.

N

Author: Malcolm

Date: Friday, August 5th, 2011 at 12:22 AM

Title: Re: the ever-changing Western view of Madhyamaka

Content:

adinatha said:

When dharmakaya's qualities are mentioned in the literature, i.e., yogacara, what is meant?

Malcolm wrote:

Can you provide a list? Do you mean things like the ten powers, four fearlessnesses and so on?

You mean this:

http://www.rigpawiki.org/index.php?title=Twenty-one_sets_of_immaculate_qualities "
onclick="window.open(this.href);return false;

N

Author: Malcolm

Date: Friday, August 5th, 2011 at 12:40 AM

Title: Re: the ever-changing Western view of Madhyamaka

Content:

adinatha said:

Nagarjuna also stated nirvana is peace. The Shentong point about sublime vision of the realized beings holds up. We are talking about the mind, not mental faculty, but the nature.

Malcolm wrote:

In terms of the path, there is no difference at all between the Yogacara presentation and the Madhyamaka presentation, so this is a kind of redundant thing to say.

The controversy is over whether there is a difference in view between Yogacara and Madhyamaka.

gzhan stong pas are Tibetan partisans of Yogacara who assert a)there is a difference between Cittamatra and Yogacara, and b1) Yogacara is either higher than Madhyamaka b2) or is a form of Madhyamaka with a difference in emphasis.

Basically, there are three alternatives:

Madhyamaka is higher than Yogacara
Madhyamaka and Yogacara have the same meaning with different emphasis
Madhyamaka is inferior to Yogacara.

Author: Malcolm

Date: Friday, August 5th, 2011 at 12:42 AM

Title: Re: the ever-changing Western view of Madhyamaka

Content:

adinatha said:

Sure.

Malcolm wrote:

Then yes, from a Madhyamaka perspective, dharmakāya has (these) qualities.

N

Author: Malcolm

Date: Friday, August 5th, 2011 at 12:57 AM

Title: Re: the ever-changing Western view of Madhyamaka

Content:

adinatha said:

Sure.

Namdrol said:

Then yes, from a Madhyamaka perspective, dharmakāya has (these) qualities.

N

Karma Dondrup Tashi said:

Well wait a minute now I am confused again if we say dharmakaya has qualities that is shentong view.

Malcolm wrote:

No, there is no problem with dharmakaya having qualities from a traditional Madhyamaka perspective.

Author: Malcolm

Date: Friday, August 5th, 2011 at 1:12 AM

Title: Re: the ever-changing Western view of Madhyamaka

Content:

adinatha said:

Sure.

Namdrol said:

Then yes, from a Madhyamaka perspective, dharmakāya has (these) qualities.

N

adinatha said:

Okay so these qualities too:

"...all phenomena are completely pure by nature, and that being so, he shall utterly cultivate the perception of absence of things. All phenomena are contained within bodhicitta, and that being so, he shall utterly cultivate the perception of great compassion. All phenomena are luminous by nature, and that being so, he shall utterly cultivate the perception of nonreferencing. All phenomena are impermanent, and that being so, he shall utterly cultivate the perception of no attachment to anything. If the mind is realized, it is wisdom, and that being so, he shall utterly cultivate the perception that buddha is not to be sought elsewhere."

Point of Passage Wisdom Sutra

Pure. All-encompassing-Vajradhara. Luminous. Detached. Wisdom.

Malcolm wrote:

Not really sure of what your point is.

N

Author: Malcolm

Date: Friday, August 5th, 2011 at 1:15 AM

Title: Re: the ever-changing Western view of Madhyamaka

Content:

adinatha said:

Statements like this about luminosity, bodhicitta and such are what mediate against the "nothingness bias" can creep in during dharma study.

Malcolm wrote:

If someone has a nothingness bias, they have not understood Madhyamaka nor have they understood the two truths. One does not need Yogacara at all. One simply needs to understand the stage of the path and even the attainment of Buddhahood is all completely relative and not ultimate at all in any way, shape or form.

N

Author: Malcolm

Date: Friday, August 5th, 2011 at 1:22 AM

Title: Re: the ever-changing Western view of Madhyamaka

Content:

Namdrol said:

No, there is no problem with dharmakaya having qualities from a traditional Madhyamaka perspective.

Karma Dondrup Tashi said:

Don't understand. How can something free from extremes of existence and nonexistence "have qualities"? Isn't this like something Dolpopa would say? It just turns absence into an implicative negation.

Malcolm wrote:

You're confusing the gzhan stong assertion that ultimate truth has qualities with a Buddha's dharmakāya having qualities. They are not the same thing. Buddha's dharmakāya is a result of realizing the complete path, hence, it's qualities listed in that link I provided are all connected with various stages of the path that have been realized.

N

Author: Malcolm

Date: Friday, August 5th, 2011 at 1:25 AM

Title: Re: Word Association Game

Content:

Malcolm wrote:

sweet

Author: Malcolm

Date: Friday, August 5th, 2011 at 2:02 AM

Title: Re: the ever-changing Western view of Madhyamaka

Content:

adinatha said:

Perhaps one doesn't need Madhyamaka either. Masters use tools when needed. The complete path can be traversed without ever studying Madhyamaka.

Malcolm wrote:

Rarely.

N

Author: Malcolm

Date: Friday, August 5th, 2011 at 2:02 AM

Title: Re: the ever-changing Western view of Madhyamaka

Content:

adinatha said:

These qualities do not arise from practice. They are truth, realized or not.

Malcolm wrote:

This sutra is talking about how to die. It is not listing qualities of dharmakāya.

The passage is not well translated, since it actually says that mind is the _cause_ of the arising of wisdom, thus, do not seek Buddhahood elsewhere.

N

Author: Malcolm

Date: Friday, August 5th, 2011 at 2:18 AM

Title: Re: the ever-changing Western view of Madhyamaka

Content:

adinatha said:

...the dharmakaya is caused? Or vidya?

Malcolm wrote:

It really depends on how you are defining dharmakāya and in what context.

So you need to decide whether we are talking about Madhyamaka, or we are talking about secret mantra tenets. If the latter, than we need to start a seperate thread. There is no concept of "dharmakāya of the basis" in Sutra.

N

Author: Malcolm

Date: Friday, August 5th, 2011 at 2:49 AM

Title: Re: the ever-changing Western view of Madhyamaka

Content:

adinatha said:

Perhaps one does't need Madhyamaka either. Masters use tools when needed. The complete path can be traversed without ever studying Madhyamaka.

Namdrol said:

Rarely.

N

adinatha said:

Drikungpas generally treat Mahamudra as free from extremes Madhyamaka. Or we can start a separate thread. But this one is about Western use of Madhyamaka. Here we've inherited all levels, and Madhyamaka still applies at all levels, even in Dzogchen as Mipham has written in "Beacon of Certainty."

Malcolm wrote:

The view of Madhyamaka applies for common and uncommon Mahayana, but the path of sutra and tantra are different and many concepts are different.

So here, we were discussing the idea of the three kāyas and Dharmakāya in particular from a Madhyamaka common Mahayana perspective. You might find it profitable to consult Mipham's comments in Introduction to the Middle Way, pg. 338-334.

Author: Malcolm

Date: Friday, August 5th, 2011 at 3:08 AM

Title: Re: Buddhism & Guns?

Content:

Malcolm wrote:

I am really glad I live in a place where I have no need of a gun or any other sort of weapon. I would not want to live in a place where the need to be armed was even a remote possibility.

I have not fired a weapon since the mid 80's, which is probably the last time I went target shooting with a friend. I have never personally owned a gun.

The only thing a gun is good for is killing things.

N

Author: Malcolm

Date: Friday, August 5th, 2011 at 3:37 AM

Title: Re: Buddhism & Guns?

Content:

Malcolm wrote:

http://www.lcav.org/statistics-polling/gun_violence_statistics.asp#10 "
onclick="window.open(this.href);return false;

Gun Deaths & Injuries

In 2007, guns took the lives of 31,224 Americans in homicides, suicides and unintentional shootings. This is the equivalent of more than 85 deaths each day and

more than three deaths each hour.¹

69,863 Americans were treated in hospital emergency department for non-fatal gunshot wounds in 2007.²

Firearms were the third-leading cause of injury-related deaths nationwide in 2007, following motor vehicle accidents and poisoning.³

Between 1955 and 1975, the Vietnam War killed over 58,000 American soldiers – less than the number of civilians killed with guns in the U.S. in an average two-year period.⁴

In the first seven years of the U.S.-Iraq War, over 4,400 American soldiers were killed. Almost as many civilians are killed with guns in the U.S., however, every seven weeks.⁵

Homicide

Guns were used in 12,632 homicides in 2007, comprising over 40% of all gun deaths, and nearly 69% of all homicides.⁶

On average, 33 gun homicides were committed each day for the years 2002-2007.⁷

Regions and states with higher rates of gun ownership have significantly higher rates of homicide than states with lower rates of gun ownership.⁸

Where guns are prevalent, there are significantly more homicides, particularly gun homicides.⁹

Suicide

Firearms were used in 17,352 suicides in 2007, constituting 55% of all gun deaths.¹⁰

Over 50% of all suicides are committed with a firearm.¹¹

On average, 46 gun suicides were committed each day for the years 2001-2007.¹²

White males, about 40% of the U.S. population, accounted for over 80% of firearm suicides in 2007.¹³

A study of California handgun purchasers found that in the first year after the purchase of a handgun, suicide was the leading cause of death among the purchasers.¹⁴

Firearms were used in 45% of suicide deaths among persons under age 25 in 2007.¹⁵

More than 75% of guns used in suicide attempts and unintentional injuries of 0-19 year-olds were stored in the residence of the victim, a relative, or a friend.¹⁶

The risk of suicide increases in homes where guns are kept loaded and/or unlocked.¹⁷

Unintentional Deaths & Injuries

In 2007, guns were the cause of the unintentional deaths of 613 people.¹⁸

From 2001 through 2007, over 4,900 people in the United States died from unintentional shootings.¹⁹

Over 1,750 victims of unintentional shootings between 2001 and 2007 were under 25 years of age.²⁰

People of all age groups are significantly more likely to die from unintentional firearm injuries when they live in states with more guns, relative to states with fewer guns. On average, states with the highest gun levels had nine times the rate of unintentional firearms deaths compared to states with the lowest gun levels.²¹

A federal government study of unintentional shootings found that 8% of such shooting deaths resulted from shots fired by children under the age of six.²²

The U.S. General Accounting Office has estimated that 31% of unintentional deaths caused by firearms might be prevented by the addition of two devices: a child-proof safety lock (8%) and a loading indicator (23%).²³

Gun Deaths & Race

Firearm homicide is the leading cause of death for African Americans ages 1-44.²⁴

African Americans make up 13% of the U.S. population, but in 2007 suffered over 26% of all firearm deaths – and over 55% of all firearm homicides.²⁵

Domestic Violence

Guns increase the probability of death in incidents of domestic violence.²⁶

Firearms were used to kill more than two-thirds of spouse and ex-spouse homicide victims between 1990 and 2005.²⁷

Domestic violence assaults involving a firearm are 23 times more likely to result in death than those involving other weapons or bodily force.²⁸

Abused women are five times more likely to be killed by their abuser if the abuser owns a firearm.²⁹

A recent survey of female domestic violence shelter residents in California found that more than one third (36.7%) reported having been threatened or harmed with a firearm.³⁰ In nearly two thirds (64.5%) of the households that contained a firearm, the intimate partner had used the firearm against the victim, usually threatening to shoot or kill the victim.³¹

Laws that prohibit the purchase of a firearm by a person subject to a domestic violence restraining order are associated with a reduction in the number of intimate partner homicides.³²

Between 1990 and 2005, individuals killed by current dating partners made up almost half of all spouse and current dating partner homicides.³³

A study of applicants for domestic violence restraining orders in Los Angeles found that the most common relationship between the victim and abuser was a dating relationship, and applications for protective orders were more likely to mention firearms when the parties had not lived together and were not married.³⁴

For additional information about domestic violence and firearms, including background information and state and local laws on the topic, see LCAV's Domestic Violence and Firearms Policy Summary.

Costs of Gun Violence

Firearm-related deaths and injuries result in estimated medical costs of \$2.3 billion each year – half of which are borne by U.S. taxpayers.³⁵

Once all the direct and indirect medical, legal and societal costs are factored together, the annual cost of gun violence in America amounts to \$100 billion.³⁶

Gun Ownership

Americans own an estimated 270 million firearms – approximately 90 guns for every 100 people.³⁷

Gun Crimes

In 2007, nearly 70% of all murders nationwide were committed with a firearm.³⁸

In 2007, 385,178 total firearm crimes were committed, including 11,512 murders, 190,514 robberies, and 183,153 aggravated assaults.³⁹

Youth – Gun Violence & Gun Access

Guns cause the death of 20 children and young adults (24 years of age and under) each day in the U.S.⁴⁰

Children and young adults (24 years of age and under) constitute over 41% of all firearm deaths and non-fatal injuries.⁴¹

In the United States, over 1.69 million kids age 18 and under are living in households with loaded and unlocked firearms.⁴²

More than 75% of guns used in suicide attempts and unintentional injuries of 0-19 year-olds were stored in the residence of the victim, a relative, or a friend.⁴³

A 2000 study found that 55% of U.S. homes with children and firearms have one or more firearms in an unlocked place; 43% have guns without a trigger lock in an unlocked place.⁴⁴

The practices of keeping firearms locked, unloaded, and storing ammunition in a locked location separate from firearms may assist in reducing youth suicide and unintentional injury in homes with children and teenagers where guns are stored.⁴⁵

Many young children, including children as young as three years old, are strong enough to fire handguns.⁴⁶

Dangers of Gun Use for Self-Defense

Using a gun in self-defense is no more likely to reduce the chance of being injured during a crime than various other forms of protective action.⁴⁷

Of the 13,636 Americans who were murdered in 2009, only 215 were killed by firearms (165 by handguns) in homicides by private citizens that law enforcement determined were justifiable.⁴⁸

A study reviewing surveys of gun use in the U.S. determined that most self-reported self-defense gun uses may well be illegal and against the interests of society.⁴⁹

The Dangers of Handguns

From 1993 to 2001, an annual average of 737,360 violent crimes were committed with

handguns in the U.S., making handguns seven times more likely to be used to commit violent crimes than other firearms.⁵⁰

Although handguns make up only 34% of firearms, approximately 80% of firearm homicides are committed with a handgun.⁵¹

Women face an especially high risk of handgun violence.⁵² In 2008, 71% of female homicide victims were killed with a handgun.⁵³

A California study found that in the first year after the purchase of a handgun, suicide was the leading cause of death among handgun purchasers.⁵⁴ In the first week after the purchase of a handgun, the firearm suicide rate among the purchasers was 57 times as high as the adjusted rate in the general population.⁵⁵

A 1991 study documenting the effectiveness of Washington, D.C.'s law banning handguns (this law was recently repealed following the U.S. Supreme Court ruling finding it unconstitutional in *District of Columbia v. Heller*, 128 S. Ct. 2783 (2008)) found that following the enactment of the ban in 1976, there was a 25% decline in homicides committed with firearms and a 23% decline in suicides committed with firearms within the District of Columbia.⁵⁶ No similar reductions were observed in the number of homicides or suicides committed by other means, nor were similar reductions found in the adjacent metropolitan areas in Maryland and Virginia.⁵⁷

As a result of its now-repealed handgun ban, the District of Columbia had the lowest rate of youth suicide in the nation – lower than any state.⁵⁸

For more information about the dangers of handguns, see the Violence Policy Center publication *Unintended Consequences: Pro-Handgun Experts Prove that Handguns Are a Dangerous Choice for Self-Defense*.

Dangers of Permissive Carrying Concealed Weapons (CCW) Laws

Shall-issue laws permitting the carrying of concealed firearms (CCW) (where law enforcement has no discretion in issuing a permit or license) do not appear to reduce crime, and no credible statistical evidence exists that such permissive CCW laws reduce crime. There is evidence permissive CCW laws generally will increase crime.⁵⁹

A National Academy of Sciences report reviewing existing data on the effectiveness of firearm laws, including research purporting to demonstrate that concealed carry (also called “right-to-carry”) laws reduce crime, found that the “evidence to date does not adequately indicate either the sign or the magnitude of a causal link between the passage of right-to-carry laws and crime rates.”⁶⁰

An analysis of Texas’ CCW law, (a law adopted in 1995 that overturned the state’s 125-year ban on concealed weapons), found that between January 1, 1996 and August 31, 2001, Texas license holders were arrested for 5,314 crimes, including murder, rape, kidnapping and theft.⁶¹

From 1996 to 2000, Texas CCW holders were arrested for weapons-related crimes at a rate 81% higher than that of the state's general population age 21 and older.⁶²

Since the Texas law took effect, more than 400 criminals – including rapists and armed robbers – had been issued CCW permits, and thousands of the 215,000 permit holders have been arrested for criminal behavior or found to be mentally unstable.⁶³ The “largest category of problem licensees involve[d] those who committed crimes after getting their state” permits.⁶⁴

Florida's CCW system had, just in the first half of 2006, licensed more than 1,400 individuals who had pleaded guilty or no contest to felonies, 216 individuals with outstanding warrants, 128 people with active domestic violence injunctions against them, and six registered sex offenders.⁶⁵

For additional information about the carrying of concealed weapons, including information on the dangers posed by carrying guns in public, see LCAV's Report America Caught in the Crossfire: How Concealed Carry Laws Threaten Public Safety and our Carrying Concealed Weapons Policy Summary.

International/Comparative Statistics

The U.S. has the highest rate of firearm deaths among 25 high-income nations.⁶⁶ Another study concluded that among 36 high-income and upper-middle-income countries, the U.S. has the highest overall gun mortality rate.⁶⁷

The overall firearm-related death rate among U.S. children under the age of 15 is nearly 12 times higher than that among children in 25 other industrialized nations combined.⁶⁸

The firearm-related suicide rate for children between the ages of 5 and 14 years old in the United States is nearly 11 times higher than that in 25 other developed countries.⁶⁹

Americans own far more civilian firearms – particularly handguns – than people in other industrialized nations and U.S. gun laws are among the most lax in the world.⁷⁰

Guns in the Home/Safe Storage

Living in a home where there are guns increases the risk of homicide by 40 to 170% and the risk of suicide by 90 to 460%.⁷¹

Guns kept in the home are more likely to be involved in a fatal or nonfatal unintentional shooting, criminal assault or suicide attempt than to be used to injure or kill in self-

defense.⁷²

Having a gun in the home is associated with an increased risk of firearm homicide and firearm suicide in the home, regardless of storage practice, type of gun, or number of guns in the home.⁷³

Rather than conferring protection, guns in the home are associated with an increase in the risk of homicide by a family member or intimate acquaintance.⁷⁴

The relative risk of dying from an unintentional gunshot injury is 3.7 times higher for adults living in homes with guns, with handguns in the home posing a particular threat.⁷⁵

States with higher rates of household firearm ownership have significantly higher homicide victimization rates.⁷⁶

People who keep a gun in their home are almost twice as likely to die in a gun-related homicide and 16 times more likely to use a gun to commit suicide than people without a gun in their home.⁷⁷

A study of firearm storage patterns in U.S. homes found that “[o]f the homes with children and firearms, 55% were reported to have one or more firearms in an unlocked place,” and 43% reported keeping guns without a trigger lock in an unlocked place.⁷⁸

A recent study on adult firearm storage practices in U.S. homes found that over 1.69 million children and youth under age 18 are living in homes with loaded and unlocked firearms.⁷⁹

Keeping a firearm unloaded and locked, with the ammunition stored in a locked location separate from the firearm, significantly decreases the risk of suicide and unintentional firearm injury and death involving both long guns and handguns. These safe storage measures serve as a “protective effect” and assist in reducing youth suicide and unintentional injury in homes with children and teenagers where guns are stored.⁸⁰

The presence of unlocked guns in the home increases the risk not only of accidental gun injuries but of intentional shootings as well. One study found that more than 75% of the guns used in youth suicide attempts and unintentional injuries were stored in the residence of the victim, a relative, or a friend.⁸¹

Guns in the Workplace

In 2009, the most recent year for which data is available, approximately 81% of workplace homicides were committed with a firearm.⁸²

While workplace homicides have decreased steadily over time, the rate of shootings

committed by co-workers or former co-workers has remained steady, with an average of 45 homicides by shooting committed by a co-worker or former co-worker per year between 1992 and 2006.⁸³

A 2005 study found that workplaces where guns were specifically permitted were five to seven times more likely to be the site of a worker homicide relative to those where all weapons were prohibited.⁸⁴

Guns in Schools

A U.S. Secret Service study of 37 school shootings in 26 states found that in nearly two-thirds of the incidents, the attacker got the gun from his or her own home or that of a relative.⁸⁵

Guns on Campus

College student gun owners are more likely than those who do not own guns to engage in activities that put themselves and others at risk for severe or life-threatening injuries, including reckless behavior involving alcohol, driving while intoxicated, and suffering an alcohol-related injury.⁸⁶

One study found that two-thirds of gun-owning college students engage in binge drinking, and are more likely than unarmed college students to drink “frequently and excessively” and then engage in risky activities such as driving under the influence of alcohol and vandalizing property.⁸⁷

Approximately 9 out of 10 college students who were victims of violent crime were victimized off campus.⁸⁸ Firearms were used in only 9% of all violent crimes against college students over the period 1995-2002.⁸⁹

Fewer than 2% of students reported being threatened with a gun while at college.⁹⁰

Gun Trafficking/Private Sales

Interstate firearms trafficking flourishes, in part, because states regulate firearm sales differently and there is no federal limitation on the number of guns that an individual may purchase at any one time.⁹¹

More than half a million firearms are stolen each year in the United States and more than half of stolen firearms are handguns, many of which are subsequently sold illegally.⁹²

The Bureau of Alcohol, Tobacco, Firearms and Explosives (“ATF”) issued a comprehensive report in 2000 detailing firearms trafficking investigations involving more than 84,000 diverted firearms, finding that federally licensed firearms dealers were associated with the largest number of trafficked guns – over 40,000 – and concluded that the dealers’ “access to large numbers of firearms makes them a particular threat to public safety when they fail to comply with the law.”⁹³

According to ATF, one percent of federally licensed firearms dealers are responsible for selling almost 60 percent of the guns that are found at crime scenes and traced to dealers.⁹⁴

Nearly a quarter of ATF gun trafficking investigations involved stolen firearms and were associated with over 11,000 trafficked firearms – including 10% percent of the investigations which involved guns stolen from residences.⁹⁵

A 1997 U.S. Department of Justice survey found that 8.4% of state prison inmates who used or possessed a firearm during the offense for which they were incarcerated obtained the gun from the illegal market.⁹⁶

Random inspections by ATF have uncovered that a large percentage of dealers violate federal law, and that percentage is growing.⁹⁷

An estimated 40% of the guns acquired in the U.S. annually come from unlicensed sellers who are not required by federal law to conduct background checks on gun purchasers.⁹⁸

Nearly 80% of Mexico’s illegal firearms and most recovered crime guns in major Canadian cities are imported illegally from the U.S.⁹⁹

For additional information on illegal gun trafficking and gun tracing, visit the Mayor’s Against Illegal Guns’ Trace Data Center. For additional information about private sales, including background information and state and local laws on the topic, see LCAV’s Private Sales Policy Summary.

Gun Shows

A recent study comparing gun shows in California (a state that regulates gun shows and private firearm transfers) with gun shows in states with little to no such regulation found that at gun shows in states with less regulation, straw purchases were more common, armed attendees selling guns were more common, and vendors were more likely to sell assault weapons and 50 caliber rifles.¹⁰⁰

A study by ATF found that 25% to 50% of gun show vendors are unlicensed.¹⁰¹

ATF reviewed over 1,500 of its investigations and concluded that gun shows are a “major trafficking channel,” associated with approximately 26,000 firearms diverted from legal to illegal commerce. Gun shows rank second to corrupt dealers as a source for illegally trafficked firearms.¹⁰²

From 2004 – 2006, ATF conducted 202 investigative operations at 195 gun shows, or roughly 3% of the gun shows held nationwide during this period. These operations resulted in 121 arrests and the seizure of 5,345 firearms.¹⁰³

For additional information about gun shows, including background information and state and local laws on the topic, see LCAV’s Gun Shows Policy Summary.

Multiple Sales/Purchases

Handguns sold in multiple sales to the same individual purchaser are frequently used in crime.¹⁰⁴

ATF crime gun trace data reveal that 22% of all handguns recovered in crime in 1999 had been transferred to a purchaser in a single sale involving multiple firearms (otherwise known as a “multiple sale”).¹⁰⁵

Crime gun trace data from 2000 show that 20% of all retail handguns recovered in crime were purchased as part of a multiple sale.¹⁰⁶

As a result of Virginia’s law restricting multiple sales, the odds of tracing a gun originally acquired in the Southeast to a Virginia gun dealer (as opposed to a dealer in a different southeastern state) dropped by 71% for guns recovered in New York, 72% for guns recovered in Massachusetts, and 66% for guns recovered in New Jersey, New York, Connecticut, Rhode Island and Massachusetts combined.¹⁰⁷

Jurisdictions with weaker firearms laws attract gun traffickers who make multiple purchases and resell those guns in jurisdictions with stronger firearms laws.¹⁰⁸

For additional information about multiple sales or purchases of firearms, including background information and state and local laws on the topic, see LCAV’s Restrictions on Multiple Purchases or Sales of Firearms Policy Summary.

Assault Weapons/Large Capacity Ammunition Magazines

A study analyzing FBI data found that 20% of the law enforcement officers killed in the line of duty from 1998 to 2001 were killed with an assault weapon.¹⁰⁹

As of 1994, 21% of civilian-owned handguns and 18% of all civilian-owned firearms

were equipped with magazines that could hold 10 or more rounds.¹¹⁰

Guns equipped with large capacity magazines were involved in 14% to 26% of gun crimes prior to the federal assault weapon ban in 1994 (the ban expired in 2004), as compared with assault weapons, which accounted for 6% of gun crimes.¹¹¹

Anecdotal evidence from law enforcement leaders suggests that military-style assault weapons are increasingly being used against law enforcement by drug dealers and gang members.¹¹²

For additional information about assault weapons and large capacity ammunition magazines, including background information and state and local laws on these topics, see LCAV's Assault Weapons and Large Capacity Ammunition Magazines policy summaries.

Non-Powder Guns

Non-powder guns, including BB, air and pellet guns, injured 25,580 people in 2006, including 17,325 children age 19 or younger.¹¹³

From July 1993 to July 2003, non-powder guns caused 40 deaths nationwide.¹¹⁴ Although injury rates for non-powder guns appear to have declined significantly since the early 1990's, non-powder guns are becoming more powerful and more accurate, and are often designed to appear almost indistinguishable from firearms.¹¹⁵

For additional information about non-powder guns, including background information and state and local laws on the topic, see LCAV's Non-Powder Guns Policy Summary.

Personalized Firearms

Personalized firearms, also known as "smart" or "owner-authorized" guns, are firearms that can only be fired by the lawful owner or other authorized users. A 2003 study analyzing data from seven years of unintended firearm deaths or deaths of undetermined intent found that 37% of the deaths could have been prevented by a personalized gun.¹¹⁶

Author: Malcolm

Date: Friday, August 5th, 2011 at 3:54 AM

Title: Re: Buddhism & Guns?

Content:

Padme said:

I am reading everything in depth and contemplating all points made, even ones that I

initially disagree with.

Malcolm wrote:

Weapons are big business. Follow the money.

N

Author: Malcolm

Date: Friday, August 5th, 2011 at 4:30 AM

Title: Re: Buddhism & Guns?

Content:

David N. Snyder said:

Also there are numerous individual stories of where law-abiding people prevented crimes with their guns.

Malcolm wrote:

Not that many, in comparison to how many crimes are committed with guns.

Of course, the US has gun insanity.

Author: Malcolm

Date: Friday, August 5th, 2011 at 5:08 AM

Title: Re: Buddhism & Guns?

Content:

Padme said:

Good point. Even without the goggles I believe I would have an upper hand as far as darkness in the woods goes...

Malcolm wrote:

Wow, the fantasies about violence in this thread are really pretty amazing. Most ordinary people, when confronted with serious, life-threatening violence, freeze.

N

Author: Malcolm

Date: Friday, August 5th, 2011 at 5:26 AM

Title: Re: Economics..yes,,they are this dim

Content:

adinatha said:

This hell on Earth situation of sudden depopulation is what the peak oil apocalypse promoters say must happen. That populations must return to the levels they were at pre-

oil, which is between 500 mil and 1 bil, because oil is the energy that led to all these births and sustained the population explosion.

Malcolm wrote:

Not everyone in the peak oil community are predicting a catastrophe, the more balanced, like Greer, predict a long, halting, grinding stop with gradual population declines over the next four centuries.

Think Rome.

Shale oil, tar sands and so on is incredibly expensive to extract, like 4:1.

Also, as demand for oil drops because of a lack of demand from manufacturing because of oil scarcity (when oil become too scarce, industries that depend on it (plastics, chemicals, pharmaceuticals, industrial agriculture, etc.) will fail unilaterally, the price of oil will drop precipitously, and this drop in price will make these hard to access types of oil even less profitable.

Barring some amazing unforeseen energy source, a long collapse is a reality, not a speculation.

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Author: Malcolm

Date: Friday, August 5th, 2011 at 5:35 AM

Title: Re: Buddhism & Guns?

Content:

Padme said:

Good point. Even without the goggles I believe I would have an upper hand as far as darkness in the woods goes...

Namdrol said:

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N

Padme said:

Are you implying that I am "fantasizing" about running and would just freeze? If so, let me enlighten you. In 1996 I lived in Brooklyn New York and was assaulted by a man on 4th Avenue when I got off a late night bus stop. He shoved me into an alley and assaulted me. I was able to poke him in the eyes, squeeze out from under him and escape. I ran like hell to the nearest Korean market where I called the police. Never occurred to me to freeze. How do you get this "most people" statistic? Plenty of people run from attacks, give me a break.

Malcolm wrote:

No. I am pointing out that all of this stuff about night goggles, etc., is all a fantasy.

When guns are involved, it is much harder to shoot at someone than you might imagine. We were talking about using guns to defend oneself.

Have you ever tried to shoot at an animal? Have you ever gone hunting? Killing is not so easy. I used to hunt when I was a boy. It is even harder to shoot a human being, without training that is. And what Buddhist wants training in how to kill?

Further, handguns are difficult to use. It is hard to shoot one accurately, even at close range. The larger a handgun is, the less accurate it is, without extensive, and regular

training.

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Author: Malcolm

Date: Friday, August 5th, 2011 at 5:35 AM

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N

Author: Malcolm

Date: Friday, August 5th, 2011 at 5:41 AM

Title: Re: Buddhism & Guns?

Content:

Padme said:

As I stated in reply to David, I imagine I would learn these things in training.

Malcolm wrote:

Shooting at a target is different than shooting a living, breathing person. And if you miss, well...

Good luck.

N

Author: Malcolm

Date: Friday, August 5th, 2011 at 5:41 AM

Title: Re: Buddhism & Guns?

Content:

Padme said:

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Malcolm wrote:

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Author: Malcolm

Date: Friday, August 5th, 2011 at 6:09 AM

Title: Re: Buddhism & Guns?

Content:

Padme said:

No, I have never hunted, shot an animal or killed anything intentionally.

Malcolm wrote:

Someone intent on harming you is unlikely to be stopped by a non-lethal round, and will be angered by it, actually.

If you are not prepared to kill someone with a handgun bought for self-defense, don't buy one.

If you think you can guarantee that you will be able to disable someone with a gunshot in self-defense, think again. Not only is it hard to shoot a stationary target with a handgun, it is even harder to shoot a moving target. Anyone who has handled guns knows that I am telling the truth.

Generally speaking, the outside range of accuracy of a handgun is 50 yards.

A healthy man can cover this distance in under 10 seconds.

Padme said:

wouldn't it be interesting if there were also statistics on "events avoided by deterring with a gun". But of course no one keeps such statistics.

Malcolm wrote:

You can find such statistics at the NRA website, among others. They are not impressive.

All and all, you might get lucky or you might get killed when trying to use a handgun defensively. It really does boil down to whether or not you are ready to kill someone with a gun if your survival is at stake.

N

Author: Malcolm

Date: Friday, August 5th, 2011 at 6:09 AM

Title: Re: Buddhism & Guns?

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Author: Malcolm

Date: Friday, August 5th, 2011 at 6:13 AM

Title: Re: Buddhism & Guns?

Content:

David N. Snyder said:

Especially taser guns; with those there is definitely no intention of killing, they are not designed for killing at all -- just immobilizing the assailant until law enforcement can come to take him away.

The target with real guns in LE training is NOT the head or heart, but the center mass - torso since it is the largest area with the least movement, but for defense, the lower torso with a low caliber could be used. In such instances, a fatality is unlikely to occur.

Malcolm wrote:

Re tasers -- if you miss, you are screwed.

Police use tasers mostly on stationary persons who are resisting arrests.

David N. Snyder said:

the lower torso with a low caliber could be used. In such instances, a fatality is unlikely to occur.

Malcolm wrote:

A non-fatal abdomen shot with a low caliber bullet will not stop a determined attacker. And, given the poor accuracy of handguns, that person is likely to be close enough to harm you.

It is not easy to shoot someone who is attacking you, contrary to popular belief.

Attacking animals are usually easier to shoot, because they generally engage in a display of aggression before attacking.

N

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N

Author: Malcolm

Date: Friday, August 5th, 2011 at 6:18 AM

Title: Re: Economics..yes,,they are this dim

Content:

adinatha said:

tech breakthroughs two years back make shale oil much cheaper to extract.

Malcolm wrote:

Yes, it used to be 2:1 and higher.

N

Author: Malcolm

Date: Friday, August 5th, 2011 at 6:18 AM

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Malcolm wrote:

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N

Author: Malcolm

Date: Friday, August 5th, 2011 at 12:46 PM

Title: Re: Buddhism & Guns?

Content:

gregkavarnos said:

\ and all the time you spent learning how to shoot straight and aim properly will assist even in the most miniscule way and guarantee you a positive rebirth in your next life?

Adamantine said:

WHy not? Certainly like Saraha, if you meditate while shooting targets and think of it as shooting holes through self-grasping or dualistic fixation then it could even bring liberation in this life and you can join the ranks of the mahasiddhas.

Malcolm wrote:

Maybe if your Guru sent you off to do such a thing....but otherwise it is just a fantasy.

Author: Malcolm

Date: Friday, August 5th, 2011 at 12:46 PM

Title: Re: Buddhism & Guns?

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Malcolm wrote:

Maybe if your Guru sent you off to do such a thing....but otherwise it is just a fantasy.

Author: Malcolm

Date: Friday, August 5th, 2011 at 9:31 PM

Title: Re: Renunciation Impossible?

Content:

Huseng said:

The need to earn an income is tied to having to rent or upkeep a private residence, maybe drive a car, eat whatever you want rather than living on donated foods, etc... whereas a renunciate by definition is supposed to be free of such concerns.

Namdrol said:

Yes, but in this day and age the path of renunciation is impossible.

N

Huseng said:

Why do you say that?

Malcolm wrote:

Because the power of afflictions is too strong.

Author: Malcolm

Date: Friday, August 5th, 2011 at 10:18 PM

Title: Re: Pointing out instructions

Content:

bulhaeng said:

Basically every buddhist school created a chart which clearly proves that a) it's teaching are the best b) the author can trace his lineage back to Shakyamuni Buddha.

Malcolm wrote:

B is mistaken -- Dzogchen does not trace its teachings back to Shakyamuni; the Cakrasamvara cycle of tantras do not trace their lineage back to Sakyamuni and so on.

N

Author: Malcolm

Date: Friday, August 5th, 2011 at 11:35 PM

Title: Re: Word Association Game

Content:

Malcolm wrote:

party

Author: Malcolm

Date: Friday, August 5th, 2011 at 11:53 PM

Title: Re: Word Association Game

Content:

Malcolm wrote:

prince

Author: Malcolm

Date: Saturday, August 6th, 2011 at 12:08 AM

Title: Re: Word Association Game

Content:

Malcolm wrote:

haze

Author: Malcolm

Date: Saturday, August 6th, 2011 at 12:09 AM

Title: Re: Pointing out instructions

Content:

booker said:

]

Again this depends what is meant by Sutra.

Namdrol said:

Sutra means the method is taught. The method of Chan/Zen is ultimately grounded in the Lanka-avatara sutra's sudden approach.

N

booker said:

Hello Namdrol

Which method do you mean?

Malcolm wrote:

The Chan sudden approach to realizing dharmatā.

N

Author: Malcolm

Date: Saturday, August 6th, 2011 at 12:19 AM

Title: Re: Buddhism & Guns?

Content:

Adamantine said:

ANd for all you anti-gun Tibetan Buddhist fanatics, let's not forget that our lord of refuge, HH the Dalai Lama, himself has one and uses it regularly. From an interview:

RD: Do you have a favourite animal?

Dalai Lama: Birds maybe. I feed birds, peaceful birds. I'm a non-violent person, but if a hawk comes when I'm feeding birds, I lose my temper and get my air rifle.

RD: You have an air rifle?

Dalai Lama: Yes, although I shoot only to scare the hawks.

Sönam said:

Well, I would validate that (with complete sources) ... HHDL like to make jokes (fantasy?)

Sönam

Adamantine said:

Here is a link to the page in his autobiography where he discusses this, on googlebooks. He does own and use a gun, not to *kill* the hawks, but to inflict pain so that they learn their lesson. So it seems HH has a different view than some of the self-proclaimed pure Buddhists here who condemn the very possession of a gun, and who claim a gun can only be used for killing, since that's what it was designed for. In the Dalai Lama's view, he is clearly protecting life with the gun, not taking life.

https://books.google.com/books?id=_3sq3rlvQuwC&pg=PA185&lpg=PA185&dq=dalai+lama+air+rifle&source=bl&ots=N9D_h53goH&sig=J_iWPtmv90mM4t8T_DajREMjLIY&hl=en&ei=mBU8Ttf_JYP4gAe1op3PBg&sa=X&oi=book_result&ct=result&resnum=8&ved=0CFoQ6AEwBw#v=onepage&q&f=false

Malcolm wrote:

Let me ask you something -- have you ever shot anything? I have, it is not fun. Nor is it amusing. Also, air guns can hurt hawks, injure them quite badly. In fact, we used to hunt birds with air rifles, because it is a little more challenging than using bird shot in a 20 guage shotgun. Trust me, you can easily kill a bird with an air rifle if you are a good shot.

N

N

Author: Malcolm

Date: Saturday, August 6th, 2011 at 12:29 AM

Title: Re: Book of Bodhisattva Precepts

Content:

Will said:

Rulu's latest translation, which is from the Bodhisattva-bhumi of Maitreya:

<http://www.sutrasmantras.info/sutra31.html> " onclick="window.open(this.href);return false;

Malcolm wrote:

That would be Asanga, actually.

Author: Malcolm

Date: Saturday, August 6th, 2011 at 1:14 AM

Title: Re: Buddhism & Guns?

Content:

Adamantine said:

Here is a link to the page in his autobiography where he discusses this, on googlebooks. He does own and use a gun, not to *kill* the hawks, but to inflict pain so that they learn their lesson. So it seems HH has a different view than some of the self-proclaimed pure Buddhists here who condemn the very possession of a gun, and who claim a gun can only be used for killing, since that's what it was designed for. In the Dalai Lama's view, he is clearly protecting life with the gun, not taking life.

https://books.google.com/books?id=_3sq3rlvQuwC&pg=PA185&lpg=PA185&dq=dalai+lama+air+rifle&source=bl&ots=N9D_h53goH&sig=J_iWPtmv90mM4t8T_DajREMjLIY&hl=en&ei=mBU8Ttf_JYP4gAe1op3PBg&sa=X&oi=book_result&ct=result&resnum=8&ved=0CFoQ6AEwBw#v=onepage&q&f=false

Namdrol said:

Let me ask you something -- have you ever shot anything? I have, it is not fun. Nor is it amusing. Also, air guns can hurt hawks, injure them quite badly. In fact, we used to hunt birds with air rifles, because it is a little more challenging than using bird shot in a 20 guage shotgun. Trust me, you can easily kill a bird with an air rifle if you are a good shot.

N

N

Adamantine said:

In the book, if you read the section, HH points out that he is a good shot, as he grew up practicing on the 13th's rifle. So because he is a good shot, he can be confident he is only inflicting pain and not killing or seriously injuring. If you have an issue with this, take it up with HH. I have confidence in his grasp of the Dharma, I don't know about you.

Malcolm wrote:

I don't have an issue with it -- everyone's karma is their own.

I also understand that once a pellet or bullet leaves a barrel it is not under your control anymore.

I asked you whether you had ever shot at anything, etc. You did not answer.

See, coming from an "sportsman" family, I am "gun literate" -- my dad took me out and taught me how to shoot, handle and clean guns when I was seven, in 1969. When I was eight, I was allowed to go out hunting by myself with a 22. I have over the years shot bb guns, air rifles, 22's, 222 deer rifles, 30-06 bolt action rifles, 20 and 12 gauge shotguns, AR-15's, and even Kalashnikov semi-automatics. I have killed birds and other small animals. I also used to fish, also. Never shot a pistol, though, not that I can remember.

One generally speaking becomes good at shooting targets, so if it every comes up, you can hit what you aim at. You usually only aim at living things either to injure or kill.

Injuring sentient beings is not generally consistent with the bodhisattva vow, though there are of course exceptions.

You keep talking about swords -- well, at least with a sword, to use one you take a lot of personal risk -- you cannot harm or kill someone at a distance with a sword. And Golog is filled with bandits.

Saraha II was a fletcher, but I don't think he was a hunter.

N

Author: Malcolm

Date: Saturday, August 6th, 2011 at 3:21 AM

Title: Re: Pointing out instructions

Content:

booker said:

And where in the sudden approach there's place for the path of renunciation which always is said to be the basis for Sutra?

Malcolm wrote:

Sutra yāna, whether sudden or gradual, is still based on renunciation of sense objects.

Author: Malcolm

Date: Saturday, August 6th, 2011 at 3:23 AM

Title: Re: Pointing out instructions

Content:

bulhaeng said:

Basically every buddhist school created a chart which clearly proves that a) it's teaching are the best b) the author can trace his lineage back to Shakyamuni Buddha.

Namdrol said:

B is mistaken -- Dzogchen does not trace it teachings back to Shakyamuni; the Cakrasamvara cycle of tantras do not trace their lineage back to Sakyamuni and so on.

N

adinatha said:

Re: Chakrasamvara, Guhyasamaja, etc., There is room for disagreement on this point as you know.

Malcolm wrote:

No, there is no room for disagreement re: Cakrasamvara, mainly because this point is clearly commented upon by Indian masters.

Author: Malcolm

Date: Saturday, August 6th, 2011 at 3:26 AM

Title: Re: the ever-changing Western view of Madhyamaka

Content:

adinatha said:

Sure.

Namdrol said:

Then yes, from a Madhyamaka perspective, dharmakāya has (these) qualities.

N

adinatha said:

Where in the Madhyamaka literature are these qualities discussed?

Malcolm wrote:

The qualities of Buddhahood are discussed by Nagārjuna briefly in Ratnavali, Candrakirti has a brief discussion of them in Madhyamakaavātara, Arya Vimuktasena

and Haribhadra extensively discusses these in their commentaries on the Abhisamayalamkāra.

Author: Malcolm

Date: Saturday, August 6th, 2011 at 4:12 AM

Title: Re: the ever-changing Western view of Madhyamaka

Content:

Malcolm wrote:

A very technical article on the Indian and Tibetan usages of the Yogacara three natures scheme.

<http://wordpress.tsadra.org/?p=1215#more-1215> "
onclick="window.open(this.href);return false;

Author: Malcolm

Date: Saturday, August 6th, 2011 at 4:42 AM

Title: Re: Buddhism & Guns?

Content:

Luke said:

Here's a quote from the Dalai Lama which I quoted in one of my previous posts. No one has responded to it yet. What do you think are the Buddhist sources of this statement by HHDL? It's clear that he's talking about ordinary people and not just about mahasiddhas. On the other hand, the current Dalai Lama has frequently said that violent self-defense is justified when there is no other option:

"If someone has a gun and is trying to kill you, it would be reasonable to shoot back with your own gun."

<http://www.nationalreview.com/articles/220530/dalai-lamas-army/dave-kopel?page=2>
" onclick="window.open(this.href);return false;

Malcolm wrote:

It is well established that Buddhists have a right to defend themselves. That is probably why no one responded.

Author: Malcolm

Date: Saturday, August 6th, 2011 at 4:55 AM

Title: Re: Pointing out instructions

Content:

adinatha said:

Who? What do they say?

Malcolm wrote:

Bhavabhata and Bhavyakīrti both hold that "This teacher (i.e. Śākyamuni) having

attained buddhahood in the beginningless past taught the Cakrasamvara tantras, but later, after becoming the son of Śuddodana, did not teach it. Their reasoning holds that since Cakrasamvara is continually practiced by the heros and yoginis of the twenty four countries, even when eon forms and perished (the twenty four countries) do not form and perish so [the Cakrasamvara] does not disappear. Even though other dharmas may have also been taught in the beginning, since they are destroyed by the formation and perishing of the eon, since they disappear during the interval, they must be taught again by Śākyamuni.

A special feature of Cakrasamvara is that unlike Guhyasamaja, Kalacakra, Hevajra, etc., the mandala of Cakrasamvara is never withdrawn it is not necessary for Śākyamuni to teach it again as it would be redundant.

Author: Malcolm

Date: Saturday, August 6th, 2011 at 5:12 AM

Title: Re: Pointing out instructions

Content:

adinatha said:

In some prev post you said you didn't think Maitreyanatha gave the five treatises to Asanga, that Asanga wrote them and attributed them.

Malcolm wrote:

I never said that. This is a common opinion but it is not mine. My opinion is that Maitreyanath was a human teacher, a Pandita, who wrote the five treatises. His identification with Bodhisattva Maitreya is really quite late as is the story of Asanga's retreat and encounter with Bodhisattva Maitreya.

My opinion is that after that Maitreya chapter was added to the Perfection of Wisdom sutra sometime after the 6th century (mostly likely as a polemical response to Madhyamaka commentaries on Abhisamaya-alamkara that were critical of Yogacara), the identity of Bodhisattva Maitreya and Maitreyanatha were conflated because the Maitreya chapter adds Yogacara specific themes to the PP sutras. However, we can be sure that the Maitreya Chapter is a later interpolation because it is missing from earlier, pre-sixth century translations of the PP sutras.

Haribhadra (8th century) was the first author on record to assert the author of the Abhisamayalamkara, and by extension, the other four treatises to be Bodhisattva Maitreya.

N

Author: Malcolm

Date: Saturday, August 6th, 2011 at 5:27 AM

Title: Re: Pointing out instructions

Content:

adinatha said:

What about the PP sutras, not discovered in a lake by Nagarjuna?

Malcolm wrote:

It's a nice story. But unlikely since the PP sutras show clear textual development which can be traced in their Chinese and Tibetan translations.

adinatha said:

And the tantras? Direct contact with buddhas or no?

Malcolm wrote:

I have little issue with visionary production of texts.

Author: Malcolm

Date: Saturday, August 6th, 2011 at 5:48 AM

Title: Re: Pointing out instructions

Content:

adinatha said:

What about Sam Van Schaik's theory that Dzogchen's tantras were a Tibetan creation by folks like Nubchen who were ambitious to start their own lineage?

Malcolm wrote:

Who can question the motivations of dead men?

The truth is that there are all kinds of traditions, often contradictory -- they are not that meaningful to practitioners.

Author: Malcolm

Date: Saturday, August 6th, 2011 at 5:50 AM

Title: Re: Lhundrup in Jodo Shinshu Buddhism?

Content:

mr. gordo said:

I came across the following passage in the book "The Vision of Buddhism" by the late professor Roger J. Corless:

When the shinjin has arisen, and the nembutsu says itself, it occurs jinen, spontaneously, naturally, or automatically. Jinen is the Japanese pronunciation of the Chinese tzu-jan, "selfly," which is a popular term in Taoism. It came to be used by Buddhists for the manner in which Buddhas do without doing. It is a more or less exact

equivalent of the Tibetan lhundrup, the spontaneously activity of the Vajra Realm. The difference between Jinen and lhundrup is not in the spontaneity, but in how one obtains it. In Vajrayana, one must progress through the stages before spontaneous action takes over. Shinran found that, in his experience, Amitabha picked him up and placed him directly in the spontaneous energy mode.

Is there any merit in what he says or is he reaching quite a bit here?

Malcolm wrote:

He does not understand lhun grub.

Author: Malcolm

Date: Saturday, August 6th, 2011 at 6:58 AM

Title: Re: Pointing out instructions

Content:

adinatha said:

What about Sam Van Schaik's theory that Dzogchen's tantras were a Tibetan creation by folks like Nubchen who were ambitious to start their own lineage?

Namdrol said:

Who can question the motivations of dead men?

The truth is that there are all kinds of traditions, often contradictory -- they are not that meaningful to practitioners.

adinatha said:

The Nyingthig is not meaningful to practitioners?

Malcolm wrote:

I meant the various stories and arguments around the origins of these traditions are not that meaningful. For example, for some it is meaningful if Shakyamuni Buddha taught something, for others it is more meaningful if the Buddha didn't teach it but it somehow was communicated at the Sambhogakaya level, etc.

N

Author: Malcolm

Date: Saturday, August 6th, 2011 at 7:51 AM

Title: Re: Buddhism & Guns?

Content:

Padme said:

I have been tempted to get a gun and target practice in my yard for the SOLE purpose of being seen so word could spread that I now own a gun. It's rather disconcerting to know that I am known as "the one without a gun".

Malcolm wrote:

You need to do torma offerings to annie oakley:

Author: Malcolm

Date: Saturday, August 6th, 2011 at 8:52 AM

Title: Re: Buddhism & Guns?

Content:

Luke said:

so why did you...make it seem as though Tibetan Buddhism explicitly forbids ordinary laypeople from owning guns and from using them in self-defense situations?

Malcolm wrote:

I didn't. I merely pointed out some statistics around gun violence, what guns are for (killing), and the consequences of using them (death and injury), and that it is much harder to use a gun for self-defense, or even hunting, than most people seem to understand. I have a lot of experience with guns, compared to most Buddhists I know.

Incidentally, Padme -- if you want a gun for self-defense, that will really work when you need it to, don't mess around with a rifle or a pistol. Get a 12 guage shotgun. Learn how to shoot it i.e. pull it tight to your shoulder when firing it, or you will get a large bruise.

Shotguns intended for defensive use have barrels as short as 18 inches (46 cm) for private use (the minimum shotgun barrel length allowed by law in the United States without special permits; most manufactures use a minimum length of 18.5 inches, to give leeway in the case of a measuring dispute). Barrel lengths of less than 18 inches (46 cm) as measured from the breechface to the muzzle when the weapon is in battery with its action closed and ready to fire, or have an overall length of less than 26 inches (66 cm) are classified as short barreled shotguns ("sawn-off shotguns") under the 1934 National Firearms Act and are heavily regulated.

Shotguns used by military, police, and other government agencies are exempted from regulation under the National Firearms Act of 1934, and often have barrels as short as 12 to 14 inches (30 to 36 cm), so that they are easier to handle in confined spaces. Non-prohibited private citizens may own short-barreled shotguns by purchasing a \$200 tax stamp from the Federal government and passing an extensive background check (state and local laws may be more restrictive). Defensive shotguns sometimes have no buttstock or will have a folding stock to reduce overall length even more when required.

<https://en.wikipedia.org/wiki/Shotgun> " onclick="window.open(this.href);return false;

With a shotgun, accuracy is much less of an issue.

N

Author: Malcolm

Date: Saturday, August 6th, 2011 at 9:25 AM

Title: Re: 'dze bo?

Content:

Jinzang said:

Does anyone know the translation of 'dze bo? Not in my dictionary. The complete sentence is:

'dod med 'dze bo lta bur bzhag/

Malcolm wrote:

What text is this? Seems like a misspelling to me.

Author: Malcolm

Date: Saturday, August 6th, 2011 at 9:31 AM

Title: Re: From a Namdrol post: socialism/capitalism

Content:

Enochian said:

Right but it hasn't been pushed down yet, and probably won't. America is still AAA.

There is a reason why everyone in the world heavily invests in American stock exchanges.

Malcolm wrote:

Standard & Poor's removed the United States government from its list of risk-free borrowers on Friday night, dropping the rating to AA+ on concerns about rising federal debt.

<http://www.nytimes.com/2011/08/06/business/us-debt-downgraded-by-sp.html> "onclick="window.open(this.href);return false;

Author: Malcolm

Date: Saturday, August 6th, 2011 at 10:14 AM

Title: Re: 'dze bo?

Content:

Jinzang said:

It's a collection of inspiring quotes hand written in a notebook by Lama Phurbu Tashi. So, yes, it could be a transcription error, though there have only been a one or two errors so far, missing vowel signs. The quote is from Lama Zhang, a series of analogies on how to meditate.

Malcolm wrote:

You need to find the original.

Author: Malcolm

Date: Saturday, August 6th, 2011 at 10:59 AM

Title: Re: From a Namdrol post: socialism/capitalism

Content:

Huseng said:

Ugly ugly situation.

Malcolm wrote:

Think Rome; think resource wars, think Gibbon's decline and fall...

Author: Malcolm

Date: Saturday, August 6th, 2011 at 11:34 AM

Title: Re: From a Namdrol post: socialism/capitalism

Content:

adinatha said:

If a martial law is declared and the Army Reserve is ordered to fire on Americans, then you will see that, but only after a lot of civilians are killed. Actually, the US police forces, especially, have an "us versus them" mentality toward the general public. They don't really hesitate to kick Joe Six Pack's ass.

Malcolm wrote:

Forget the reserve:

The U.S. military expects to have 20,000 uniformed troops inside the United States by 2011 trained to help state and local officials respond to a nuclear terrorist attack or other domestic catastrophe, according to Pentagon officials.

<http://www.washingtonpost.com/wp-dyn/content/article/2008/11/30/AR2008113002217.html> "onclick="window.open(this.href);return false;"

Ceaser has crossed the Rubicon, the Republic is all but dead.

N

Author: Malcolm

Date: Saturday, August 6th, 2011 at 11:39 AM

Title: Re: From a Namdrol post: socialism/capitalism

Content:

adinatha said:

If a martial law is declared and the Army Reserve is ordered to fire on Americans, then you will see that, but only after a lot of civilians are killed. Actually, the US police forces, especially, have an "us versus them" mentality toward the general public. They don't really hesitate to kick Joe Six Pack's ass.

Malcolm wrote:

The police have become increasingly militarized since the 1970's. Especially these days when so many of these guys have seen tours of duty in Iraq, the police overall have an increasingly militaristic attitude and bearing. Swat teams are a large part of the problem, because of their paramilitary training.

They even send swast teams to raid milk parlors these days:

<http://www.foodrenegade.com/rawsome-foods-raided-again-by-swat/> "
onclick="window.open(this.href);return false;

Author: Malcolm

Date: Saturday, August 6th, 2011 at 10:04 PM

Title: Re: Lhundrup in Jodo Shinshu Buddhism?

Content:

mr. gordo said:

I was leaning towards that. What do you think is the best translation for lhun grub?
Effortlessly naturally established? Spontaneous presence?

Malcolm wrote:

depending on context either "effortless" or "naturally formed".

N

Author: Malcolm

Date: Saturday, August 6th, 2011 at 10:06 PM

Title: Re: Pointing out instructions

Content:

adinatha said:

What about Sam Van Schaik's theory that Dzogchen's tantras were a Tibetan creation by folks like Nubchen who were ambitious to start their own lineage?

heart said:

I can't see him writing this anywhere on his blog, where did you find that?

/magnus

Malcolm wrote:

It would be in his book.

N

Author: Malcolm

Date: Saturday, August 6th, 2011 at 10:06 PM

Title: Re: Renunciation Impossible?

Content:

Huseng said:

The need to earn an income is tied to having to rent or upkeep a private residence, maybe drive a car, eat whatever you want rather than living on donated foods, etc... whereas a renunciate by definition is supposed to be free of such concerns.

Namdrol said:

Yes, but in this day and age the path of renunciation is impossible.

N

Caz said:

Im sure you know as well as I renunciation is a mind, Perhaps it maybe true that the lifestyle attached to one whom is a traditional renunciate may not be appropriate in the west but the mind is more then possible.

Malcolm wrote:

The path of renunciation is not effective anymore, that is the point. If the path of renuncitation were still effective, there would be no need for Vajrayāna.

N

Author: Malcolm

Date: Saturday, August 6th, 2011 at 10:19 PM

Title: Re: Do any ancient Tibetan Buddhist texts give practical advice?

Content:

Luke said:

So are there any ancient Tibetan Buddhist texts which give practical advice for ordinary people?

Malcolm wrote:

Sure, but they are not of much interest to scholars and so they don't get translated.

Author: Malcolm

Date: Saturday, August 6th, 2011 at 10:22 PM

Title: Re: Buddhist temples vie to recruit Mongolians

Content:

Huseng said:

Interesting short video on Mongolia's religious revival.

Malcolm wrote:

Lots of Dolgyal in Mongolia. It's a huge issue. So large in fact the Consul General of the Mongolia talked with me for about an hour about it and possible solutions.

Author: Malcolm

Date: Saturday, August 6th, 2011 at 10:24 PM

Title: Re: Do any ancient Tibetan Buddhist texts give practical advice?

Content:

Astus said:

How about "Ordinary wisdom: Sakya Pandita's treasury of good advice"? .

Malcolm wrote:

That's true, but that is based on earlier Indian texts.

The two Nagarjuna texts you mention are mostly advice for kings, not commoners.

Three vows literature is not that practical.

N

Author: Malcolm

Date: Saturday, August 6th, 2011 at 10:28 PM

Title: Re: Renunciation Impossible?

Content:

Namdrol said:

If the path of renunciation were still effective, there would be no need for Vajrayāna.

TMingyur said:

Actually the path of renunciation still is very effective ... hmh ... what does this tell us about Vajrayāna then (if your logic is right)?

Malcolm wrote:

If you exemplify the path of renunciation, I rest my case -- it is not effective anymore.

N

Author: Malcolm

Date: Saturday, August 6th, 2011 at 10:37 PM

Title: Re: Renunciation Impossible?

Content:

TMingyur said:

How could I exemplify anything other than "postings"?

The case be yours, mine is none.

Malcolm wrote:

Right, the words you repeatedly say in this board have no meaning, no effect, no karma, no consequences....sure.

Author: Malcolm

Date: Saturday, August 6th, 2011 at 10:46 PM

Title: Re: Do any ancient Tibetan Buddhist texts give practical advice?

Content:

Malcolm wrote:

This is the form that worldly advice shows up in Tibetan texts, for example, this slice of advice from the explanatory tantra of Tibetan Medicine:

Keep one's word. After giving one's word, it is necessary to follow through.

Even though one has promised to engage in negative actions, do the opposite.

Begin positive actions even though delayed.

Investigate in the beginning, then commit for future benefits.

Do not accept advice as true; accept it after thorough investigation.

Think about what is being said, then speak.

Refrain from telling secrets.

Do not listen to [petty] woman, and control one's gossiping mouth.

Speak freely to without deceit who view one with kindness without deceitful words.

Be steady, and be happy with present company.

Do not permit enemies to be free, tame them with skill.

Support one's relatives and employees, look for a long while at [those who have been] kind in the past.

Respect one's elders, i.e. one's teacher, father, uncle and so on.

One mind should be in accord with one's countrymen, friends, and constant companions.

In business be strict; when necessary, behave liberally.

Accept defeat if mistaken; be measured if victorious.

If one is an expert, diminish one's arrogance, if one is wealthy, understand it is sufficient.

Do not scorn inferiors, do not be jealous of superiors.

Do not depend on evil men, do not make enemies of sorcerers or priests.

Do not use the wealth of others, and avoid [causes for] retribution and taking oaths.

Plant one's feet to have no regrets.

Do not give power to evil persons.

One's mind should be honest, improve the basis of patience and openness.

It is important to accomplish most activities in a timely fashion.

Author: Malcolm

Date: Saturday, August 6th, 2011 at 11:37 PM

Title: Re: Blue Dakini Vajravarahi (Vima Nyingthig)

Content:

Pero said:

Coming from and coming through Longchenpa are two different things. Vima Nyingthing is called "Vima" because it's a lineage from Vimalamitra. Lama, Zabmo and Khandro Yangtig are from Longchenpa. Also Longchen Nyingthig is called "Longchen" because Jigmed Lingpa received it from Longchenpa. Or am I mistaken?

So it's different saying Dudtsi Jonshing is from Vima Nyingthig or Longchenpa and though it's not really important (sorry for derailing your thread), now I'm really curious where it comes from (and not through whom hehe).

Malcolm wrote:

This text is from the bla ma yang thig, volume two, and details an outer, inner and secret guru yoga and utterly secret unsurpassed guru yoga. The blue vārāhi is the secret guru yoga.

N

Author: Malcolm

Date: Saturday, August 6th, 2011 at 11:48 PM

Title: Re: the ever-changing Western view of Madhyamaka

Content:

adinatha said:

Perhaps one doesn't need Madhyamaka either. Masters use tools when needed. The complete path can be traversed without ever studying Madhyamaka.

Namdrol said:

Rarely.

N

adinatha said:

Really the Madhyamaka views are shastras based on the Pali suttas. There is source material for almost all Nagarjuna's points in the suttas. The Buddha said not to embrace or reject views, spelled out DO is nonself, etc.

Malcolm wrote:

The reason Nagarjuna only cites from the Agamas in the MMK is that his audience are non-Mahayanists i.e. the person in the text with whom he is engaging in a dialogue is a non-Mahayanist (many people do not realize that MMK is written in the form of a philosophical dialogue with the opponent's position being set forth as well).

His mangalam, however, is taken right from the PP sutras. Not only this, Nagarjuna came from the hearland of Mahayana, Andhra Pradesh. His praises are clearly Mahayana works. Then there is the Ratnavali, which is a Mahāyāna work for certain, and so on.

N

Author: Malcolm

Date: Saturday, August 6th, 2011 at 11:50 PM

Title: Re: Renunciation Impossible?

Content:

TMingyur said:

Harboring the idea of having said or saying anything that is of importance beyond one's own sphere would be a case of exemplifying the opposite of renunciation.

Malcolm wrote:

Truly, you are only talking to yourself.

Author: Malcolm

Date: Sunday, August 7th, 2011 at 7:13 AM

Title: Re: Pointing out instructions

Content:

username said:

This is an old article I read long before and magnus, whom I agree with here in his interpretation of Sam, posted it here before too if I remember correctly. Sam is not the type of person who would draw such radical conclusions based on almost nothing. He is very respectful and also conservative. While he hypothesizes sometimes, he never states things as fact without evidence and is always flexible. He states all the facts he deems relevant often contradictory. That's just not his style. People can post on his blog and he answers honestly, so I don't buy any of that interpretation. Also he has read widely, including Samten Karmay and others, who state the texts how Dzogchen was actually banned by local rulers in North India and never was properly established openly before it went North and lots lots more. This is a big field not just summed up in a few pages of an article. Attacking Ekajati's protected lineage merely after mis-reading a short article when someone just finished their PhD is going over the top for probably other personal reasons.

Malcolm wrote:

The seventeen tantras cannot be firmly dated earlier than their initial production by Dagma Lungyal. Between him and Nyanban Tingzin Zangpo there is only a single master, Bey Lodro Wangchug (one Rinchen Bar is also sometimes added to the list). We can positively date the end of Chetsun Senge Wangchug's life to the early 12th century.

Supposedly, Lodro Wangchug concealed the Seventeen Tantras in Samye, and Dagma

Lhungyal removed them from hiding at Samye and gave them to Chetsun.

The Vima Nyinthig is the earliest text to list the seventeen tantras and their subject matter. For the most part, the Vima Nyinthig is the terma of Chetsun. Thus, teachings like the Tshig gsum gnad rdeg, etc., also cannot be dated earlier than the late 11th -- early 12th century.

These are the kinds of facts that limit textual analysis. You can only go by when a text actually appears.

There are three masters between Vimala and Chetsun, and since tradition holds that Nyingthig tradition was a single lineage until Chetsun, we would have to accept that these three or four masters passed on several thousand handwritten folios i.e. the several hundred pages of the seventeen tantras as well as their lengthy commentaries, between roughly 800 AD and the early 12th century when Chetsun passed on his lineage to Zhangton Tashi Dorje who lived between 1097 and 1167 around 1123 when they met. Thus, the latest date for the seventeen tantras is 1123. Obviously they were composed earlier, since the Vima Nyinthig is based on them.

Zhangton's son, Nima Bum, wrote the earliest independent commentary on the Vima Nyinthig. It is a very interesting text, and is dense with citations from the seventeen tantras, and is the model upon which Longchenpa based his own Tshig Don Mdzod. Nyibum was also a disciple of Jetsun Dragpa Gyaltsen and was closely connected with the Sakya school. The Nyinthig teachings were a family lineage for three generations i.e. Tashi Dorje, Nyibum and his nephew, Guru Jober.

The commentaries for the seventeen tantras are first mentioned by Longchenpa and so cannot date later than he. It seems unlikely they were actually authored by Vimalamitra, but who knows. They were mostly likely composed in the early 13th century since they must have been known to Kumararaja. Perhaps they were composed by Nyibum, since he was known to be a great scholar, his title was "Zhang mkhas pa" i.e. "Zhang Pandita". Or there were three masters between Nyibum and Kumararaja, Jober, Sangye Gyab and Melong Dorje, all thirteenth century masters. Anyone of them too could have composed these commentaries.

Jober, was known to have many disciples. He passed away in 1258.

The Khandro Nyinthig was produced in the mid-to late thirteenth century after Jober started teachings Vima Nyinthig widely. We do not have good dates for Pema Ledretsal, the tertön for the Khandro Nyinthig. All we know is that he was active in the mid to later thirteenth century and that he did not live a long life.

The Khandro Nyinthig presents itself as a commentary of one tantra specifically, i.e., the Longsal Tantra. Thus this tantra predates the Khandro Nything but is later than the Seventeen Tantras, it was probably composed in the early 13th century. The Khandro Nyinthig is the earliest text that mentions the Longsal Tantra. This tantra summarizes all the topics of the Vima Nyinthig and the seventeen tantras into 113 chapters, giving

detailed instruction for practicing creation stage, completion stage as well as Dzogchen tregchö and thögal. Most later Nyingthig termas attributed to Padmasambhava cite the Longsal tantra extensively. The Khandro Nyinthig also begins the tradition of six short tagdrol tantras. Notably, it has a concise version of the Single Son of the All the Buddhas, originally found in Ser Yig Can of the Vima Nyinthig.

We can trace the ideas and their spread pretty well after Chetsun. We cannot trace the origin of these texts at all well, and so have to rely on the history of the seventeen tantras and the Vima Nyinthig as presented in the Lo rgyus chen mo since this is our earliest source of information about this tradition. We have to admit that objectively, we really do not know anything about this tradition prior to Senge Wangchuk.

N

Author: Malcolm

Date: Sunday, August 7th, 2011 at 7:35 AM

Title: Re: Pointing out instructions

Content:

username said:

Hi Namdrol, You have written some of these facts before for years as have Sam and Karmay and others. Also we know how texts are re-revealed sometimes often word for word. So we know what is important. However adinatha's main point you avoid is that Nubchen invented the whole Dzogchen lineage and vehicle status out of selfish ambition, as a fact.

Malcolm wrote:

Even that were SVS's POV, I would not be inclined to accept it.

As a practitioner, I accept the what the tradition says about itself understanding that there are sprititual reasons for the various accounts of the lineage.

As a scholar, I accept only what can be ascertained as a certainty according to the common perception of human beings. So for example, if I find a number of obscure tantras embeded in a terma cycle that are also found in the NGB, as I have, I have to assume the tertön is borrowing them into his collection.

I don't have a problem with awakened humans borrowing old texts and repurposing them or reviving them.

Author: Malcolm

Date: Sunday, August 7th, 2011 at 7:49 AM

Title: Re: Pointing out instructions

Content:

username said:

Sam is really reasonable and he changes his mind quickly on a hypothesis, like the little iffy one quoted, if someone says something sensible. Anyway we all can sort of smell dodgy texts. I always hoped, but never said to you, that you would translate some of the 17.

Malcolm wrote:

we'll see, I ain't dead yet.

Author: Malcolm

Date: Sunday, August 7th, 2011 at 7:51 AM

Title: Re: Why combine Dzogchen and Mahamudra?

Content:

username said:

And numerous others like mahasiddha Shakya Shri in recent history who had two large camps side by side, one on each, all the way back through history to Kumaradza who taught both Longchenpa and the 3rd Karmapa:

<http://www.kagyu.org.nz/content/aspirationprayer.html> "

onclick="window.open(this.href);return false;

adinatha said:

Kumaradza did not teach Mahamudra.

Malcolm wrote:

Sure he did. There is an entire text devoted to Sahaja Mahamudra that cites Saraha's tradition explicitly in the Vima Nyinthig attributed to Vimalamitra.

N

Author: Malcolm

Date: Sunday, August 7th, 2011 at 7:53 AM

Title: Re: Why combine Dzogchen and Mahamudra?

Content:

adinatha said:

We have methods for realizing Mahamudra in half a day.

Malcolm wrote:

Then teach them, don't just brag about them and lock them away in some text that is too holy to look at.

N

Author: Malcolm

Date: Sunday, August 7th, 2011 at 7:58 AM

Title: Re: Pointing out instructions

Content:

adinatha said:

Sorry can't say more.

Malcolm wrote:

Actually, you should not say anything unless you had a student you wanted to teach.

N

Author: Malcolm

Date: Sunday, August 7th, 2011 at 8:09 AM

Title: Re: 'dze bo?

Content:

Jinzang said:

Through the help of Google, I found the term on

<http://www.rangwang.net/index.php?essayId=548>. The context is not strong enough to suggest what the term means, but I do get the idea that it is some sort of typical suffering.

Malcolm wrote:

I also saw this.

Author: Malcolm

Date: Sunday, August 7th, 2011 at 9:43 AM

Title: Re: Buddhist temples vie to recruit Mongolians

Content:

Huseng said:

Interesting short video on Mongolia's religious revival.

Namdrol said:

Lots of Dolgyal in Mongolia. It's a huge issue. So large in fact the Consul General of the Mongolia talked with me for about an hour about it and possible solutions.

username said:

Lucky for him he bumped into you as one of the few who knows what he's talking about.

Wonder whatever hapened to <http://danzanravjaa.typepad.com/> "

onclick="window.open(this.href);return false;

Malcolm wrote:

Yes, well, I told him since Mongolia is a democracy, there wasn't anything legal they could do about it (freedom of religion and all that) but that they could encourage

education about it. He was not at all happy to learn that Dolgyal as Manjushri was a concept of Mongolian origin in the 19th century.

Basically, there are few Nyingmapas in Mongolia, and there is a tremendous bias against as well as interest in Nyingma there.

Author: Malcolm

Date: Sunday, August 7th, 2011 at 9:58 AM

Title: Re: Buddhist temples vie to recruit Mongolians

Content:

username said:

The foreign office/state dept.s reps to US of certain strategic countries, like Mongolia, do have power within the country power elites.

Malcolm wrote:

Problem is, I believe in freedom of religion (no matter how deluded), even for Dolgyal wallas. If they want to worship ghosts, well, they can. After all things like Macoumbe, Santeria, and so on are really much worse.

While I agree with HHDL's POV in principle, there are some ways in which his govt.'s handling of the Dolgyal issue is less than skillful.

Thus my perspective is that education is the best option. Besides, if they tried to outlaw Dolgyal, there would be blood running in the streets of UB, seriously.

N

Author: Malcolm

Date: Sunday, August 7th, 2011 at 10:39 AM

Title: Re: Buddhist temples vie to recruit Mongolians

Content:

username said:

Yes it's karmic too and education's best. But no one is suggesting any legislation, merely leveling the playing ground so the facts can be presented which is what we don't have in Lhasa or in the cocooned cult members abroad. Tibetans see them as collaborators and informers which they themselves don't deny any more and if TGE did any less, there will be blood in the opposite direction. They are not a real big problem as they did their damage about 60 years ago. In a way where it matters most, Tibet, they have self destructed. Even then it wasn't just them or Mao but other forces too. As far as Mongolia is concerned, things can change either for worse or the better rapidly with populist trends and the wrong/right figurehead. Lets see, I think it will be OK there in the end but it's not key like Tibet in so many ways.

Malcolm wrote:

The real issue facing Mongolia is Uranium mining.

N

Author: Malcolm

Date: Sunday, August 7th, 2011 at 11:35 AM

Title: Re: the ever-changing Western view of Madhyamaka

Content:

tobes said:

There are good reasons for thinking that the Ratnavali was written quite a bit later than the MMK and the Vig...

Malcolm wrote:

What reasons are those?

tobes said:

It is, as you say, clearly a Mahayana text. It seems probable that the 'Nagarjuna' who wrote the MMK and the Vig was a Mahasangika.

Malcolm wrote:

More likely, a Sammitiya monk, given that he provisionally accepts the avipranaśa theory, the one place in the whole of the MMK where he ventures an opinion

tobes said:

But one thing is for sure: there is a narrative about all of this which although clearly speculative, purports to have more coherence than it should.

Malcolm wrote:

However, it is undeniable that there is a verse in the PP in 25000 lines that is more or less identical with the mangalam at the beginning of the MMK.

N

Author: Malcolm

Date: Sunday, August 7th, 2011 at 9:17 PM

Title: Re: Buddhism & Guns?

Content:

Malcolm wrote:

Mahāyānaparinivāna sūtra states:

"The Bhagavan replied to Kashyapa: "Protecting and upholding the sublime dharma, that is the cause and condition of achieving the vajra body. Kashyapa, through the cause and condition of having protected the sublime dharma in the past, one will always possess the vajrabody and it will never perish. Son of a good family, when protecting the sublime dharma one does not protect the five disciplines (pañcaśīla); one also does not guard conduct, but instead taking up arms such as swords, bows and arrows, spears and so on is the completely pure discipline of a bhikṣu"

And:

"Son of a good family, lay persons who protect the dharma should take up arms, protecting and guarding the bhikṣus who guard the dharma. Just protecting the five disciplines does not make one a so-called "person of the Mahāyāna". Even if one does not protect the five disciplines but protects the sublime dharma, one is called a Mahāyāni. If one protects the sublime dharma, one should take up arms and protect dharma teachers."

Author: Malcolm

Date: Sunday, August 7th, 2011 at 10:52 PM

Title: Re: 'Non-duality' and 'neutrality'

Content:

White Lotus said:

you will have to excuse me, but in my experience non duality is a non conceptual seeing of reality, that has very little to do with dualistic opposites that we use in logic.

Malcolm wrote:

The dualistic opposites form the basis for conventional delusions, all conceptual thinking is linguistic thinking.

White Lotus said:

it is beyond existence or non existence, but saying that it exists is fine...

Malcolm wrote:

If you are a Hindu, sure. But not if you are a Buddhist.

Author: Malcolm

Date: Sunday, August 7th, 2011 at 11:08 PM

Title: Re: Buddhism & Guns?

Content:

gregkavarnos said:

I'll take it that this is the Mahayana version of the Mahaparinirvana Su**a?

Malcolm wrote:

I would not call it a version, it is completley different in content...

Author: Malcolm

Date: Monday, August 8th, 2011 at 12:25 AM

Title: Re: 'Non-duality' and 'neutrality'

Content:

alpha said:

can you actually see something?

because mind can only see things other than itself.

Malcolm wrote:

The Yogacara Madhyamakas like Santarakshita accept that mind is self-knowing (svasaṃvedana).

N

Author: Malcolm

Date: Monday, August 8th, 2011 at 12:43 AM

Title: Re: Buddhism & Guns?

Content:

Dexing said:

In the Diamond Sutra the Buddha even talks about a time when he had his body parts cut away, but was able to keep his cool and didn't react violently. So he walked the walk, and expects anyone truly serious about awakening and the path to Buddhahood to do the same.

Malcolm wrote:

The Cakkavatti Sihanada Sutta gives this advice to the righteous king:

This, dear son, that you, leaning on the Dhamma, honoring, respecting and revering it, doing homage to it, hallowing it, being yourself a Dhamma-banner, a Dhamma-signal, having the Dhamma as your master, should provide the right watch, ward and protection for your own folk, for the army, for the nobles, for vassals and brahmans and householders, for town and country dwellers, for the religious world and for beasts and

birds.[40]

<http://www.accesstoinight.org/lib/authors/harris/wheel392.html#ch2> "
onclick="window.open(this.href);return false;

The buddha in the example you give was a bodhisattva on the stages. Ordinary people cannot be expected to make such sacrifices. And I doubt you could either.

N

Author: Malcolm

Date: Monday, August 8th, 2011 at 1:17 AM

Title: Re: Buddhism & Guns?

Content:

Dexing said:

Didn't say I could, but I won't dare to skew the teachings to accommodate my Ego.

True protection is not in violence, but in sharing Dharma.

By the way, do you have a link to the MPNS quote you posted about taking up arms?

Malcolm wrote:

No one is skewing anything. And you cannot share Dharma with barbarians.

When someone is attacking you, you have a Mahāyāna obligation to protect yourself so you can continue to help others. Hinayāna practitioners have no such obligation.

The citation is my translation from Tibetan, done this morning.

N

Author: Malcolm

Date: Monday, August 8th, 2011 at 3:03 AM

Title: Re: English translation of Tibetan Shurangama Version

Content:

username said:

Several versions and file formats, just after halfway down the page:

<http://www.fodian.net/world/> " onclick="window.open(this.href);return false;

LastLegend said:

Thanks my friend.

But I don't think the Tibetan Version is there unless I am mistaken. All of them translated by Chinese.

Malcolm wrote:

This is the version that was translated into Tibetan:

<https://books.google.com/books?id=z9xjaTG9Rm8C&lpg=PA99&ots=kejYqfQTQw&dq=lamotte%20surangama%20samadhi&pg=PA99#v=onepage&q=lamotte%20surangama%20samadhi&f=false> " onclick="window.open(this.href);return false;

Author: Malcolm

Date: Monday, August 8th, 2011 at 3:46 AM

Title: Re: Worldwide Transmission in NYC, Sunday, August 7

Content:

Pemako said:

I'm so confused.

I joined Dzogchen Community about a month and a half ago, but it's been impossible to get a logon ID. I was told this transmission is open - does that mean at the time of the broadcast there won't be a log in page? Anything else I need to worry about?

Thanks!

Malcolm wrote:

At time of WW transmission there will not be a log in the webcast page.

N

Author: Malcolm

Date: Monday, August 8th, 2011 at 4:00 AM

Title: Re: Worldwide Transmission in NYC, Sunday, August 7

Content:

Adamantine said:

Is there any added benefit of attending the WW webcast with the group vs. at home on the computer? (assuming one doesn't need the explanation)-- for instance, will the feed at the center be higher bandwidth, less buggy, on a large screen, surround sound? All or any of the above?

Malcolm wrote:

no idea

Author: Malcolm

Date: Monday, August 8th, 2011 at 5:00 AM

Title: Re: Mahayana and Vajrayana

Content:

Tim said:

I'm exploring Tibetan Buddhism at present and would appreciate some clarity on the following aspects:

(1) If one intends to practice Tibetan Buddhism, does this automatically include vajrayana (tantric practices)? What I'm asking is - can one practice only the Mayahana aspects and still call it Tibetan Buddhism?

(2) In my part of the world (Durban, South Africa) there is only one Buddhist centre available, namely the "Mahasiddha Kadampa Buddhist Centre" which is a member of the New Kadampa Tradition. (EDIT: I'm thinking of going here for meditation practice). In which of the Tibetan subforums on this Forum will this lineage fall?

(Note: I posted here because I couldn't figure out the correct subforum - sorry if it is in the wrong place)

Malcolm wrote:

As for question 1) Yes.

as for 2) none, anymore. Formerly, Gelug.

Author: Malcolm

Date: Monday, August 8th, 2011 at 8:16 PM

Title: Re: the ever-changing Western view of Madhyamaka

Content:

tobes said:

It is odd that bodhicitta is so prevalent in the Ratnavali, but so conspicuously absent from the MMK and Vig.

Malcolm wrote:

Not at all. Ratnavali is a path oriented text while MMK and Vig are critical rebuttals.

Walser reviews Tillman Vetter's work, and concludes that Ratnavali is most likely an original Nāgārjuna composition.

N

Author: Malcolm

Date: Monday, August 8th, 2011 at 8:28 PM

Title: Re: Renunciation not Impossible

Content:

Will said:

Namdrol, what a dopey notion that renunciation is impossible because of modern afflictions. I must be missing something.

What exactly do you mean by renunciation?

Malcolm wrote:

Giving up sense objects.

Author: Malcolm

Date: Monday, August 8th, 2011 at 9:01 PM

Title: Re: Renunciation Impossible?

Content:

mindyourmind said:

My only possible gripe would be with the "impossible" part.

Difficult, damn-near impossible yes, but (hopefully) not impossible.

Malcolm wrote:

The point is that the path of renunciation is no longer effective. There used to be hundreds of thousands of arhats, now there are none. There used to be hundreds of thousands of bodhisattvas on the stages, now there are very few.

The Hinayāna and Mahāyāna paths of renunciation is no longer effective in this degenerate age.

That does not mean we should not have renunciation in the more general sense of a sense of renunciation of samsara and so on -- but the path of renunciation is no longer effective overall.

N

Author: Malcolm

Date: Monday, August 8th, 2011 at 9:21 PM

Title: Re: Renunciation not Impossible

Content:

kirtu said:

Namdrol - even I can give up sense objects for a long time relatively speaking and I am clearly tightly bound to sex.

Malcolm wrote:

You need to study Sonam Tsemo's treatise on General Tantra.

You also need to look at the internal contradiction in your sentence.

You cannot practice renunciation as a path, now can you?

No? I didn't think so.

Author: Malcolm

Date: Monday, August 8th, 2011 at 10:02 PM

Title: Re: Renunciation Impossible?

Content:

Namdrol said:

The point is that the path of renunciation is no longer effective. There used to be hundreds of thousands of arhats, now there are none.

Huseng said:

That is a pretty bold statement to make.

There are people in the Theravada community who might disagree with your statement that there are no arhats anymore.

Malcolm wrote:

They can disagree, but they can't trot out an arhat, can they?

N

Author: Malcolm

Date: Monday, August 8th, 2011 at 10:53 PM

Title: Re: Renunciation Impossible?

Content:

Karma Dondrup Tashi said:

This view is either too pessimistic or is just more Vajrayana triumphalism.

Malcolm wrote:

All those here who actually follow the path of renunciation as laid out in Shravakayāna or common Mahayāna texts, including monks, please raise your hands.

For example, even in Theravadin countries, most of the monks do not actually practice renunciation -- they have property, cars, money, debit cards, etc.

N

Author: Malcolm

Date: Monday, August 8th, 2011 at 10:55 PM

Title: Re: Renunciation Impossible?

Content:

Astus said:

To say that these are the ending days of the Dharma and the only path to salvation is Vajrayana and the others are pointless is pretty radical.

Malcolm wrote:

Oh, that is the message of Vajrayāna, make no mistake. Even someone like Tsongkhapa, who by all accounts was a strict vinayadhara, maintains this fact.

N

Author: Malcolm

Date: Monday, August 8th, 2011 at 10:56 PM

Title: Re: Renunciation Impossible?

Content:

Namdrol said:

For example, even in Theravadin countries, most of the monks do not actually practice renunciation -- they have property, cars, money, debit cards, etc.

Astus said:

But that is not a new development. It's not that monks got lax in the last centuries only.

Malcolm wrote:

More evidence for my case -- did I say this was a 21st century problem? It has been true since the 8th century C.E.

For example, this is how Candragomin presents practice:

Objects and poisons are alike, pleasing just when first tasted.

Objects and poisons are alike, their result is unpleasant and unbearable.

Objects and poisons are alike, causing one to be clouded by the darkness of ignorance.

Objects and poisons are alike, their power is hard to reverse, and deceptive...

In other words, the basis, the five aggregates, are considered something to be given up by the path of renunciation. I am asserting that practicing from this perspective is no longer possible nor does it bear fruit.

N

Author: Malcolm

Date: Monday, August 8th, 2011 at 11:17 PM

Title: Re: Renunciation not Impossible

Content:

kirtu said:

Since one can be a renunciate to some degree on a rigorous retreat, then it is possible to do at least this level under the right circumstances continuously.

Kirt

Malcolm wrote:

You are utterly missing the point. It is not necessary to practice the path of renunciation at all anymore.

N

Author: Malcolm

Date: Monday, August 8th, 2011 at 11:55 PM

Title: Re: Renunciation not Impossible

Content:

kirtu said:

Since one can be a renunciate to some degree on a rigorous retreat, then it is possible to do at least this level under the right circumstances continuously.

Kirt

Namdrol said:

You are utterly missing the point. It is not necessary to practice the path of renunciation at all anymore.

kirtu said:

Within the context of the lower tantra, some degree of mimicry of renunciation (for example following in the footsteps of Tsongkhapa and others) is an effective means of accumulation of merit and purification and can aid in accomplishment of the inner tantra.

Kirt

Malcolm wrote:

Lower Tantra is in no way shape or form a path of renunciation.

N

Author: Malcolm

Date: Monday, August 8th, 2011 at 11:57 PM

Title: Re: Renunciation not Impossible

Content:

Will said:

Why would Je Rinpoche provide lam rim teachings (not to mention being a bhikshu himself) if such a path were without value?

Malcolm wrote:

Lamrim is simply a preliminary study for Vajrayāna. Tsongkhapa never states that Lamrim is sufficient unto itself for liberation. In fact, the majority of his collected works are devoted to Vajrayāna topics.

N

Author: Malcolm

Date: Tuesday, August 9th, 2011 at 12:00 AM

Title: Re: Renunciation not Impossible

Content:

Will said:

I am too lazy to provide the many citations from tantric practitioners saying that renunciation is not only necessary, but fundamental to success in vajrayana. Why would Je Rinpoche provide lam rim teachings (not to mention being a bhikshu himself) if such a path were without value?

Malcolm wrote:

Do you know how to distinguish renunciation (weariness for samsara, and so on) from the path of renunciation (abandoning the five aggregates)?

Renunciation in the first sense is nges 'byung aka nihsarana; the latter is spangs ba, to give up, avoid like giving sweets, etc. Same English translation, different context.

N

Author: Malcolm

Date: Tuesday, August 9th, 2011 at 12:06 AM

Title: Re: Renunciation not Impossible

Content:

Will said:

Why would Je Rinpoche provide lam rim teachings (not to mention being a bhikshu himself) if such a path were without value?

Namdrol said:

Lamrim is simply a preliminary study for Vajrayāna. Tsongkhapa never states that Lamrim is sufficient unto itself for liberation. In fact, the majority of his collected works are devoted to Vajrayāna topics.

N

Will said:

You are moving the goalposts again N. - as is your wont.

The nut of it is - can vajrayana path produce bodhisattvas without the preliminary practice (not study) of renunciation etc.? Buddhadharma says, IMHO, NO!

Malcolm wrote:

See previous post -- you are confusing renunciation as in weariness for samsara, etc., for renunciation as a mode of practice i.e. giving up sense objects, etc. They are not the same thing.

Author: Malcolm

Date: Tuesday, August 9th, 2011 at 12:10 AM

Title: Re: Renunciation not Impossible

Content:

Will said:

No need to wonder, the Gelukpas of today have not dropped renunciation as the first fundamental of the Three Principles of the Path.

Nangwa said:

That doesnt really work for me.

Will said:

Why not? Since oodles of tantric Geluk adepts have followed the vajrayana (based in renunciation) with success up to the present, they would have dropped teaching renunciation by now if they agreed with Namdrol.

Malcolm wrote:

The practice of Gelug is 100 percent Vajrayāna.

Author: Malcolm

Date: Tuesday, August 9th, 2011 at 12:10 AM

Title: Re: Renunciation not Impossible

Content:

Will said:

You are moving the goalposts again N. - as is your wont.

Malcolm wrote:

No, I am clarifying for you what the intent of studying Lamrim is. Please consult pages 363-365 of vol III of Lam Rim Chen Mo.

N

Author: Malcolm

Date: Tuesday, August 9th, 2011 at 12:19 AM

Title: Re: Renunciation Impossible?

Content:

Will said:

Namdrol:

You are confusing renunciation as in weariness for samsara, etc., for renunciation as a mode of practice i.e. giving up sense objects, etc. They are not the same thing.

Nope.

You are confusing renouncing sense objects with renouncing craving & attachment to same.

Malcolm wrote:

Nope, I accept that in this day and age people cannot give up attachment to sense objects, therefore, they require a different method, as Loppon Sonam Tsemo states: Also in general, for those of little affliction, and in particular, since they can give up the tormenting attachment to desire, it is said that the Pāramitāyāna is intended for those of dull faculties who wish awakening. Also for some people in general afflictions are strong, and in particular, they cannot give up the tormenting attachment to desire, Secret Mantra was taught intending those of sharp faculties who wished unsurpassed awakening.

And:

The Vajrapañjara-tantra states: Created by passion, the worldly shall be liberated by the same passion

And the Śrī Guhyasamāja: The passionate desiring wisdom always rely on the five desire objects.

And so on. There are many excellent explanations in the Sakya father and sons writings about the necessity of those who wish liberation in this epoch to enter into secret mantra teachings.

N

Author: Malcolm

Date: Tuesday, August 9th, 2011 at 12:22 AM

Title: Re: Renunciation not Impossible

Content:

Will said:

Why not? Since oodles of tantric Geluk adepts have followed the vajrayana (based in renunciation) with success up to the present, they would have dropped teaching renunciation by now if they agreed with Namdrol.

Astus said:

Indeed, why the huge monastic order in Tibet if it's pointless. They could have done better building economy and such.

Malcolm wrote:

men outnumbered women 3:1

Most monks in the large monasteries in Tibet were not fully ordained anyway. They were service workers, mostly.

N

Author: Malcolm

Date: Tuesday, August 9th, 2011 at 12:23 AM

Title: Re: Renunciation not Impossible

Content:

Nangwa said:

The monasteries were the economy.

Astus said:

You mean they served as manufactures, etc. to produce goods? Or they were commercial centres and stock markets? I thought Tibet had a very feudal economy.

Malcolm wrote:

There was and still is a huge amount of economic activity around monasteries. Monasteries provided services, markets, grain storage and so on.

Author: Malcolm

Date: Tuesday, August 9th, 2011 at 1:20 AM

Title: Re: Renunciation not Impossible

Content:

Will said:

Am familiar with the intent of LRCM. He taught it as a necessary foundation to tantric path, right? When you wrote "impossible", then "not necessary", both these statements deny the needed basis of renouncing attachment to sense objects (among other renunciations) that the great Vajrayana bodhisattva Je Rinpoche taught.

.

Malcolm wrote:
See earlier post i.e.

Also for some people in whom general afflictions are strong, and in particular, cannot give up the tormenting attachment to desire, Secret Mantra was taught intending those of sharp faculties who wished unsurpassed awakening.

Author: Malcolm
Date: Tuesday, August 9th, 2011 at 2:31 AM
Title: Re: Renunciation Impossible?
Content:
Fa Dao said:
My realization is higher than the sky,

But my observance of karma is finer than grains of flour.

-- Padmasambhava

Malcolm wrote:
But that statement has nothing do with renunciation or abandonment of sense objects...

Author: Malcolm
Date: Tuesday, August 9th, 2011 at 2:33 AM
Title: Re: The virgin birth of Gautama.
Content:
Will said:
The Lalitavistara Sutra (among others) said conception occurred after a dream of a 6-tusked white elephant. Birth was not from the womb, but from her side.

Malcolm wrote:
C-section, which explains why his mother died shortly after he was born.

Author: Malcolm
Date: Tuesday, August 9th, 2011 at 5:44 AM
Title: Re: Renunciation not Impossible
Content:

kirtu said:
Nyungney is not a renunciative method? The Eight Precepts, recommended by Dezhung Rinpoche, aren't renunciative? Practice of the Three Heap Sutra isn't renunciative? Now the later two it could be argued are strictly sutra rather than kind of bridges to

tantra but Nyungney it totally tantra.

Malcolm wrote:

The reason one takes the Mahāyāna fast day vows is to honor the conduct of Arhats. It is a strictly common Mahāyāna practice. "Three Heaps Sutra" is a strictly common Mahāyāna practice, extracted from the Ratnakuta collection of the sutras. It is mentioned in the Shikhsasammucaya.

"Nyungne" i.e. "remaining in the fast". is a Caryā tantra purification practice and like all tantra from caryā on up, one creates oneself as a deity, engages in offerings of sense objects to oneself as well as the front created deity and so on. So it qualifies as part of the "path that does not abandon the basis" i.e. Mantrayāna.

N

Author: Malcolm

Date: Tuesday, August 9th, 2011 at 8:53 AM

Title: Re: Renunciation Impossible?

Content:

Namdrol said:

But that statement has nothing do with renunciation or abandonment of sense objects...

Fa Dao said:

I read Padmasambhavas statement to mean exactly that. While one tries to live/Realize the View of Ati one also takes into consideration the law of karma...in other words practicing what is wholesome and abandoning what is unwholesome i.e sense objects etc. If I have misunderstood this please explain, preferably without being condescending or dismissive.

Malcolm wrote:

Taking the consequence of one's actions into consideration does not entail abandoning sense objects. Quite the opposite. If one makes offerings to oneself as the deity with all sense objects, the negative consequences of karmic acts motivated by desire and so on are transformed into merit and so on.

N

Author: Malcolm

Date: Tuesday, August 9th, 2011 at 8:08 PM

Title: Re: the ever-changing Western view of Madhyamaka

Content:

tobes said:

It is odd that bodhicitta is so prevalent in the Ratnavali, but so conspicuously absent from the MMK and Vig.

Namdrol said:

Not at all. Ratnavali is a path oriented text while MMK and Vig are critical rebuttals.

Walser reviews Tillman Vetter's work, and concludes that Ratnavali is most likely an original Nāgārjuna composition.

N

tobes said:

Well, I can't find the Vetter article, and I'm not a philologist, so I couldn't enter into the debate anyway.

But surely you must acknowledge that there is absolutely ****no**** scholarly consensus about who Nagarjuna was, where he lived, what school he followed, and what works were an 'original composition' attributed to this historical figure. There are many theories, yours/Walser's is quite legitimate.....but no more legitimate than others. And all of them are theories. No one has any real knowledge about this.

Malcolm wrote:

We have attribution and the subject matter of the texts themselves.

For example, we can safely rule out Bodhicittavivarana as a work of Nāgārjuna I since it mentions both Vajrasattva and the ālayavijñāna.

There is good reason to exclude the dharmadhātustava, the trikāyastava and so on as well.

But concerning the Mahāyānavimsika, Ratnavali, Surhlllekha, the collection of reasoning, the collection of praises, etc., we can have doubts, but in my opinion we can accept these as valid Nāgārjuniana.

M

Author: Malcolm

Date: Tuesday, August 9th, 2011 at 8:24 PM

Title: Re: Renunciation not Impossible

Content:

mudra said:

The teachings I received on uposatha vows emphasized that the motivation for taking these vows is to generate causes to attain Buddhahood (as distinct from Sravakayana 'attasila' day vows), but the means was very much involved with renunciation. In the formula with which one takes the vows says " just as the Buddhas etc.. in the past have

practiced..". There is a reference to past arhats (Buddha arhats) but it was never said or implied that the reason that one takes the vows is to honor the conduct of the Arhats.

Malcolm wrote:

Of course, the Mahāyāna fast days vows also contain the intention that you mention -- but the reason for doing so is it emulate the conduct of an Arhat, at least one day a month.

But nevertheless, this is part of common Mahāyāna.

mudra said:

As to renunciation no longer being a viable method, well we better rush off and tell HHDL, HH Karmapa, and all the monks practicing in all the monasteries.

Malcolm wrote:

All of these monks are Vajrayāna monks. They may bear the external characteristics of bhikṣus, but the path of renunciation is not the path they have chose for themselves. You would have to be a monastic or a lay person in the Theravadin tradition or the Chinese tradition to follow the path of renunciation in a precise way.

mudra said:

Actually quite a few of them are doing fine as monks. Sure it is perhaps more distracting in modern settings, but then again that mostly serves to separate the goats from the sheep (or however the saying goes)...

Malcolm wrote:

We tend to think that the most important thing that monks do avoid sexual relations. Monks also are not supposed to lie, steal the slightest thing (which means paying all duty and so on when they cross borders) etc., not remain alone with women in rooms, etc. The reason why the conduct of a Tibetan monk is kept secret from lay people is so that lay people will not criticize monks. Part of the reason behind this is that all Tibetan monks are Mahāyāna monks, and thus, if they choose to break one of their vows for a reason, some one might misunderstand. Another part of the reason for this is that all Tibetan monks are Vajrayāna monks, and so if their conduct seems to be not in keeping with Hinayāna vows, they might get into trouble. Vajrayāna monks are not under the same restrictions as Hinayāna monks.

And the Karmapa is into playing first person shooter video games like Halo to relax.

When one understands the fundamental principle of Vajrayāna conduct is to engage sense objects and enjoy them for one's own pleasure (as a mandala of deities), it changes the game of how one understands a Vajrayāna monastic's conduct. The monastic thing is merely an outer show. It is not the essence of practice.

N

Author: Malcolm

Date: Tuesday, August 9th, 2011 at 8:48 PM

Title: Re: Taoist Origin of Tantric Energy System

Content:

Astus said:

In the introduction of Peter Alan Roberts' new book "Mahamudra and Related Instructions" it says that the energy system as it appeared in India with the chakras and nadis originates from Central Asia and it has a Taoist source. Anyone to provide more information on this?

The text says,

"The candali practice also involves the physiology of sexuality, generally described from a male perspective. It corresponds with far more ancient Taoist practices, which have a greater number of pressure points in breath control, called jade locks, and a specific female morphology that has the retention of menstruation as the parallel to the male retention of ejaculation. Candali and the cakra system appeared in the Buddhist tradition subsequent to a period of Buddhist and Taoist coexistence in Central Asia. The cakras, literally "wheels," are the points where subsidiary channels branch off into the body, but they were unknown in India before the latter centuries of the first millennium, when they first appeared in both Saivism and Buddhism."

Malcolm wrote:

He is mistaken. Cakras and Nadis appear in pre-Buddhist upanishads. The famed number 72,000 nadis occurs in the Brihadaryanika, look up Hita. The early mentions of vāyus, cakras and nadis are all to be found in the twopre- Buddhist Upanishads, and perhaps other early Puranic literature I have not seen. There is no reason in this instance to assume an extra-Indian origin for these theories.

Candali Yoga is based again an Upanishadic verse from the Candoga which is frequently cited in Buddhist texts discussing the difference between Buddhist tantric practices and Hindu corollaries. In actuality, Candali Yoga is based on the Indian concept of the burnt offering.

Moreover, Indian doctors were certainly aware of arteries and veins, the difference between them and so on. If anything, the notion of channels and cakras comes from Ayurveda.

Please near in mind I am not opposed to influences of this sort on genera principle -- for example, the Chinese certainly invented pulse diagnosis, which spread to Tibet and finally to India. The Greeks inversed Urinalysis, which spread to Tibetan and India (via Unnani), and so on. Mercury preperation certainly originated in China, and only spread to India later, as David Gordon White shows, based on Needleman. But there is no valid reason to suppose that cakra and nadi theory is based on Taoism.

N

Author: Malcolm

Date: Tuesday, August 9th, 2011 at 9:10 PM

Title: Re: Akhyuk Rinpoche passed into parinibbana July 23 2011

Content:

narraboth said:

The best way for some people probably is to drag out lama's corp out and put on an iron bed, and measure it every hour.

kirtu said:

This is what modern people want and it goes back to what Pema Ridgzin mentioned.

Kirt

Malcolm wrote:

Those crowns are about a foot high. Since the body has been set up crossed legged, and it is clearly slumped, we can see some natural shrinkage from loss of fluid of the body, but the skull has not shrunk, otherwise, the crown would be in the lap of the body.

Further, the body is in a box that has a 12 inch border in front of it (the Buddha statue is 18 inch size) -- that edge is not the edge of a cushion, but is the backpiece of the altar in front of it. Using the Buddha statues as a measure, you can see that the seated body is somewhere between 30 to 36 inches high. When I am seated, butt to crown, I am 39 inches.

We don't need to drag the body out, we just need to see daily pictures....

I will have to consider this "...Akhyuk Lama's kudon has shrunk to one hand high" to be a pious exaggeration. One hand high on me is 8 inches. Clearly impossible based on the photographic evidence.

Anyway, Khenpoa Achö was great practitioner.

N

Author: Malcolm

Date: Wednesday, August 10th, 2011 at 6:45 AM

Title: Re: Black magic, is it Vajrayana or Bon?

Content:

gregkavarnos said:

Back to this

Pema Rigdzin said:

...It just seemed like you were arguing that we should somehow conditionally, or

provisionally, validate the way mistaken outsiders perceive esoteric material they come across solely because their perception seems true to them.

gregkavarnos said:

Not validate, just accept the fact that that is how it seems to them. Where we go from there is a different story altogether. And I think that better than validating their ignorance, we should just try to remove it by giving them a proper explanation. No more, no less. We can try to give them the proper explanation, there is no guarantee that they will accept it, they may even accuse us of trying to confound the true meaning of our statements!

The best thing would be to "re-secret" these practices, but this is currently impossible.

Malcolm wrote:

There are four activities. The fourth, abhicāra, mngon spyod or the activity of destruction will certainly seem like tantric sorcery to anyone but Vajrayāna Buddhists. Incidentally, the four activities come from Indian Vedic culture, and in that context, abhicāra is definitely black magic.

N

Author: Malcolm

Date: Wednesday, August 10th, 2011 at 8:26 AM

Title: Re: Black magic, is it Vajrayana or Bon?

Content:

Namdrol said:

There are four activities. The fourth, abhicāra, mngon spyod or the activity of destruction will certainly seem like tantric sorcery to anyone but Vajrayāna Buddhists. Incidentally, the four activities come from Indian Vedic culture, and in that context, abhicāra is definitely black magic.

N

Adamantine said:

They may have commonalities with other cultural rituals shared in time and space but wouldn't you say they actually come from Buddhas?

Malcolm wrote:

Well, yes and no. Stupas comes from the Buddha, but they were adapted by the Buddha to fit a different context than their original context.

It is rather stupid to ignore the fact that Buddhism borrowed and repurposed many elements of a shared Indian cultural heritage or to try and explain it away with some

complicated religious reasoning.

Sang offerings, Sur offerings and so on don't exist in Indian culture, so it would rather dull to refuse to acknowledge that many native Tibetan, as well as some Chinese rituals, were converted to Buddhist use under the general rubric of "tö" (gto) rites. There is a whole list of these things for example, in the Karling Shitro in the section on cheating death. Mipham has a book where he discloses many of these kinds of tö rites (in connection with elemental calculation) which formerly were closely guarded secrets because many of them indeed would be considered sorcery and given their worldly origin, were sorcerous at one time. Then there is the famous book of calculation called the Svarodaya tantra, a Shaivaite tantra preserved in the Tengyur, which is a work mainly concerned with military prediction, heavily used by the Fifth Dalai Lama, and extensively commented on by Mipham.

We have to recognize, if we are really being honest, that Buddhism makes use of many "cultural rituals" that do not ultimately come from Buddhas, but are adapted by Buddhas and other awakened beings to suit the needs and proclivities of sentient beings. Thus the four activities were borrowed into Buddhism when tantric Buddhism began to spread in India in the 7th century. You can even find polemical arguments about why Buddhist fire pujas are "better" than Vedic fire pujas, when the Brahmins began to complain that Buddhists were horning in on their game.

Author: Malcolm

Date: Wednesday, August 10th, 2011 at 8:38 AM

Title: Re: Renunciation not Impossible

Content:

mudra said:

it doesn't obliterate the spirit of renunciation.

Malcolm wrote:

Really people, why is this so hard to understand? There is a difference between renunciation, i.e., the motive to escape samsara, and the path of renunciation common to Hinayāna and common Mahāyāna which involves regarding sense objects as inherently afflictive, and therefore, necessary to abandon.

mudra said:

My point being that monks, whether they are Tibetans who practice Vajrayana or not, always get respect when they practice the vinaya well, and that respect is also something which helps them keep it.

Malcolm wrote:

That has nothing to do with what path they actually practice.

mudra said:

I don't buy that just because you practice Tantra you can just do what you like vis a vis the vinaya. If you transgress it consciously with the intent to uphold for example the

Boddhisattva ethic (easy to find examples of this in the 46 secondary transgressions) then it is done in the spirit of humility. Not like some of the disgraceful examples that one sees nowadays who use the lame excuse of either being "tantric" monks or "adjusting to the times"

Malcolm wrote:

In Hinayāna and Mahāyāna one is never supposed to enjoy sense objects for one's own benefit. But in Vajrayāna, it is the complete opposite. Those who do not understand this simple point do not understand the profound meaning of the three vows.

mudra said:

I feel it would be completely presumptuous of me to even begin to speculate what HH the Karmapa's intentions are.

Malcolm wrote:

Well, I tend to take people at their word. When they say they play ultraviolent videogames to relax and blow off steam, I generally believe them.

N

Author: Malcolm

Date: Wednesday, August 10th, 2011 at 8:43 AM

Title: Re: Akhyuk Rinpoche passed into parinibbana July 23 2011

Content:

Pema Rigdzin said:

pictures where the lama happened to have moved a bit on the throne when his picture was taken, so that the resulting picture looks like he's transparent, and then write under it "rainbow body!!!"

.

Malcolm wrote:

It is even worse when the Lamas in question say of their blurred photos that they were in the state of Dharmakāya at the time...charlatons.

Author: Malcolm

Date: Wednesday, August 10th, 2011 at 8:48 AM

Title: Re: Black magic, is it Vajrayana or Bon?

Content:

Adamantine said:

You can even find polemical arguments about why Buddhist fire pujas are "better" than Vedic fire pujas, when the Brahmins began to complain that Buddhists were horning in on their game.

Well they are, aren't they?

Malcolm wrote:

Since the four activities are all in realm of mundane siddhis, it does not really matter much. I am sure brahmin fire pujas are very effective.

When the Buddha was prepared for cremation he instructed Ananda to let the brahmins carry out the rites since they knew what they were doing. Obviously the Buddha was quite happy in many instances to give brahmins credit for their valuable ritual expertise. And I am sure it continued that way for a thousand years. In fact, we know that it did because even today there are families of Thai brahmins connected with the Thai Court who have Vedic ritual responsibilities to the Thai royal family.

Author: Malcolm

Date: Wednesday, August 10th, 2011 at 10:17 AM

Title: Re: Black magic, is it Vajrayana or Bon?

Content:

Adamantine said:

SO you are claiming there is no difference between a Vedic rite of destruction and a Vajrayana rite of liberation?

Malcolm wrote:

Oh, the rites of liberation are different than abhicāra.

N

Author: Malcolm

Date: Wednesday, August 10th, 2011 at 7:32 PM

Title: Re: Renunciation not Impossible

Content:

Adamantine said:

So what is the dividing line then? You were quite critical of Roach for taking a consort while still appearing as a monk (among other things of course).. so was the criticism simply that he wasn't putting on a good show? I thought it was that he was clearly breaking his vows.

Malcolm wrote:

From the point of view of ordinary people, he broke his vows. That was the essence of my complaint.

N

Author: Malcolm

Date: Wednesday, August 10th, 2011 at 7:40 PM

Title: Re: Black magic, is it Vajrayana or Bon?

Content:

Adamantine said:

SO you are claiming there is no difference between a Vedic rite of destruction and a Vajrayana rite of liberation?

Namdrol said:

Oh, the rites of liberation are different than abhicāra.

N

Adamantine said:

So what were you saying before-- they are different but the difference doesn't really matter much?

Malcolm wrote:

The abhicārakarma is purely about destruction, not liberation. It is a common siddhi i.e. worldly.

The primary difference between Buddhist and Hindu abhicārakarma is bodhicitta.

But in terms of the actual function of the rite -assuming one has common siddhis, is the same.

N

Author: Malcolm

Date: Thursday, August 11th, 2011 at 7:54 PM

Title: Re: Renunciation Impossible?

Content:

Huseng said:

So "common Mahāyāna" as it was practised by Nāgārjuna, who lived long before Vajrayāna appeared in the world, is just for accumulating good karma nowadays? What is it about the present day that makes it anymore difficult to realize emptiness using the methods as outlined by Nāgārjuna?

Malcolm wrote:

According to Nāgārjuna, one cannot attain Buddhahood at all by relying on the Sravaka canon, and it takes three incalculable eons attain awakening through common Mahāyāna. So even in his day, the idea of Buddhahood was merely a remote possibility for people and at most people could realistically hope for was first or second bhumi.

Therefore, it seem obvious that anyone who wishes to attain full awakening in this lifetime must practice Vajrayāna, which is not a path of renunciation, because paths of renunciation are too difficult, too lengthy, and so on.

N

Author: Malcolm

Date: Thursday, August 11th, 2011 at 7:58 PM

Title: Re: Renunciation Impossible?

Content:

Namdrol said:

Nope, I accept that in this day and age people cannot give up attachment to sense objects, therefore, they require a different method, as Loppon Sonam Tsemo states: ...

Huseng said:

There are living examples that say otherwise, so your opinion is proven incorrect.

Malcolm wrote:

These monks, venerable though they may be, will not realize full awakening from a Mahāyāna perspective, as you will readily admit.

Many people can give up this or that thing. Ascetics in non-Buddhist religions make Buddhist monks look hedonists by comparison.

And you can't tell anything from outward appearances.

N

Author: Malcolm

Date: Thursday, August 11th, 2011 at 8:00 PM

Title: Re: Renunciation Impossible?

Content:

Huseng said:

Mahāyāna teaches the bodhisattva stages, which means Buddhahood will take many lifetimes. However, that being said, we need to take into account how many lifetimes of practice one already has had prior to the current one.

Malcolm wrote:

Two incalculable eons to reach the seventh bhumi or so....now where are you on that scale?

BTW, three incalculable eons is the number for the best practitioner of Mahāyāna, the average person requires 25...

BTW, Jeff Huseng, we Vajrayanists don't say these things in order to make other traditions inferior. We say these things because we want people to understand the difference between a rapid path and slow path since we are Mahāyānists and we want everyone to achieve Buddhahood as fast as possible. In the end, of course, everyone is free to make up their own mind.

Buddhahood requires two accumulations, whether one does that slowly or rapidly is up to oneself. I think that people who believe they are going to realize arhatship let alone stream entry by practicing Theravada or the first bhumi in this lifetime by practicing common Mahāyāna are deeply kidding themselves.

IN terms of Mahāyāna, outside of Vajrayāna methods there is no way to accumulate the necessary merit and wisdom heaps required for full awakening.

N

Author: Malcolm

Date: Friday, August 12th, 2011 at 6:41 AM

Title: Re: Renunciation Impossible?

Content:

mudra said:

Whoa there Namdrol-lags, are we shifting the goal posts? This thread started off on the premise that renunciation doesn't work these days. Renunciation has always been an ingredient of liberation from samsara, a preliminary if you like to moving on to Buddhahood, not the final cause for Buddhahood.

Malcolm wrote:

Path. Path. Path. Don't confuse renunciation, a necessary precondition for entering Buddhadharma, with the path of renunciation, which is characteristic of the causal vehicles.

mudra said:

The original premise was that renunciation doesn't work,

Malcolm wrote:

The original premise was that the path of renunciation does not work.

mudra said:

In fact even the view that you present above that "and common Mahāyāna which involves regarding sense objects as inherently afflictive" is actually not completely

correct. If one were to follow the consequence of Nagarjuna's presentation of Madhyamaka it's clear that the affliction is not inherent to the sense object - we are talking perfection/sutra/common Mahayana vehicle here.

Malcolm wrote:

It is basic to both Hinayāna and common Mahāyāna to regard conditioned phenomena (apart from the path) as contaminated and contaminating.

N

Author: Malcolm

Date: Friday, August 12th, 2011 at 6:56 AM

Title: Re: Renunciation Impossible?

Content:

Huseng said:

Right, but on the reverse one could say the same thing about Vajrayāna practitioners. Is it really possible to attain Buddhahood and skip past the Bodhisattva bhumis in one lifetime? There were many in the past who were sceptical about such claims.

Malcolm wrote:

Who said anything about skipping the bhumis. The bhumis are not skipped in Vajrayāna practice. They are just ascended in a single lifetime.

Huseng said:

I think there still are in the greater Mahāyāna community. If it is so easy to attain Buddhahood in one lifetime, then they have the right to ask for proof.

Malcolm wrote:

Dude, this is religion, we are talking about here. If there was proof of any of this Buddhism would be world dominating, not the dwindling fourth largest religion in the world.

Huseng said:

Well, let's see your proof for Buddhahood in a single lifetime. I don't personally deny this, but let's be fair here. If you're going to suggest that present day adepts in non-Vajrayāna traditions are just outwardly enlightened and that they're just kidding themselves, your opponents have just as much right to ask you for proof of the purported efficacy of Vajrayāna. Moreover, if there really are arhats in the world and you're claiming they're just kidding themselves, that's some wicked akusala karma.

Malcolm wrote:

You need to read more carefully and with less emotion. There can be no Mahāyāna

awakening to full buddhahood in one lifetime based on what Mahāyāna sutras themselves say -- so in terms of Mahāyāna there is no argument to be had.

I said if there were people these days who thought they were going to become stream entrants by practicing Thervada, they are kidding themselves. This does not mean that I am claiming there are not a few Shravaka Aryas kicking about. There may well be, but they will be as rare as stays in the daytime.

Huseng said:

Okay, you're entitled to your opinion, but you're basically saying then that present day Theravada is full of it and any of their purported adepts are just jokers. You're saying that the likes of Ajahn Brahm and Ajahn Chah are just fooling themselves and everyone else.

Malcolm wrote:

Is Ajahn Brahm as arriya? He would be forbidden from declaring it were it so.

Huseng said:

Again, there are many living cases which would prove the contrary to what you're saying. You don't have much experience with Theravada, right? So, why should anyone take you seriously when you say Theravada practitioners are deeply kidding themselves?

Malcolm wrote:

Define experience. Do you mean experience as a meditator meditating on classical topics according to Abhidharma? Or do you mean training under a Theravadin teacher at say IMS?

Then please explain what the difference might be and why it matters?

Author: Malcolm

Date: Friday, August 12th, 2011 at 8:13 PM

Title: Re: Renunciation Impossible?

Content:

mudra said:

It is basic to both Hinayāna and common Mahāyāna to regard conditioned phenomena (apart from the path) as contaminated and contaminating.

N

Malcolm wrote:

It is basic to Madhyamakans who practice the sutra/common paths to view all phenomena as lacking inherent existence, as Chandrakirti says in Clear Words: "Those are established through mutual dependence....., ...valid cognizers and objects of

comprehension, are not established by way of their [own] entities" so in this system at least the subjective is at least equally important, so your generalization of the common Mahayana path is not pervasive. So they at least, when practicing the path of renunciation are not so much worrying so much about inherent contamination of objects as they would be concerned about the reifying of any aspect of phenomena (and of course this would be quite fundamental to the real practice of Tantra).

M[/quote]

You are conflating ultimate truth analysis with conventional truth. You cannot explain away the contaminated nature of phenomena on the basis of their emptiness.

Someone who is below the path of seeing would be extremely concerned, and should be extremely concerned with the contaminated nature of phenomena since they have no methods to deal with this apart from realizing emptiness. And further, on the impure stages, in post-equipoise, they still have to cope with the fact that phenomena appear contaminated and they have no specific practices for dealing with this.

N

Author: Malcolm

Date: Monday, August 15th, 2011 at 7:59 AM

Title: Re: Site validation ...

Content:

Malcolm wrote:

Agar 35 is extremely strong, should never be used by people who have edemas or who are over 70 in general.

N

Author: Malcolm

Date: Monday, August 15th, 2011 at 11:20 PM

Title: Re: Garlic

Content:

kalden yungdrung said:

I do not know further if garlic and onions are used in Tibetan medicine as a remedy.....

This because if something can be used as medicine the product is allowed to use.

KY[/color]

Malcolm wrote:

Garlic is a very important medicine, used in suppression of rlung disorders.

N

Author: Malcolm

Date: Monday, August 15th, 2011 at 11:22 PM

Title: Re: Site validation ...

Content:

Namdrol said:

Agar 35 is extremely strong, should never be used by people who have edemas or who are over 70 in general.

N

Sönam said:

I am only 63... nevertheless, I'm incertain about "blood pressure" restrictions, I (recently) had a "lung embolysm" (don't know the real english designation) and I'm under a drug used to thin blood, I must regulary (at the time once each two weeks) make an blood analysis (IRN).

What are the restrictions? should I care? embolysm was not a strong one ... eventually what could be good for that?

thank you for your kind answer.

Sönam

Malcolm wrote:

Agar 35 is not a good match for you.

N

Author: Malcolm

Date: Tuesday, August 16th, 2011 at 4:03 AM

Title: Re: obstacles to the spread of Veganism + their solutions

Content:

Huseng said:

That's why I don't make such equations with ordinary people, but we're Buddhists here and I should hope we can hold ourselves to a higher level of morality than the average joe on the street whose morality is generally dictated by fear of punishment and pursuit of worldly pleasures rather than unconditional compassion.

Malcolm wrote:

But not all Buddhists think that eating meat is naturally non-virtuous. Killing is natually non-virtuous, but not what you put in your body. This is why some Buddhists continue to eat meat, and other Buddhists do not.

Ultimately, Devadatta tried to convince the Buddha to forbid all consumption of fish and meat, but the Buddha refused.

Do what your conscience tells you. But do not try to force this down the throats of others.

N

Author: Malcolm

Date: Tuesday, August 16th, 2011 at 7:45 AM

Title: Re: Renunciation Impossible?

Content:

Jnana said:

Even when a world system is going through the bleakest age when the teaching has been destroyed and the Mahāyāna doctrine distorted, bodhsattvas are exhorted to cherish the Mahāyāna sūtras, to recite, study, and master them, and to promulgate the sūtras and explain them correctly.

Malcolm wrote:

And the common Mahāyāna explains that it is impossible to attain full awakening in less than three incalculable eons. Hence the need and reason for uncommon Mahāyāna Secret Mantra for those who wish to attain buddhahood a bit more rapidly.

So my response to this is that for study and learning, we need to preserve the textual traditions of common Mahāyāna, but when it comes to practice, we need to practice Secret Mantra.

N

Author: Malcolm

Date: Tuesday, August 16th, 2011 at 7:59 AM

Title: Re: Renunciation Impossible?

Content:

Jnana said:

By a Tibetan trained lopön can all too often result in Buddhists from non-Tibetan traditions dismissing Tibetan Buddhism as a lame joke.

Malcolm wrote:

You missed the point -- I was not criticizing these traditions. I was criticizing the people who aspire to follow them. Not because of their aspiration, but because human beings are more afflicted than they were even one hundred years ago. The whole premise of my statement is based on the over-whelmingly intense level of afflictions that modern people possess which renders the path of renunciation ineffective in the present day.

For example, it once was the case that many common antibiotics were very effective at removing illnesses caused by bacteria. Today those very same antibiotics are less effective to the point of uselessness because of the increasing resistance of these

pathogens to older generations of antibiotics. The real problem is not the remedies, but the pathogens to which they are applied.

N

Author: Malcolm

Date: Tuesday, August 16th, 2011 at 8:12 AM

Title: Re: Renunciation Impossible?

Content:

Jnana said:

Your entire premise is not, and cannot, be supported in any way whatsoever. It's polemical bullshit. I'm tired of hearing it. It's lame.

Malcolm wrote:

We apparently do not agree on how afflicted people are in this period of time.

I think that the human history since the industrial revolution completely illustrates my point. I can bring many citations to bear from both sutra and tantra to verify that such millennial pessimism about the period of time 2500 years following the Buddha's passing is a well-established tradition, as you well know.

It is not polemics in the normal sense of the word i.e. "A polemic is a form of dispute, wherein the main efforts of the disputing parties are aimed at establishing the superiority of their own points of view regarding an issue."

Common Mahāyāna itself contains all of these pessemistic observations.

N

Author: Malcolm

Date: Tuesday, August 16th, 2011 at 10:29 AM

Title: Re: Renunciation Impossible?

Content:

Jnana said:

The Buddhadharma is far bigger than Tibetan Buddhism or the opinions of Tibetan Buddhists.

Malcolm wrote:

It's not that large -- it consists of Theravada, various Sino-Japanese traditions, and Tibetan Buddhism.

That's it.

N

Author: Malcolm

Date: Tuesday, August 16th, 2011 at 10:32 AM

Title: Re: obstacles to the spread of Veganism + their solutions

Content:

Huseng said:

As you're aware there is more than one Mahāyāna scripture forbidding the consumption of meat as per a Buddha's instructions.

Malcolm wrote:

Yes, I am aware that some Indian Mahāyānists composed some sutras forbidding the eating of meat, putting those words in a Buddha's mouth.

Author: Malcolm

Date: Tuesday, August 16th, 2011 at 10:14 PM

Title: Re: obstacles to the spread of Veganism + their solutions

Content:

Huseng said:

As you're aware there is more than one Mahāyāna scripture forbidding the consumption of meat as per a Buddha's instructions.

Namdrol said:

Yes, I am aware that some Indian Mahāyānists composed some sutras forbidding the eating of meat, putting those words in a Buddha's mouth.

Huseng said:

Buddhavacana.

They were honouring their founder, not disparaging him. If you think the latter, then your advocacy of Vajrayāna is on shaky ground.

Malcolm wrote:

Bhavaviveka was a Mahāyānist. He analyzed the consumption of meat and concluded that as long as it was pure in three ways, eating meat was faultless.

He also did not accept the Yogacara sutras as "pure" (the primary source of the eating meat will send you to hell). So you see, in Indian Buddhism there was considerable latitude for accepting and rejecting sutras based on whether you think they

reasonable or not.

Buddhists in Tibet and China, etc., lacked the sort of "on the ground" perspective of India sutra text composition, and thus tended to accept everything that came out of India and tried in various ways to reconcile Buddhists sutras.

In India therefore, we can understand that there were Mahāyānists, Madhyamakas, who adhered to one group of sutras, who ate meat; and another group, Yogacāras, who did not eat meat, adhering to another group of sutras.

Author: Malcolm

Date: Tuesday, August 16th, 2011 at 10:22 PM

Title: Re: obstacles to the spread of Veganism + their solutions

Content:

Huseng said:

Then I had enough exposure to evidence that it is horrible for the global environment and how much suffering animals go through...

Malcolm wrote:

Yes.

Huseng said:

but it makes logical sense as a vegetarian to give up dairy and eggs too when you see how hens and dairy cattle are mistreated.

Malcolm wrote:

Unfortunately for cows bred by humans, they over produce milk as a matter of course. If they are not milked, they are miserable even if they have calves. If the whole world went vegan, that would be the end of cows and chickens.

There are solutions of course - buy local, only from farms where you can see the animals and how they are treated, etc.

Huseng said:

Giving up animal products is just as much about the producers as it is about the animals. Those butchers ply their trade (a wrong livelihood) because there is an economy for their product. Less demand, less of their product will be produced, meaning less animals raised and slaughtered. Good for the animals and good for the butchers.

Malcolm wrote:

You may feel free from karma, but there will never be a time when animals are not slaughtered for food. This is just a fact. Get used to it. And as long as that is true, Buddhists may continue to eat meat understanding that it is pure in three ways.

N

Author: Malcolm

Date: Tuesday, August 16th, 2011 at 10:29 PM

Title: Re: obstacles to the spread of Veganism + their solutions

Content:

Adamantine said:

"One should not buy meat, nor should one offer animals in sacrifice to the gods and ancestral spirits. For the Buddha never allowed "marked meat" to be eaten. And by "marked meat" he meant the flesh of animals that have been killed and purchased for food, as well as animals marked for sacrifice.

Malcolm wrote:

What this means is when you go to a slaughterhouse and pick out Bessie and order her meat for yourself. These days it is called ordering beef "on the hoof". That is forbidden. It is also forbidden to sacrifice animals, as we know.

Meat found in a supermarket, however is not "marked meat" since one did not pick it out on a feedlot.

Adamantine said:

Kalachakra Tantra

The root tantra of Kalachakra says:

Wicked people, hard to train.

Kill harmless beasts

As sacrifice to gods and for their ancestors,

To gain protection, profit, and fulfil their aims.

To buy the meat, to wish to eat it, is indeed an evil act.

Malcolm wrote:

Same as above. Don't buy meat on the hoof.

Adamantine said:

Shabkar says: This passage shows that if one wishes to eat meat and buys what one knows has come from animals that have been slaughtered for commercial purposes, one commits a negative action.

Malcolm wrote:

It does not show that, but I understand why Shabkar wishes that it showed that.

Adamantine said:

The Lotus Net, the root tantra of Lord Avalokita, says:

Stale offerings, garlic, soiled or discarded food, meat and food from the hands of butchers, and water containing insects--all these should be rejected.

Malcolm wrote:
Kriya tantra.

Adamantine said:
Akshobya Tantra | mi g.yo ba'i rgyud

Curd, milk, butter, sweet substances, sweet fried pancakes, bread, and rice should be consumed in moderation. All evil-smelling foods should be rejected, such as meat, alcohol, garlic, and so forth.

Malcolm wrote:
Kriya tantra. For anuttarayoga tantra practitioners there are no such restrictions.

Author: Malcolm
Date: Tuesday, August 16th, 2011 at 10:59 PM
Title: Re: obstacles to the spread of Veganism + their solutions
Content:
Namdrol said:

You may feel free from karma, but there will never be a time when animals are not slaughtered for food. This is just a fact. Get used to it. And as long as that is true, Buddhists may continue to eat meat understanding that it is pure in three ways.

Huseng said:
Buddhists may do a lot of things that are unwholesome. The lot of them are not enlightened and still subject to extreme cravings for foods like meat. However, as has been taught in countless scriptures and treatises it is best to avoid eating meat, not only for one's own sake, but for the sake of other persons and animals. This is the conduct of bodhisattvas. Eating meat with the assurances it is pure in three ways is conduct suitable for a śrāvaka, whose purpose is personal liberation, not the liberation of all sentient beings.

You may follow the śrāvaka conduct. You may also follow the path of the bodhisattva.

Malcolm wrote:
Or I can follow the conduct of tantric practitioner, where there are no restrictions concerning diet.

That being said, if your heart does not permit you to eat meat, than don't. But don't get all preachy and fundamentalist about it -- that is the path of Devadatta.

Even so, the fundamental feature of bodhisattva conduct is intention, not rules.

Bodhisattvas engage in a lot of different conduct, some of them eat meat. For example,

if eating meat makes it easier to introduce someone to Mahāyāna, then I will eat meat. I will drink alcohol. Etc.

If I need to eat meat because I am healing from an injury, I will.

If normal people think we are Hari Krishnas, they will not be interested in Dharma.

Even Shabkar, who was famous for his detailed refutation of eating meat, did not try to force people not to eat meat. One of his main concerns was the example Tibetan monasteries set when they ordered animals on the hoof for the monasteries. He felt this was very wrong (it is) and this was one of his main targets. Not nomads who could not in any case read his texts and for whom being vegetarian is really not possible.

For such people, there are Mahāyāna fast day vows. They can be vegetarian once a day. And many Tibetans do follow the practice of Tibetan Lent i.e. avoiding meat during the fourth month, Vaisaka.

It is ok to encourage people not to eat meat. But it will never work to try and prohibit it.

N

Author: Malcolm

Date: Tuesday, August 16th, 2011 at 11:18 PM

Title: Re: obstacles to the spread of Veganism + their solutions

Content:

mr. gordo said:

What does "pure in three ways" mean?

Malcolm wrote:

It means meat that has not been killed for you (i.e. by a host knowing you are coming to banquet, for example); that you did not kill or ordered to be killed; or meat from an animal that you observed being killed.

Some people and even some masters think that meat in supermarkets is included in the second category.

As I already pointed out, the Mahāyāna master Bhavya points out in his Madhyamakahrdayakārikā:

Therefore, permitted meat, and so on,
must be held to be faultless;
eating such meat possesses no fault
because at that time no creature is harmed.

He has quite extensive reasoning for ascertaining this.

Author: Malcolm

Date: Tuesday, August 16th, 2011 at 11:26 PM

Title: Re: obstacles to the spread of Veganism + their solutions

Content:

Huseng said:

The Karmapa has banned consumption of meat in monasteries under him.

Malcolm wrote:

He did not tell Karma Kagyu monks that they may not eat meat. Only that KK monastery kitchens would not prepare it anymore. He clarified this in a following statement when people freaked out. He made it clear people were free to eat meat at restaurants outside the monasteries, of which there are always many. In India, monasteries still order "on the hoof".

N

Author: Malcolm

Date: Tuesday, August 16th, 2011 at 11:32 PM

Title: Re: obstacles to the spread of Veganism + their solutions

Content:

Huseng said:

This isn't pre-modern times. My opposition to meat consumption is also on the grounds that it is now industrially produced, and not just a yak in the mountains licking the moss. Industrial meat production is horrible for the environment, so I would oppose it just as much as I would oppose nuclear power and hacking down the rain forest.

Malcolm wrote:

I oppose all Industrial agriculture. Not just meat. I agree with you about this. Industrial meat production is horrible for the environment, and that is why, in general, I do not eat meat produced under those conditions.

Huseng said:

Eating meat is generally equivalent, at least in the countries we reside in, to directly supporting horrific damage to the global environment.

Malcolm wrote:

No, that depends on where you eat meat. Macdonald's yes. But not the restaurants that I frequent that eschew industrially produced meat and produce.

Huseng said:

If you think that makes me preachy and fundamentalist, then that's your perception, not mine.

Malcolm wrote:

You are sounding preachy and fundamentalist because of the way you are talking about this issue as if it were a moral campaign, for example, against homosexuality, as if people who eat meat can never achieve awakening. That of course is false. Even butchers can achieve awakening. And if they have the correct instruction, faster than a vegan Pandita.

N

Author: Malcolm

Date: Tuesday, August 16th, 2011 at 11:53 PM

Title: Re: Thoughts

Content:

Namdrol said:

One of our contributors, Sten Anspell, did a thesis on klong sde that is very interesting.

Pero said:

Do you know where it's possible to obtain this? I could only find a Norwegian library that you can borrow from which doesn't help me obviously hehe.

Also, who is Sten Anspel here if it's not a secret (and assuming you meant contributors on Dharma Wheel)?

Malcolm wrote:

ratna

Author: Malcolm

Date: Wednesday, August 17th, 2011 at 12:20 AM

Title: Re: Taoist Origin of Tantric Energy System

Content:

peteralanroberts said:

Also interesting is the specific inner anatomy of the Thogal practices in Nyingma and Bon, with a very distinctive arrangement of nadis and chakras, identical in both traditions, but as far as I know with a mysterious origin, though central asia is often posited.

Malcolm wrote:

These nadis (aka ba men rva) are simply poetic descriptions of the optical sheath which houses the optic nerve. In Tibetan Medicine, the terms " dar skud ", silk thread, is a

common alternate term for nerves (rtsa dkar po). The fact that so called " ka ti " is identified as possessing the nature of fire is merely a reflection of the fact that in Ayurveda and Tibetan Medicine the eye possesses the aloca pitta (mthong byed mkhris pa) and so on.

There is no need to posit a mysterious central asian origin. Their origin is found in the seventeen tantras. The understanding of the seventeen tantras is wedded with a Tibetan (and perhaps earlier Indian) understanding of human anatomy based on Dissection. Tibetans not only inherited descriptions of dissections from Hellenic Medicine; unlike Indians and Chinese culture, they did not have the same taboo around cutting up bodies. The Tibetan doctors therefore had a better grasp of anatomy in general than Indian and Chinese doctors from an early period in the history of Tibetan Medicine.

Author: Malcolm

Date: Wednesday, August 17th, 2011 at 12:26 AM

Title: Re: obstacles to the spread of Veganism + their solutions

Content:

Namdrol said:

Even butchers can achieve awakening.

David N. Snyder said:

Not according to the Buddha.

" Here, friend, as I was coming down from Mount Vulture Peak, I saw a skeleton moving through the air. Vultures, crows, and hawks, following it in hot pursuit, were pecking at it between the ribs, stabbing it, and tearing it apart, while it uttered cries of pain. That being, bhikkhus, used to be a cattle butcher in this same Rajagaha. Having been tormented in hell for many years, for many hundreds of years, for many thousands of years, for many hundreds of thousands of years as a result of that karma, as a residual result of that same karma he is experiencing such a form of individual existence." Samyutta Nikaya 19.1

Malcolm wrote:

If butchers can't attain awakening, how then could Angulimala attain awakening?

N

Author: Malcolm

Date: Wednesday, August 17th, 2011 at 12:33 AM

Title: Re: obstacles to the spread of Veganism + their solutions

Content:

Namdrol said:

If butchers can't attain awakening, how then could Angulimala attain awakening?

N

David N. Snyder said:

If they change their ways, as Angulimala did, I suppose they could. But you didn't specify a "reformed butcher" who changed his ways. If you mean that, then yes, I suppose they could achieve awakening.

Malcolm wrote:

There is no Buddhist teaching that advocates harming others as Dharma.

N

Author: Malcolm

Date: Wednesday, August 17th, 2011 at 12:46 AM

Title: Re: obstacles to the spread of Veganism + their solutions

Content:

Namdrol said:

There is no Buddhist teaching that advocates harming others as Dharma.

David N. Snyder said:

What point is that about? Who advocates harming in the name of Dharma?

Malcolm wrote:

it's obvious that a butcher must cease engaging in harming others, in other words.

Author: Malcolm

Date: Wednesday, August 17th, 2011 at 3:36 AM

Title: Re: obstacles to the spread of Veganism + their solutions

Content:

rory said:

Huseng;

as you see people will argue, split hairs, accuse you of being 'preachy' to avoid their behavior. It's consciousness of wrong. Notice they won't argue with me. What can they say: I'm sorry I won't eat vegan food no matter how tasty & healthful it is & compassionate

Malcolm wrote:

A vegan diet is not inherently compassionate nor does it inherently make people compassionate. It also is not inherently tasty (that depends on the cook), it is not necessarily healthful (and can be quite the opposite in fact), that depends on one's constitution, age, and so on.

And quite frankly, I don't see vegans refusing to drive in cars and refusing to use public transportation because they are upset by the all the insects that are crushed and splatted by moving vehicles.

Veganism is definitely more in tune with Jain POV. But we are not Jains, we are Buddhists, and as such, Buddha rejected the extreme asceticism of Jains as well as criticisms of Devadatta.

Now, I have no problem with people choosing to be vegan, that is their choice. But I do have a problem with people asserting a vegan diet is eo ipso "Buddhist", because it is not.

Eating meat is not wrong providing you neither saw it killed, heard of being killed on your individual behalf, or was directly involved in killing it personally.

Harming sentient beings is wrong. Meat does not have sensation, it is inert. By the time meat has arrived on your plate, there is no mind there.

If your argument revolves around the process of harm caused to sentient beings by meat production, you must eo ipso apply the same argument to the production of rice, soy, and so on.

And ironically, I know many vegans who have no qualms about killing mosquitoes. I myself have not killed a mosquito, or anything else, deliberately since I became a Buddhist 25 years ago.

N

Author: Malcolm

Date: Wednesday, August 17th, 2011 at 3:55 AM

Title: Re: Rocky Zen

Content:

Astus said:

"When self dissolves, everything is already awakened. Trees are awakened, rocks are awakened, birds are enlightened, and the clouds in the sky are enlightened. When the Buddha had this moment of complete realization, he discovered that this whole universe is already enlightened. More than that, he realized that every particle on the ground is enlightened. He saw that every particle is a Buddha paradise. In each particle there are billions and trillions of Buddha paradises. In each of those particles there are billions of buddhas residing. This whole universe becomes suddenly enlightened and

perfect just as it is."

(Anam Thubten: No Self, No Problem, p. 46)

Malcolm wrote:

Don't mistake poetry and rhetoric, like the above, for what is actual.

It simply means that all objects of knowledge are the display of one's own jñāna. It does not mean that rocks, trees, and such are independently awakened.

N

Author: Malcolm

Date: Wednesday, August 17th, 2011 at 3:56 AM

Title: Re: 'Non-duality' and 'neutrality'

Content:

alpha said:

can you actually see something?

because mind can only see things other than itself.

Namdrol said:

The Yogacara Madhyamakas like Santarakshita accept that mind is self-knowing (svasaṃvedana).

N

Sherab said:

Prasangika Madhyamakas do not accept that there is svasaṃvedana relatively, let alone absolutely. Makes me wonder how they explain how a mind knows that it knows. Could you throw some light on this Namdrol?

Malcolm wrote:

recollection.

Author: Malcolm

Date: Wednesday, August 17th, 2011 at 5:00 AM

Title: Re: obstacles to the spread of Veganism + their solutions

Content:

Namdrol said:

And ironically, I know many vegans who have no qualms about killing mosquitoes. I myself have not killed a mosquito, or anything else, deliberately since I became a

Buddhist 25 years ago.

David N. Snyder said:

N,

Going back to e-sangha days, were you not an omnivore, then vegetarian, then vegan, and now are you back to omnivore? Not placing any value judgment, just curious.

Malcolm wrote:

Never a vegan. Even on e-Sangha I clarified that I thought vegan diet was too extreme. For the record, I also clarified on E-Sangha that if I needed to eat for reasons of personal health, I would. As it happens, I had a surgery and since I refused to eat meat for a year, it did not heal well. When I started consuming meat again, it healed up just fine.

The crux of my arguments against eating meat were similar to Huseng's environmental, cruelty of treatment of animals, and so on. I still think those arguments are a valid reason for not supporting industrial agriculture in general -- which I endeavor not to do. I agree with Huseng that as Buddhists we need to be mindful of what is harmful. But I do not buy the argument that eating meat ipso facto makes one responsible for harming animals. That extreme was rejected by the Buddha and I also reject it based on reasoning.

In the end, I think the essential message of all the teachings in Sutras about meat-eating boils down to intention and to mindfulness.

But the Vegan diet is not Buddhist either in intent or in application. It is just politics.

Author: Malcolm

Date: Wednesday, August 17th, 2011 at 5:15 AM

Title: Re: Rocky Zen

Content:

Namdrol said:

Don't mistake poetry and rhetoric, like the above, for what is actual.

It simply means that all objects of knowledge are the display of one's own jñāna. It does not mean that rocks, trees, and such are independently awakened.

Astus said:

That's the same point as in Zen, Huayan, etc., it's just that they might call it dharmadhatu or mind or something similar.

Malcolm wrote:

Mind is not jñāna.

Author: Malcolm
Date: Wednesday, August 17th, 2011 at 5:44 AM
Title: Re: Rocky Zen
Content:
Namdrol said:
Mind is not jñāna.

Astus said:
You may have noticed by now that terminology is not universal even within Buddhism.
Mind (xin 心 - citta) in Zen is used not just for the deluded but the enlightened mind too,
while other words like consciousness (shi 識 - vijñāna) or intelligence (yi 意 - manas) are
not used in both senses.

Malcolm wrote:
Nevertheless, Dzogchen and Zen are different and are in no way equivalent, even when
one is confronted by very similar statements. The difference in these statements hinges
on very subtle points. You need to seek out a teacher who can explain them to you.

N

Author: Malcolm
Date: Wednesday, August 17th, 2011 at 6:10 AM
Title: Re: Renunciation Impossible?
Content:
Huseng said:
In 845 Wuzong ordered a massive repression against both Manichaeism and Buddhism.
He even ordered all Manichaen priests in the empire executed. Countless Buddhist
monks and nuns were defrocked and Buddhist assets appropriated by the state.

Malcolm wrote:
He was a Taoist.

Author: Malcolm
Date: Wednesday, August 17th, 2011 at 9:03 AM
Title: Re: Rocky Zen
Content:
LastLegend said:
If Dzogchen teachings direct at seeing the nature of the mind, then it is Zen just like any
other forms of Mahayana..

Malcolm wrote:
If it were just that, than yes.

Author: Malcolm

Date: Wednesday, August 17th, 2011 at 9:16 AM

Title: Re: Rocky Zen

Content:

LastLegend said:

If Dozgchen teachings direct at seeing the nature of the mind, then it is Zen just like any other forms of Mahayana..

Namdrol said:

If it were just that, than yes.

LastLegend said:

Just that...and different methods.

Malcolm wrote:

No. But you should really visit with a Dzogchen master who can explain the differences to you.

N

Author: Malcolm

Date: Wednesday, August 17th, 2011 at 9:43 PM

Title: Re: obstacles to the spread of Veganism + their solutions

Content:

Namdrol said:

The crux of my arguments against eating meat were similar to Huseng's environmental, cruelty of treatment of animals, and so on. I still think those arguments are a valid reason for not supporting industrial agriculture in general -- which I endeavor not to do. I agree with Huseng that as Buddhists we need to be mindful of what is harmful. But I do not buy the argument that eating meat ipso facto makes one responsible for harming animals. That extreme was rejected by the Buddha and I also reject it based on reasoning.

Huseng said:

Such a teaching was given to the śrāvakas, not the bodhisattvas. As Daoxuan in the 7th century pointed out, the prohibitions against eating meat that is impure (having it killed for you, etc...), is an indication that the spirit of the teaching is to eventually forbid the consumption of meat when the disciples are suitable vessels to receive such a teaching.

Malcolm wrote:

Well, as we can see, there were Mahāyāna authors in India such as Bhavya who understood the Mahāyāna prohibitions against eating meat differently than the way you are portraying it. In his commentary he mentions by name these sutras: Hastikakṣya mahāyāna sūtra, Mahāmegha, Lanka, Āryāṅgulimāliya-mahāyāna-sūtra, etc.

To refute the literal interpretation of these sūtras, which he considers interpretable, he

runs through the impurity argument advanced by some who assert that because the meat comes from semen and blood, it produces impurities of the body in greater excess. Bhavya points out that also milk and butter come from the bodies of animals, hence they too should produce more impurities.

He then addresses the argument consuming meat makes one a harmer of beings by necessity. As I said, he reduces the argument to whether one directly harms a being as follows "if one eats meat after creating suffering for a creature's body, it will possess a fault, but since there is no mind in the flesh of a creature's body at the time its meat is eaten, if no suffering arises where is the sin to be seen? Just as there is not the slightest suffering to a creature when one uses mother of pearl, bezoars of fish and oxen, peacock feathers, ox tails, teeth, bones, hide and so on, just as there is no harm what so ever when using fruit, water, and so on, in the same way there at the time of eating meat there is no fault because one is not engaging in harming. If there were harm, then also cremating a corpse would be sinful."

Huseng said:

The śrāvakas seek arhatship, in which case unconditional concern for all sentient beings is not a major concern. The whole point of such a spiritual pursuit is liberation for oneself, not to free all beings from suffering.

Malcolm wrote:

Minds cannot be harmed, only bodies. And Avihimsa is a concern for all Buddhists. But you cannot harm something that is not alive and has no feelings.

Huseng said:

According to numerous Mahāyāna texts meat eating was forbidden by a Buddha (not necessarily Śākyamuni) as it destroys the seed of buddhahood, among other issues.

Malcolm wrote:

If "the seed of Buddhahood" could be destroyed, then you are admitting there is a class of persons called icchantika. You don't really want to do that, do you? Not only that, you are admitting that Buddhanature is something conditioned, subject to impermanence. Since most of the sutras that teach strict vegetarianism are also tathagatagarbha sutras, this obviously means that strict proclamations made about meat eating need interpretation since you cannot have an unconditioned Buddhanature on the one hand, and one that can be destroyed on the other.

Huseng said:

This makes sense given that a bodhisattva should as much as possible avoid creating the causes and conditions for the intentional slaughter of animals.

Malcolm wrote:

No, it is the same as for shravakas. Bodhisattvas should avoid harming sentient beings where possible.

Huseng said:

If you purchase meat then you are supporting the causes and conditions for the intentional slaughter of animals. Agriculture harms living beings, too, but unless pesticides are specifically applied to the crop, this killing is usually not intentional.

Malcolm wrote:

Organic agriculture uses pesticides, they are simply less toxic to people than industrial pesticides -- but no less toxic to insects. And you just made an argument for the compassion of shravakas -- bhikṣus are prohibited from a) digging in the ground since it harms animals and b) traveling during the rains seasons because of harming small creatures. But they are not prohibited from eating meat as long as it is pure in three ways. Why? Because the criteria of what is permitted and what is not permitted is directly related to personally harming sentient beings.

Huseng said:

Just as driving a car one hopefully does not have the intention of driving into and over living beings like insects.

Malcolm wrote:

The following quote from the Laṅkāvatāra Sūtra merely reinforces Bhavya's point:

“Mahāmati! I see that because of the habits of sentient beings from the beginningless past to eat meat, they crave the flavour of meat and mutually kill and harm one another.

Clearly the intent is encourage lay people not to butcher meat personally.

Huseng said:

However, I'm sure you're well aware of these arguments. Whether you eat meat or not is up to you. I'm not commanding anyone here to give up meat, but providing my own opinion and citations of sūtra which I rely on.

Malcolm wrote:

Bhavya was an Indian master. He was certainly quite aware of the issues here since he address this in his Tarkajvala in detail. He obviously thought the reasoning of the advocates of an absolute prohibition of meat eating were mistaken and unreasonable, and that their arguments did not actually address the true intent of the Mahāyāna sutras that seem to say meat eating is never acceptable.

Huseng said:

There are sūtra references in the Mahāyāna canon, at least in East Asia, which prohibit the consumption of even eggs and milk.

Malcolm wrote:

These can be safely considered apocryphal since Indians would never dream of not consuming milk products.

Huseng said:

Again, it is up to the individual. Even if you pay no karmic debt for consuming meat, by purchasing it you're supporting the economy of meat production, which requires animals to be slaughtered for profit.

Malcolm wrote:

If you drive a car you are supporting the economy of meat production which depends upon oil from top to bottom. No oil, no huge meat industry. And that is just a fact. In fact if you shop at any market, you are supporting the meat industry, if you buy grain, you are supporting producers of grain which is fed to animals in feedlots. It is impossible to truly tease the economy of food production apart and say "If I buy this, I am not supporting that". Even if you buy organic cotton, pesticides are used in the production of that cotton, pesticides which are less toxic to humans, but no less toxic to bugs. If you decide to buy only clothes made of artificial fibers, you are supporting the oil industry which is supporting the this industry and that industry.

If your criteria (and it is) is to cease using any product that harms any creature anywhere, this is impossible. Even if you think there is precedent for this in a few Mahāyāna sutras, the sutras you have chosen are not sutras that are only to be read one way or can only be read one way, as Bhavya shows.

If you want to be a Vegan, fine, no problem -- but there is little or no justification for it from a Buddhist point of view. In fact all the Indian sutras encourage use of dairy, the very same ones that reject the consumption of meat. So therefore, the Vegan diet, even by strict vegetarian standards, is not supported in Buddhist sutras of Indian provenance. This being the case, if you try to justify it (a Vegan diet) on the basis of Buddhist sutras you will wind up trapping yourself in a morass of contradictions -- for example, excusing agriculture and travelling during the rains season when it is forbidden to Buddhist monks, but insisting that no one should eat meat even though it is permitted for shravakas and those who follow secret mantra.

If you want to be a Vegan, you can only "justify" it on purely secular grounds, and even then, not very adequately.

If there is no karmic debt connected with eating meat (that satisfies the criteria that one was not connected with inflicting harm on the animal), as you admit, then one can, as a Buddhist, eat meat and still engage in decisions and actions which limit one's personal participation in industrial agriculture without there being any contradiction at all.

In the end, Veganism is merely a political salve for the consciences of granola-munching, yoga-studio going, petty bourgeois (as well as some Buddhists) in first-world countries that are completely out of touch with the realities of how things are in places like Haiti, Appalachia (where the poorest Americans live) and Golok, for example where every calory counts. In other words, without the abundant waste of first-world nations, a Vegan diet is not even possible. You might argue "The Chinese Buddhists have been doing this for centuries" well, my reply to that is that people in Chinese Buddhist monasteries are not paid to work in rice paddies (they are forbidden to) they are paid to pray and be vinayadharas. They are a supported community and their fortunes and ability to maintain the life style you admire and emulate depends completely on the wealth of the supporting population.

Likewise, the Vegan lifestyle depends on the choices and abundance of the very industrial agricultural system you are criticizing. Without that system, without the ability to get fresh vegetables, etc. year round, the Vegan diet is impossible. The Vegan diet is primarily an urban diet for a wealthy elite (like monks in a monastery) who can afford fresh vegetables, fruit, nuts, and grain 365 days a year (and good medical care when their health crashes from a bad diet). If and when the industrial infrastructure that supportsthe present system of agricultural production collapses (and it will), there won't be any more Vegan diets.

N

Author: Malcolm

Date: Wednesday, August 17th, 2011 at 9:50 PM

Title: Re: obstacles to the spread of Veganism + their solutions

Content:

rory said:

If you eat meat that's what you personally are causing.

Malcolm wrote:

No, that is a false equivalence, as I have already shown.

N

Author: Malcolm

Date: Wednesday, August 17th, 2011 at 9:51 PM

Title: Re: Rinchen Terzod & Dudjom Tersar indexes

Content:

vajraheart said:

Hi,

Does anyone know if the Dudjom Tersar is contained in the Rinchen Terzod ?

Also looking for the complete indexes of both.

Thank you,
Sumir

Malcolm wrote:

No -- Dudjom Tersar is not in Rinchen Terzö. The complete indexes to both can be found at [tbrc.org](http://www.tbrc.org) in the nyingma section

http://www.tbrc.org/#library_work-O3JW110253JW11050 "
onclick="window.open(this.href);return false;

Author: Malcolm

Date: Wednesday, August 17th, 2011 at 10:44 PM

Title: Re: Tibetan monk sets himself on fire in China

Content:

Malcolm wrote:

Hòa thượng[a] Thích Quảng Đức (/tɪtʃ kwɑŋ duk/ tich kwong duuk; Vietnamese pronunciation: [tʰɪ̯tʃ kwāːŋ dǐk̚]; Saigon: [tʰɪ̯tʃ kwɛːŋ dǐk̚] (listen); Chữ Nôm:釋廣德; 1897 – 11 June 1963), born Lâm Văn Tức, was a Vietnamese Mahayana Buddhist monk who burned himself to death at a busy Saigon road intersection on 11 June 1963. Thích Quảng Đức was protesting against the persecution of Buddhists by South Vietnam's Ngô Đình Diệm administration. Photos of his self-immolation were circulated widely across the world and brought attention to the policies of the Diệm regime. Malcolm Browne won a Pulitzer Prize for his renowned photograph of the monk's death. After his death, his body was re-cremated, but his heart remained intact.[1][2] This was interpreted as a symbol of compassion and led Buddhists to revere him as a bodhisattva, heightening the impact of his death on the public psyche.

Author: Malcolm

Date: Thursday, August 18th, 2011 at 12:58 AM

Title: Re: obstacles to the spread of Veganism + their solutions

Content:

Huseng said:

I've been using scriptural citations from canonical Buddhist texts. This is only appropriate and desirable on a Buddhist forum.

Malcolm wrote:

Reasoning is also required, and as we have seen, there are no Indian scriptures that will support a Vegan read since honey, milk, butter, cream and so on are all on the acceptable list of foods, even by strict vegetarian read of the sutras.

N

Author: Malcolm

Date: Thursday, August 18th, 2011 at 1:47 AM

Title: Re: obstacles to the spread of Veganism + their solutions

Content:

Huseng said:

Since most of the sutras that teach strict vegetarianism are also tathagatagarbha sutras, this obviously means that strict proclamations made about meat eating need interpretation since you cannot have an unconditioned Buddhanature on the one hand, and one that can be destroyed on the other.

Again it is a figurative use of speech. Icchantikas are beings whose behaviour is contrary to the path and/or lack any aspirations for liberation.

Malcolm wrote:

According to you, eating meat "is contrary to the path", thus those who eat meat are icchantikas. Good thing Madhyamaka rejects this Yogacara and Tathagatagarbha sutra idea completely.

Huseng said:

No, it is the same as for shravakas. Bodhisattvas should avoid harming sentient beings where possible.

Hence bodhisattvas should avoid eating meat and contributing to the economy behind slaughter.

Malcolm wrote:

Only if shravakas need to avoid eating meat, and they do not, apart from specific conditions we have discussed.

Huseng said:

I disagree. The emphasis is on the craving for meat and consumption of it. It is worse if you kill it and eat it rather than just purchasing it and consuming it of course.

Malcolm wrote:

The notion is that eating meat causes one be more liable to harm others. But the context of the sutra has to be considered as well as the audience. In this case, non-Buddhist lay people since Buddhist monks and lay people are already prohibited from killing animals for food.

Huseng said:

Bhavya was an Indian master. He was certainly quite aware of the issues here since he address this in his Tarkajvala in detail. He obviously thought the reasoning of the advocates of an absolute prohibition of meat eating were mistaken and unreasonable, and that their arguments did not actually address the true intent of the Mahāyāna sutras that seem to say meat eating is never acceptable.

And Daoxuan was a Chinese master with plenty of what was for him canonical citations and reasonings to encourage his peers and laypersons to refrain from eating meat.

Malcolm wrote:

An Indian master interpreting an Indian text or doctrine will always be preferable to the interpretation of Tibetans, Chinese, and so on. Of course, there are differing opinions. Shantideva was pretty firmly against eating meat. My point is that these texts are not slam dunks "Oh, this is our book, this is what it says, therefore, this is what we have to do".

Huseng said:

These can be safely considered apocryphal since Indians would never dream of not consuming milk products.

Is a Chinese "apocryphal" text of less value than an Indian "apocryphal" text? From an academic point of view any Mahāyāna text no matter where it was penned is apocryphal.

Malcolm wrote:

Chinese sutras reflected the concerns of Chinese authors. If you go down this route, all you will wind up with is the conclusion that different communities of monks in different places wrote different texts reflecting different concerns. You then are left with the conclusion that one can only rely on one's own reasoning to decide what is correct and not correct and that there is no solid basis in citing sutras since the authority of sutra is undermined. This is actually my point, if you want to be a Vegan, go ahead. But there is no Buddhist justification for this.

Huseng said:

If you drive a car you are supporting the economy of meat production which depends upon oil from top to bottom. No oil, no huge meat industry. And that is just a fact. In fact if you shop at any market, you are supporting the meat industry, if you buy grain, you are supporting producers of grain which is fed to animals in feedlots. It is impossible to truly tease the economy of food production apart and say "If I buy this, I am not supporting that". Even if you buy organic cotton, pesticides are used in the production of that cotton, pesticides which are less toxic to humans, but no less toxic to bugs. If you decide to buy only clothes made of artificial fibers, you are supporting the oil industry which is supporting this industry and that industry.

Those are all secondary to the actual production of a meat. If a city was to reduce meat consumption, the shops within it would order less meat from producers who in turn would slaughter less animals because there would be less demand for their product.

Malcolm wrote:

No, it is primary. Where this exists, that exists, where this does not exist, that does not exist -- basic dependent origination. Anyway, you are dreaming -- we live in a supply side economy, not a demand economy. There is demand precisely because there is supply.

Huseng said:

If you want to be a Vegan, fine, no problem -- but there is little or no justification for it from a Buddhist point of view.

From your Buddhist point of view. Things are different in the East Asian realm of Buddhism. We have texts and traditions which clearly encourage practitioners to avoid meat, and beyond that eggs and dairy as well.

Malcolm wrote:

And Chinese people do not have a deeply ingrained culture of eating everything that moves? Japanese people have not lived off of fish and other seafood for millenia? Etc.

Huseng said:

In fact all the Indian sutras encourage use of dairy, the very same ones that reject the consumption of meat.

Personally I'm not staunchly against dairy provided it is taken from a well treated animal. However, given that in the modern day so much of our dairy is produced under horrific conditions I have all the reason to boycott such products. I avoid dairy because I don't care to directly support such industries. Japan does not have a good record when it comes to animal welfare. The farmer in rural Bihar on the other hand with his herd of cattle grazing in lush green fields is not a big deal, but industrial milk production is.

Malcolm wrote:

I don't consume industrial dairy, actually.

Huseng said:

So therefore, the Vegan diet, even by strict vegetarian standards, is not supported in Buddhist sutras of Indian provenance.

Like I said in East Asia it is different. Buddhas and Bodhisattvas were and do work in a different cultural environment. If the result has been less animals suffering, then such teachings encouraging what we would call veganism in English, then all the better. That is Saddharma.

Malcolm wrote:

The idea that East Asia was some Vegan paradise is utter bollocks, as per above.

Huseng said:

In the end, Veganism is merely a political salve for the consciences of granola-munching, yoga-studio going, petty bourgeois (as well as some Buddhists) in first-world countries that are completely out of touch with the realities of how things are in places

like Haiti, Appalachia (where the poorest Americans live) and Golok, for example where every calory counts.

This is a bit harsh and inconsiderate of the many vegans in the world, many of whom do not fit into such a character type.

Malcolm wrote:

Yup, well, I think Vegans are harsh, unkind, shrill and elitist, as well as dietarily neurotic.

Huseng said:

In other words, without the abundant waste of first-world nations, a Vegan diet is not even possible.

Nonsense. It was possible in pre-modern times, it is possible now.

Malcolm wrote:

You have no evidence of any vast community of Vegan peoples living anywhere. The fact is that animal protein in some form or another has been a substantial portion of the diet every premodern society we can think of (and for good reason, it has more energy than grain).

Huseng said:

You might argue "The Chinese Buddhists have been doing this for centuries" well, my reply to that is that people in Chinese Buddhist monasteries are not paid to work in rice paddies (they are forbidden to) they are paid to pray and be vinayadharas.

First of all, it wasn't just China. Japan, Korea and Vietnam all had Buddhists living vegan lifestyles, both for religious convictions and economic reasons.

Malcolm wrote:

They could afford to support minority populations in elitist institutions.

Huseng said:

In pre-modern Japan for example there simply was no dairy. I don't know about eggs, but I imagine with the sentiments expressed in Buddhist texts it would have been minimal given that bodhisattva aspirants are forbidden from keeping both animals and slaves. Ruling all meat and fish, people would have been vegan. They lived just fine, both Buddhist layman and monk alike.

Malcolm wrote:

Sorry, but Japanese people ate fish and other sea food and have done so for millenia -- and prior to the introduction of Buddhism ate many other kinds of animals as witnessed by Buddhist imperial edicts. And for example, Jodo Shinshu permits meat eating and so

on.

Huseng said:

They are a supported community and their fortunes and ability to maintain the life style you admire and emulate depends completely on the wealth of the supporting population.

Any monastic population, even the meat eating ones, rely on the generosity of a supporting population.

Malcolm wrote:

Not always, in Tibet, monasteries were landed estates that produced their own grain and so on. Monasteries as farms were also common in India, according to scandalized reports about Mahayana monks met by Chinese pilgrims. Basically, the Chinese "proto-vegans" were fanatic converts.

Huseng said:

Likewise, the Vegan lifestyle depends on the choices and abundance of the very industrial agricultural system you are criticizing. Without that system, without the ability to get fresh vegetables, etc. year round, the Vegan diet is impossible. The Vegan diet is primarily an urban diet for a wealthy elite (like monks in a monastery) who can afford fresh vegetables, fruit, nuts, and grain 365 days a year (and good medical care when their health crashes from a bad diet).

None of this is true. Even in pre-modern times vegetarian populations generally got by the winters without dying off from malnutrition. This was long before refrigeration and industrial food production. Pickles, grains, dried fruits, field vegetables, noodles, teas and various other food products provided sufficient nutrition then, just as they would now.

Malcolm wrote:

You really need to read ancient medical texts from India, China, and so on. Then you will understand that this is pretty much of a fantasy.

Huseng said:

Pre-modern Buddhist communities in East Asia were effectively vegan and they existed for many centuries before any industrial infrastructure was developed.

Malcolm wrote:

Yes, who lived off of the labor of meat-eating laity.

N

Author: Malcolm

Date: Thursday, August 18th, 2011 at 1:50 AM

Title: Re: obstacles to the spread of Veganism + their solutions

Content:

Huseng said:

Indian Buddhism is not the be-all and end-all judge of what constitutes Buddhadharma.

Malcolm wrote:

Of course it is. It is the bellweather by which all must be judged. But that is just my opinion. It is the standard by which intra-buddhist communication must occur. I don't try to convince others of things that are particular to Vajrayāna or Tibetan schools. Likewise, it makes no sense to try to convince non-Sino-Japanese Buddhists of doctrines peculiar to Sino-Japanese Buddhism. For example, eschewing dairy.

Thus, Indian Buddhism is the basic standard.

N

Author: Malcolm

Date: Thursday, August 18th, 2011 at 2:33 AM

Title: Re: obstacles to the spread of Veganism + their solutions

Content:

Huseng said:

You should reread our discussion -- I've proven that veganism existed in Buddhist cultures in East Asia. It is a Buddhist issue, at least in this corner of the continent.

Malcolm wrote:

What you did not prove is that Veganism was grounded in Indian Mahāyāna (whose sutras you originally cited). All you proved was that some Chinese Buddhist wrote texts to support their bias against Indian dietary preferences. But that does not constitute sutrayāna support for a vegan diet. And further, in terms of Indian Buddhism, all we learned is that there is no consensus about what the Mahāyāna prohibitions against meat eating meant amongst Mahāyāna authors. So in the end you have failed to prove anything. And this is a good thing, since there is no liberation through dietary choices.

But if you harm something directly, with intention to harm, then this might interfere with your liberation, and that we have no need to establish, because it is well known.

On the contrary, what I have proven is that your thesis "All consumers or users of meat or any other animal product are by definition harmers of sentient beings" is outright false, when considered from a Buddhist perspective.

N

Author: Malcolm

Date: Thursday, August 18th, 2011 at 3:07 AM

Title: Re: obstacles to the spread of Veganism + their solutions

Content:

Huseng said:

Plenty of well known monks of the past lived to ripe old ages, and their communities weren't dying off due to malnutrition.

Malcolm wrote:

They were undoubtedly raised on meat. It is well known that animal protein is more important in the diets of growing children than it is in the diets of adults.

N

Author: Malcolm

Date: Thursday, August 18th, 2011 at 3:19 AM

Title: Re: obstacles to the spread of Veganism + their solutions

Content:

Huseng said:

Um, no. I've proven that veganism existed in Buddhist cultures in East Asia. They still do. I can say this both as a scholar of Buddhism trained in Japan and with a real life perspective. I kid you not I have been to monasteries full of hundreds of nuns and a few dozen monks where no animal products are served up in the dining hall, and the arhat sandals on the feet of nuns and monks are not made of leather. I can also tell you that the issue of meat, eggs and dairy have been discussed in Chinese Buddhist literature both in ancient times and in present times, hence making it a Buddhist issue.

Malcolm wrote:

A Chinese Buddhist issue, apparently with no relevance to more universal sphere of Mahāyāna which existed in Central Asia, Tibet, India, Cambodia, Thailand, and so on. This effectively limits its relevance to Chinese and Japanese Buddhists. But in Japan, everyone now eats meat, more or less.

Don't get me wrong -- I am not against vegetarianism -- though as a doctor of Tibetan Medicine I have met a lot of vegan people whose ailments were quickly eliminated by a small amount of meat (incidentally, such a phenomenon is regularly reported in Yoga magazines as well). Plus, there is the factor of milk intolerance. Then there is Chinese bias against Tibetans and other dairy-consuming people on the Western frontier of China, and so on. In the end the Chinese Buddhist prohibition against dairy and cheese is more likely to be a result of cultural bias than real concern for animals since they still used animal labor for agricultural production.

Author: Malcolm

Date: Thursday, August 18th, 2011 at 3:21 AM

Title: Re: obstacles to the spread of Veganism + their solutions

Content:

Huseng said:

I'll leave it to vegan parents to demonstrate otherwise. You can have healthy kids raised on a vegan diet.

Malcolm wrote:

I know many people who were raised on such diets -- they all have messed up teeth, had strange fevers when they hit puberty, and other developmental health issues.

Author: Malcolm

Date: Thursday, August 18th, 2011 at 3:23 AM

Title: Re: obstacles to the spread of Veganism + their solutions

Content:

LastLegend said:

Those who walk the path of Bodhisattva cannot eat meats. Bodhisattvas don't even tremble on green grass, why do they use meats of sentient beings for food? Monks are the ones who honor Bodhisattva precepts, and they should not eat meats. Vietnamese and Chinese monks are famous for being vegan.

We laymen can stick to 3 conditions of purity. But we can do better if we want to.

Malcolm wrote:

I never used the meat of sentient beings. I always make sure when I eat meat, that no sentient being inhabits the steak I am eating. Why? Because harming sentient beings is wrong. But meat is inert, like grass. It can't be harmed.

N

Author: Malcolm

Date: Thursday, August 18th, 2011 at 3:33 AM

Title: Re: obstacles to the spread of Veganism + their solutions

Content:

LastLegend said:

Those who walk the path of Bodhisattva cannot eat meats. Bodhisattvas don't even tremble on green grass, why do they use meats of sentient beings for food? Monks are the ones who honor Bodhisattva precepts, and they should not eat meats. Vietnamese and Chinese monks are famous for being vegan.

We laymen can stick to 3 conditions of purity. But we can do better if we want to.

Namdrol said:

I never used the meat of sentient beings. I always make sure when I eat meat, that no sentient being inhabits the steak I am eating. Why? Because harming sentient beings is wrong. But meat is inert, like grass. It can't be harmed.

N

LastLegend said:

You like the taste of meats more than vegetarian food?

Malcolm wrote:

I like all food as long as it is cooked well and prepared in a healthy fashion. Basically, food is medicine.

N

Author: Malcolm

Date: Thursday, August 18th, 2011 at 3:50 AM

Title: Re: obstacles to the spread of Veganism + their solutions

Content:

Namdrol said:

I like all food as long as it is cooked well and prepared in a healthy fashion. Basically, food is medicine.

N

Huseng said:

If my memory serves me I recall on E Sangha you referred to meat eating as "sinful" without specifying any caveats. Have you changed your mind since then? I just recall you being somewhat forward in your former discussions concerning meat consumptions, where you called meat eating sinful.

Malcolm wrote:

What I said was that meat is slightly non-virtuous because it inevitably comes from the suffering of some animal, for example, like silk.

I have always found it a little hilarious that vegetarian Buddhists are busy swathing their statues in silk brocades while casting scathing glances at meat-eaters.

I never tried to convince you or anyone in this conversation that slaughtering animals was ok, and so on. It isn't. But we cannot have a narrow view that specifies this part of

the economy is ok, and this part isn't. It is all tied together.

I think most of us recognize that the circumstances around the production of meat are rooted in non-virtue even if that karma does not necessarily transfer to everyone who eats meat.

Author: Malcolm

Date: Thursday, August 18th, 2011 at 3:55 AM

Title: Re: obstacles to the spread of Veganism + their solutions

Content:

Huseng said:

They also developed a tradition of releasing animals (fang sheng 放生), where turtles, birds and other beings slated to become someone's dinner were purchased and released into the wild.

Malcolm wrote:

I am reminded of those people who made their living trapping fish for release by Buddhists in Japan.

Author: Malcolm

Date: Thursday, August 18th, 2011 at 4:29 AM

Title: Re: Rinchen Terzod & Dudjom Tersar indexes

Content:

ngodrup said:

...but it may

explain what DL meant when he said DT is there when RTD is given.

Malcolm wrote:

Apparently Kongtrul and Khyentse extended an invitation to DL to include his terms in the RT -- he refused, but said that wherever the RT spread, DT would spread there too.

N

Author: Malcolm

Date: Thursday, August 18th, 2011 at 4:41 AM

Title: Re: obstacles to the spread of Veganism + their solutions

Content:

LastLegend said:

I would add some more thoughts to the discussion of this topic.

In US, animals are institutionally raised in cages since they are young. Basically they stay in prison for the rest of their lives until the day they are killed. The 3 poisons on their minds also create poisons in their bodies. For larger animals such as cows and pigs,

there are special ways to kill to get most if not all the blood out of their tissues so that we can have fresh meats. So I will not go into details of how they are killed. But you can do some research for yourself.

Malcolm wrote:

Yup. All suffering of suffering. Very sad. So is the sufferig of insects posioned with nerve agents in soyfields. Half a million tons of pesticides are used every year in the US alone.

Author: Malcolm

Date: Thursday, August 18th, 2011 at 10:28 AM

Title: Re: Best academic studies on (tibetan) buddhism?

Content:

Malcolm wrote:

Most Interesting: Dan Martin

Most Brilliant: Matthew Kapstein

Author: Malcolm

Date: Thursday, August 18th, 2011 at 10:34 AM

Title: Re: obstacles to the spread of Veganism + their solutions

Content:

LastLegend said:

Animals are meant to be in the wild.

Malcolm wrote:

Not domesticated animals. Hence the term "domesticated".

Author: Malcolm

Date: Thursday, August 18th, 2011 at 8:01 PM

Title: Re: obstacles to the spread of Veganism + their solutions

Content:

Sönam said:

Aside for sentimental or ethic reasons there is a good reason today not to eat meat ... it cost 100 times more water for 1kg meat than for 1kg cereals.

And lake of water is the coming disease.

Sönam

Huseng said:

About 14kg of grains to produce 1kg of beef.

Malcolm wrote:

This applies only to feedlot beef.

Author: Malcolm

Date: Thursday, August 18th, 2011 at 8:15 PM

Title: Re: obstacles to the spread of Veganism + their solutions

Content:

LastLegend said:

But clearly there is a difference between directly killing animals for consumption and killing animals indirectly through farming and such.

Malcolm wrote:

Obviously the Buddha felt that both were on par since digging in the ground and killing animals are both in the list of vows to be confessed.

N

Author: Malcolm

Date: Thursday, August 18th, 2011 at 8:25 PM

Title: Re: Rinchen Terzod & Dudjom Tersar indexes

Content:

username said:

The obvious reason behind the reply was that other major complimentary parts of Dudjom Tersar were yet to come.

Malcolm wrote:

No, that does not make sense. The RT only contains representative transmissions from all the major terma cycles. For example, there are texts in DL's collection of termas which come from the original Dudjom, Khathog Duddul Dorje which are present in the RT, but none of DL's own termas. But when the whole Dudjom tersar is given, and not merely Dudjom Tersar i.e. Dudjom Rinpoche's pure vision cycles, it also includes the transmissions from Duddul Dorje, Dudjom Lingpa, and Dudjom Rinpoche.

Author: Malcolm

Date: Thursday, August 18th, 2011 at 9:45 PM

Title: Re: obstacles to the spread of Veganism + their solutions

Content:

Sönam said:

does your answer includes my quote too ?

Sönam

Malcolm wrote:

Of course, since it refers to meat that is cornfed in feed lots.

So called grass-fed meat does not require these numbers. For example, there is a local beef farm near to me. They graze all of their cattle. They do not use corn. Since their cattle is all 100 percent grass fed, antibiotic and hormone free, numbers like the ones above do not apply. But these kinds of farms are

The water use of cattle depends on the region and intensity of the production of meat. In dry regions, like the American West, what range land there is is so over grazed that the cattle need to be fattened for market. Large-scale cattle ranching is not only environmentally damaging in terms of grain inputs required to fatten cattle, in dry ranges it is very damaging to the environment such as soil, water, and so on in terms of erosion, etc., from cattle grazing.

Moreover as we know, cattle did not evolve to eat corn. It is bad for them.

And let's not even get started with hog farming -- that is an environmental nightmare, like chicken farming and so on.

Look, no one is arguing that there are no deep ethical and environmental issues with the production of meat. Of course there are. In an ideal world, no one would eat meat. But in an ideal world, no one would suffer, experiencing birth, illness, aging and death either.

What is at issue is the assertion that just because one eats meat one necessarily has less compassion, one is taking on the karma of harming sentient beings, and so on. That assertion does not stand up to reasoning. The primary argument is that because someone purchases meat to eat that they are culpable in harming animals in the same manner as a butcher through economic participation on the meat industry. Well, from the viewpoint of how things are interconnected, since the meat industry is only possible because of oil and trucking and large supermarkets, if someone buys vegetables from a supermarket that sells meat, they are just as culpable as someone who buys meat. Why? Because there is no time that non-Buddhist people will voluntarily cease buying meat that is supplied to them. If someone participates in the economy of food production they are necessarily participating in the economy of meat production unless they have the option to eschew all contact with large supermarket chains for all their fruit and vegetable needs. The vast majority of people don't. People may even try to insulate themselves with a chain of vegan markets for example, but those markets will have to buy their food from suppliers, etc. So my point is that the economics of food production make it really impossible to say "This dollar that I am spending will not support animal husbandry in any way, shape or form".

Also, there is a lack of equanimity concerning suffering in the shrill arguments of radical vegan crew, frequent excuses about why it is permissible for pesticides to be used while slaughter is not permissible, and so on. Suffering is suffering, all of samsara is suffering down to the smallest atom.

The issue of meat-eating is at best a distraction from what is really important i.e.

practice. Not eating meat does not make someone a better practitioner, eating meat does not make one a worse practitioner. Not eating meat does not necessarily make someone more compassionate, eating meat does not necessarily make someone less compassionate.

Author: Malcolm

Date: Thursday, August 18th, 2011 at 10:13 PM

Title: Re: The Rinpoche's Zen

Content:

Malcolm wrote:

The following is not Dzogchen.

Astus said:

"The awakening has nothing to do with our background. It has nothing to do with whether we have been meditating for a long time or not. It has nothing to do with meeting impressive teachers or gurus. It is simply dependent on whether or not we are open to it."

(No Self, No Problem, p. 4)

"In the same way, when we pay attention to our breath, body sensations, and to the awareness that arises, then all the illusions, suffering, confusion, sorrow, and personal issues, all of this begins to dissipate. We see that all of these experiences are born of delusion. This is the sense of "I." "I am real. I am truly existent." Everything is gone except this "I," this sense of self. Then, when we continue meditating, the sense of self also goes away. When we just keep meditating, when we just remain in that present awareness and observe, then the self dissolves too. When the self dissolves there is just pure awareness. When the self completely collapses, there is this inexpressible, simple yet profound and ecstatic, compassionate awareness. Nobody is there. "I" is completely nonexistent in that place. There is no separation between samsara, bad circumstances, and nirvana, good circumstances, and there is nobody pursuing the path or chasing after enlightenment. In that moment we realize the essence of the Buddha's teaching."

(p. 41)

"Suddenly, when we stop producing concepts and ideas, when we stop feeding that illusory reality, when we stop associating with ego, it is very simple. It is simple to stop associating with ego. However there are no twelve step programs in transcendent wisdom. There is only the one-step program and that is to not associate with the ego. The moment we stop associating with ego it just immediately ceases right there."

(p. 128)

Author: Malcolm

Date: Thursday, August 18th, 2011 at 11:10 PM

Title: Re: Introducing the practice of Daimoku to friends and relatives

Content:

Malcolm wrote:

Chanting Nam-myoho-renge-kyo during the physical union of man and woman is indeed what is called “earthly desires are enlightenment,” and “the sufferings of birth and death are nirvana.”

I wonder if this applies to chanting Nam-myoho-renge-kyo while watching porn.

Author: Malcolm

Date: Thursday, August 18th, 2011 at 11:49 PM

Title: Re: obstacles to the spread of Veganism + their solutions

Content:

Adamantine said:

The only thing that makes meat consumption worse in this regard is if the livestock are eating industrially produced agriculture, then it's the bug deaths on top of the animal deaths...

David N. Snyder said:

Which is where 74% of all meat comes from, so therefore, in most cases, meat does result in the bugs death plus the animal killings. Whereas a vegetarian diet results in just the bugs death.

What about organic? I am sure that there will never be no deaths of any kind, but wouldn't organic vegetarian farming result in even far fewer deaths? (compared to conventional vegetarian/vegan and conventional omnivore diets)

Malcolm wrote:

Not large scale organic farming. The primary difference is the type of pesticides:

ORGANIC PESTICIDES VERSUS SYNTHETIC PESTICIDES

Clearly, the less we impact our environment, the better off we all are. Organic farming practices have greatly advanced the use of non-chemical means to control pests, as mentioned earlier.

Unfortunately, these non-chemical methods do not always provide enough protection, and it's necessary to use chemical pesticides. How do organic pesticides compare with conventional pesticides?

A recent study compared the effectiveness of a rotenone-pyrethrin mixture versus a synthetic pesticide, imidan. Rotenone and pyrethrin are two common organic pesticides; imidan is considered a "soft" synthetic pesticide (i.e., designed to have a brief lifetime after application, and other traits that minimize unwanted effects). It was found that up to 7 applications of the rotenone- pyrethrin mixture were required to obtain the level of protection provided by 2 applications of imidan.

It seems unlikely that 7 applications of rotenone and pyrethrin are really better for the

environment than 2 applications of imidan, especially when rotenone is extremely toxic to fish and other aquatic life.

It should be noted, however, that we don't know for certain which system is more harmful. This is because we do not look at organic pesticides the same way that we look at conventional pesticides. We don't know how long these organic pesticides persist in the environment, or the full extent of their effects.

When you look at lists of pesticides allowed in organic agriculture, you find warnings such as, "Use with caution. The toxicological effects of [organic pesticide X] are largely unknown," or "Its persistence in the soil is unknown." Again, researchers haven't bothered to study the effects of organic pesticides because it is assumed that "natural" chemicals are automatically safe.

<http://www.ocf.berkeley.edu/~lhom/organictext.html> "
onclick="window.open(this.href);return false;

The answer to your question, then, is no.

N

Author: Malcolm

Date: Friday, August 19th, 2011 at 12:03 AM

Title: the great vegetarian debate

Content:

Namdrol said:

The answer to your question, then, is no.

David N. Snyder said:

Okay, thanks. Then I guess there is no real way one could be a 'devout' Jain and / or 100% ahimsa.

I suppose the only real way might be to have your own vegetable garden with subsistence farming, with no sprays of any kind, but of course, not too practical, especially for urban dwellers.

Malcolm wrote:

Avihimsa has to do with one's intention not to harm others, and very little to do with one's actions, apart from directly desisting in harming others.

Author: Malcolm

Date: Friday, August 19th, 2011 at 12:11 AM

Title: the great vegetarian debate

Content:

Namdrol said:

...

The issue of meat-eating is at best a distraction from what is really important i.e. practice. Not eating meat does not make someone a better practitioner, eating meat does not make one a worse practitioner. Not eating meat does not necessarily make someone more compassionate, eating meat does not necessarily make someone less compassionate.

Sönam said:

I certainly understand these arguments ... also it does not make you better, still we are living in a world where there is so much BS and so much ignorance about necessary "basic" changes (not to speak about fundamental ignorance) that every step one can make for a change is a constructive step. We are also acting for a better samsara. Therefore (most of the time) I do not eat meat, and (most of the time) I do not drink alcohol ... and I also (definitely) do not vote and few other behaviors, but that's other stories.

Sönam

Malcolm wrote:

Right, but this is a different issue than whether or not veganism is compatible with Buddhism in general (apart from some Chinese texts written some time prior to the Tang dynasty stuck in the mouth of the Buddha).

Author: Malcolm

Date: Friday, August 19th, 2011 at 12:49 AM

Title: Re: Hua Tou and Dzogchen

Content:

Fa Dao said:

For those who have had experience in both Chan and Dzogchen:

When one shatters the "Great Doubt" as in Hua Tou practice from the Chan lineage how would the resultant state be viewed according to Dzogchen?

Malcolm wrote:

What does shattering great doubt mean?

N

Author: Malcolm

Date: Friday, August 19th, 2011 at 1:16 AM

Title: the great vegetarian debate

Content:

LastLegend said:

...the larger the animals, the more karma because they are more developed than insects.

Malcolm wrote:

Why? Because they have more developed sense organs, brains? That is nonsense. All creatures are equal. They all have minds and feelings. Killing a cow and killing a bug is equal in terms of the karma of killing.

LastLegend said:

The issue of meat-eating is at best a distraction from what is really important i.e. practice. Not eating meat does not make someone a better practitioner, eating meat does not make one a worse practitioner. Not eating meat does not necessarily make someone more compassionate, eating meat does not necessarily make someone less compassionate.

Yes, but practice also means trying to step away from both sides of extreme. Not necessarily becoming a vegan or vegetarian, but at least we can be honest about what's going on.

Malcolm wrote:

Yes, what is going on is that there isn't even a needle tip of happiness anywhere in samsara.

Author: Malcolm

Date: Friday, August 19th, 2011 at 1:35 AM

Title: the great vegetarian debate

Content:

LastLegend said:

I will have to disagree. I would say a cow is more developed than an insect. Something like killing an Arhat is different from killing a human being.

Malcolm wrote:

The only difference between a fly, a cow and a human being is that a human being can attain buddhahood. Therefore, killing a human being is considered a parakija, an offense punishable by losing one's monastic vows.

The difference between an arya and a human beings is that an arya can help other human beings awaken. Thus, harming a buddha or killing an Arhat is one of the five deeds that results in immediate rebirth in lower realms.

A cow and a fly are both the same in that neither can attain buddhahood in that body, both have minds. There is no qualitative difference between a cow and a fly, only a

quantitative difference in terms of sense organ development. From an ethical point of view, this means that the life of a fly and the life of a cow are equal. Moreover, there is no difference in self-awareness. Cows and flies exhibit the same degree of self-awareness i.e. when you try to harm either, they react by protecting themselves.

There is no Buddhist teaching of which I am aware that states that preserving the life of mammals is more important than perserving the life of small creatures like flies and worms because mammals are "more developed".

N

Author: Malcolm

Date: Friday, August 19th, 2011 at 1:38 AM

Title: the great vegetarian debate

Content:

David N. Snyder said:

* Insects (building construction and farming allowed even though they may be killed indirectly)

Malcolm wrote:

You have to include small animals, birds, snakes, and so on in this. Monks however are prohibited from farming. Lay people are not prohibited from eating "royal animals", only monks are.

N

Author: Malcolm

Date: Friday, August 19th, 2011 at 1:41 AM

Title: the great vegetarian debate

Content:

LastLegend said:

Uh nobody said it is ok to kill insects...but the karma for killing an insect is different from killing a larger animal.

Malcolm wrote:

This is merely your imputation. I don't think the Buddha ever made such a statement, at least I have never read such a statement by him anywhere. The only possible argument one could make for this is that killing bugs requires very little intention, and so the force of intention propelling the action is generally weaker than the force of intention it takes to kill a larger animal. But there certainly is not inherently less karma in killing a bug than an animal. That is ridiculous.

N

Author: Malcolm

Date: Friday, August 19th, 2011 at 2:06 AM

Title: the great vegetarian debate

Content:

LastLegend said:

Uh nobody said it is ok to kill insects...but the karma for killing an insect is different from killing a larger animal.

Namdrol said:

This is merely your imputation. I don't think the Buddha ever made such a statement, at least I have never read such a statement by him anywhere. The only possible argument one could make for this is that killing bugs requires very little intention, and so the force of intention propelling the action is generally weaker than the force of intention it takes to kill a larger animal. But there certainly is not inherently less karma in killing a bug than an animal. That is ridiculous.

N

LastLegend said:

Do you agree that some animals are more intelligent than others?

Malcolm wrote:

I agree that some animals have more sophisticated sense organs than others. But minds are not sense organs, are they?

Author: Malcolm

Date: Friday, August 19th, 2011 at 2:09 AM

Title: the great vegetarian debate

Content:

LastLegend said:

Uh nobody said it is ok to kill insects...but the karma for killing an insect is different from killing a larger animal.

Namdrol said:

This is merely your imputation. I don't think the Buddha ever made such a statement, at least I have never read such a statement by him anywhere. The only possible argument one could make for this is that killing bugs requires very little intention, and so the force of intention propelling the action is generally weaker than the force of intention it takes to kill a larger animal. But there certainly is not inherently less karma in killing a bug than an animal. That is ridiculous.

Pero said:

Considering it is more severe to kill an Arhat than an ordinary human, more severe to kill one's parents than other people and so on and so on, it is hardly a ridiculous conclusion.

Malcolm wrote:

The reason for the five uninterrupted sins has to do with one's liberation. Harming a buddha, killing an arhat, killing one mother, or father and causing a schism in the Sangha are all sins connected with one's own and other's chances for attaining liberation. It has nothing to do with the superiority or inferiority of humans in terms of some hierarchy of sentient beings based on intelligence or development. Please note that causing a schism in the Sangha is one of those five sins.

N

Author: Malcolm

Date: Friday, August 19th, 2011 at 4:17 AM

Title: Re: Conservation Efforts

Content:

Astus said:

The idea of equal distribution is great. Communism, however, didn't work out so far.

Malcolm wrote:

Screw the proletariat, the consumers must seize the means of production, and create a dictatorship of consumption...!

(oh wait...that won't work...)

Author: Malcolm

Date: Friday, August 19th, 2011 at 5:00 AM

Title: Re: Hua Tou and Dzogchen

Content:

Fa Dao said:

In the hua tou method one is given a meditation topic/question. For example, "Who is dragging this corpse around?" or "Who is chanting Buddhas name?" You are instructed to continually ask this question until one pointedness is achieved. Great doubt is developed from asking a question that does not have an answer that the logical/rational/thinking mind can answer. One keeps pushing and pushing to come up with an answer nonetheless. Eventually one breaks through and the separateness of mind, body and world drops away leaving one with a deep understanding of shunyata.

Malcolm wrote:

Tregcho is based on recognizing the nature of mind directly, and staying in that state.

N

Author: Malcolm

Date: Friday, August 19th, 2011 at 6:34 AM

Title: Re: Hua Tou and Dzogchen

Content:

Fa Dao said:

From my limited understanding of chan realizing the nature of mind is realizing emptiness. So then in your estimation you would say it is similar to Tragcho?

Malcolm wrote:

The nature of the mind is not just emptiness, it is clarity and emptiness inseparable. The emphasis in tregchö is on this.

Author: Malcolm

Date: Friday, August 19th, 2011 at 6:37 AM

Title: Re: Conservation Efforts

Content:

LastLegend said:

If they don't want to save the earth, then we are screwed.

Malcolm wrote:

They don't and we are.

Author: Malcolm

Date: Friday, August 19th, 2011 at 6:56 AM

Title: Re: Hua Tou and Dzogchen

Content:

Fa Dao said:

From my limited understanding of chan realizing the nature of mind is realizing emptiness. So then in your estimation you would say it is similar to Tragcho?

Namdrol said:

The nature of the mind is not just emptiness, it is clarity and emptiness inseparable. The emphasis in tregchö is on this.

Inge said:

This reminds me of a quote attributed to Hsuan Hua:

"If you understand the Zero, you know it to be the True Emptiness, which contains Wonderful Existence, and the Wonderful Existence, which contains True Emptiness. True Emptiness does not obstruct Wonderful Existence and Wonderful Existence does not obstruct True Emptiness. True Emptiness is not empty and so it is called Wonderful Existence; Wonderful Existence is non-existent and is therefore called True Emptiness--empty and non-empty, existing and not existing."

Are you talking about the same thing?

Malcolm wrote:

This is referring to appearance and emptiness, object side.

N

Author: Malcolm

Date: Friday, August 19th, 2011 at 7:12 AM

Title: Re: Hua Tou and Dzogchen

Content:

Namdrol said:

This is referring to appearance and emptiness, object side.

N

Inge said:

I see. Could you explain a little what is meant by clarity?

Malcolm wrote:

"Clarity" means the fundamental aspect of the mind that illuminates objects for the mind separate from the content of the mind. That clarity is very difficult to discover.

Author: Malcolm

Date: Friday, August 19th, 2011 at 7:23 AM

Title: Re: Hua Tou and Dzogchen

Content:

Inge said:

And what does it mean to discover this clarity? Can this clarity be seen, or is it experienced like some kind of state, or something else entirely?

Malcolm wrote:

Clarity is the cognitive aspect of the mind that knows objects. So in sense, what one is trying to see is the knowing knower itself, apart from what it knows.

Author: Malcolm

Date: Friday, August 19th, 2011 at 7:46 AM

Title: Re: Hua Tou and Dzogchen

Content:

Inge said:

And what does it mean to discover this clarity? Can this clarity be seen, or is it experienced like some kind of state, or something else entirely?

Namdrol said:

Clarity is the cognitive aspect of the mind that knows objects. So in sense, what one is trying to see is the knowing knower itself, apart from what it knows.

Inge said:

Ok, that is more easy to understand. To see the knowing knower itself, is this the same as knowing the knower? Or seeing the seer, experiencing the experiencor, being aware of awareness ...?

Malcolm wrote:

The difficulty is that a knower is conditioned. This clarity is unconditioned.

Author: Malcolm

Date: Friday, August 19th, 2011 at 7:47 AM

Title: Re: How to know a teachers level of realization?

Content:

Inge said:

Is it possible to deduce anything about a teachers level of realization just by knowing what type of instructions the teacher gives? For instance, when a Lama gives pointing out instructions and direct introductions, does this indicate anything particular about the teachers realization?

Malcolm wrote:

Not necessarily.

N

Author: Malcolm

Date: Friday, August 19th, 2011 at 8:00 AM

Title: Re: How to know a teachers level of realization?

Content:

Inge said:

Is it possible to deduce anything about a teachers level of realization just by knowing what type of instructions the teacher gives? For instance, when a Lama gives pointing out instructions and direct introductions, does this indicate anything particular about the teachers realization?

Namdrol said:

Not necessarily.

N

Inge said:

If some of the students "gets it" then, does that give a more certain indication?

Malcolm wrote:

Perhaps, it is more likely.

Author: Malcolm

Date: Friday, August 19th, 2011 at 9:22 AM

Title: Re: Hua Tou and Dzogchen

Content:

ngodrup said:

The thing to appreciate, it seems to my mind, is that recognition according to trekchod would be essentially equivalent to the seeing of an Arya Being on the Path of Seeing or a first bhumi Bodhisattva. I very much doubt that all these facile comparisons of Dzogchen to Chan or Zen bear much resemblance to the actual seeing of an Arya. ... but I may be mistaken.

Malcolm wrote:

No, the reason is that one does not need to realize emptiness in order to properly practice tregchö, emptiness may remain an inference. But one must have experience of this unconditioned clarity in order to practice tregchö. Eventually, if you practice tregchö long enough you will realize emptiness because that insight will automatically arise within your meditation, and this is predicated on understanding the view of original purity .

N

Author: Malcolm

Date: Friday, August 19th, 2011 at 9:25 AM

Title: Re: Why is possible to achieve Buddhahood?

Content:

Tsondue Sangmo said:

I am trying to understand the possibility for a sentient being to achieve Buddhahood as is view, I think, in general Mahayana Buddhism. In this sense, I do not want to imagine what a Buddha can be, but just to take and understand Buddhist scriptures in the literal sense, if this is the correct approach.

Namdrol said:

A buddha is defined as someone who has removed the two obscurations, affliction and knowledge, and gathered the two accumulations, merit and wisdom.

Inge said:

Could you give definitions of the two obscurations, merit and wisdom, or maybe refer to an english text where I can find such definitions.

I also wonder if it is possible to say anything about the personal experience from the viewpoint of a Buddha, how it is like to be a Buddha?

Malcolm wrote:

The two obscurations are the obscuration of affliction i.e. desire, hatred and ignorance. These are responsible for rebirth in the three realms. The second obscuration is obscuration of knowledge that prevent omniscience, which prevent full buddhahood.

The merit accumulation is responsible for realizing the material body of a buddha i.e. the sambhogakāya and nirmanakāy. The wisdom accumulation is responsible for realizing the dharmakāya of the buddha.

N

Author: Malcolm

Date: Friday, August 19th, 2011 at 9:39 AM

Title: Re: Rinchen Terzod & Dudjom Tersar indexes

Content:

username said:

The one clear head of DT lineage is the one Dudjom Jigdrel Yeshe determined so in his letter, ie: Chatral Rinpoche. And after him the lineage head will be the current mind emanation of Dudjom Lingpa, Dudjom's grandson, that Chatral Rinpoche has solely recognized and is training in his three year retreat currently, ie: Dudjom Sangye Pema (Osel).

Adamantine said:

This is a common misconception, because as far as I know that letter was written long before Shenpen Dawa Rinpoche was grown so yes, Chatral Rinpoche was declared his regent at a certain point, and would have been had HH passed away earlier in life. (HH planned to pass on earlier but was kept around by the many methods of his Sangyum...) However an old letter does not change that HH later declared S.D. Rinpoche his regent, as his health deteriorated towards the end. In fact, S.D. Rinpoche very humbly always

remained by his fathers side, serving him and sometimes translating for him until the very end. He never publicly taught due to prophecies until he passed a certain age. Then, at one point HH was scheduled to give a wang and to everyone's surprise including S.D.Rinpoche he simply handed the implements to his son and told him to give the wang. This was a direct way of showing that there was no difference. This all happened in Europe, so I am sure there is doubt among elder Tibetans living in Asia who became accustomed to receiving wangs and teachings from T.N.Rinpoche years before according to HH's advice. And TNR already had quite a following and had established his own centers by the time HH passed on so perhaps he saw as Dudjom Lingpa foresaw with the Dudjom tersar in relation to the Rinchen Terdzod that there was no need to include it-- likewise no need to announce Thinley Norbu in any way as he already had his own recognition and following that had it's own vast momentum. This is my own understanding which may be at fault but I have learned details slowly over many years which are often glossed over for various reasons.

Malcolm wrote:

Shenphen Rinpoche, who is one of my important masters, is indeed the primary lineage holder of Dudjom Tersar, and the keeper of Dudjom Rinpoche's seat in North America where Dudjom Rinpoche concealed many precious teachings.

Author: Malcolm

Date: Friday, August 19th, 2011 at 9:49 AM

Title: Re: Rinchen Terzod & Dudjom Tersar indexes

Content:

Adamantine said:

akin to doubting Guru Rinpoche himself and Yeshe Tsogyal herself since he was in a way an emanation of both together.

Malcolm wrote:

Dudjom Rinpoche's being a regent of Guru Rinpoche goes back to Rigdzin Duddul Dorje, who had a pure vision encounter in Zangdog Palri where he was predicted to be the regent of Guru Rinpoche on earth. This came after Duddul Dorje recited the seven line prayer 1 million times on the instruction of Rigzin Jatson Nyingpo.

N

Author: Malcolm

Date: Friday, August 19th, 2011 at 12:22 PM

Title: Re: How to know a teachers level of realization?

Content:

Inge said:

Is it possible to deduce anything about a teachers level of realization just by knowing what type of instructions the teacher gives? For instance, when a Lama gives pointing out instructions and direct introductions, does this indicate anything particular about

the teachers realization?

Namdrol said:
Not necessarily.

N

heart said:
To even teach Dzogchen you have to have some realization. Shakya Shri says at least third vision other say the second vision. But these days anyone seems to be giving Dzogchen teachings.

Why are you not in Italy Namdrol?

/magnus

Malcolm wrote:
MY father is ill and I needed to remain here in the US to care for him.

Author: Malcolm
Date: Friday, August 19th, 2011 at 1:14 PM
Title: Re: Limitations in TTM
Content:
kalden yungdrung said:
Tashi delek,

There arose some questions, namely

- In which cases is TTM limited in helping the patients?
- What are the contra indications, according TTM?

Mutsog Marro
KY

Malcolm wrote:
Anything requiring major surgery.

The second question is too vague.

N

Author: Malcolm
Date: Friday, August 19th, 2011 at 1:58 PM

Title: Re: Conservation Efforts

Content:

KeithBC said:

All of a sudden, the capitalists and communists will be allying with each other to oppose that idea.

Malcolm wrote:

Of course, since communism is predicated on the capitalist mode of production.

Author: Malcolm

Date: Friday, August 19th, 2011 at 2:11 PM

Title: Re: 若提碎摩 = ????

Content:

cdpatton said:

我昔

T04n0201_p0258c16 || 曾聞，有婆羅門名憍尸迦，善知僧佉論、衛

T04n0201_p0258c17 || 世師論、若提碎摩論，如是等論解了分別。

Translating a text by Kumarajiva, I've run into a transliteration of what I would assume is a school of ancient Indian philosophy, but none that I can match up with the Chinese pronunciations. I was wondering if anyone has a better reference or knowledge than mine who could resolve the mystery. The passage above mentions a brahmana learned in the Samkyha, Vaishesika, and [mystery school]. Chinese = 若提碎摩. 若提 often equals Jnati, but otherwise I'm stumped.

Charlie.

Malcolm wrote:

Maybe Nyāya?

Author: Malcolm

Date: Friday, August 19th, 2011 at 2:15 PM

Title: Re: Hua Tou and Dzogchen

Content:

kalden yungdrung said:

Trekchod is mainly based on the emptiness aspect of the mind as well the realizing that the objects are also empty.

KY[/color]

Malcolm wrote:

That is one way to explain it, but not the best way.

Author: Malcolm

Date: Friday, August 19th, 2011 at 10:06 PM

Title: Re: Limitations in TTM

Content:

kalden yungdrung said:

Namdrol wrote:

The second question is too vague.

Tashi delek,

Thanks for your reply.

I mean as a contra indication pregnant women in case of certain treatments, which would be allowed if the woman was not pregnant.

So there are / must be also contra indications in the treatment of TTM.

- How is this explained ?
- Where is it written ?
- Where are they different then in the western medicine and TCM ?

Best wishes

Mutsog Marro

KY

Malcolm wrote:

There are many contraindications summarizing them all would be difficult. But in short, moxa should not be used on pitta conditions or hot diseases; blood-letting and needle should be used on vata conditions, cold treatments should not be used on kapha conditions and so forth.

Author: Malcolm

Date: Friday, August 19th, 2011 at 10:41 PM

Title: Re: Rigpa a view ...

Content:

Sönam said:

While discussing with "knowledgeed" vajra practitioners, but not Dzogchenpa, they pretend, with many references, that rigpa is the view of Dzogchen ... maybe they are right, and I could (nor I wanted) to argue. But it seems evident, from my ignorance, that rigpa is "no more" a view as such, as others yantras use that term. Or at least rigpa is all views together ... can you help to dissipate my ignorance ?

Sönam

Malcolm wrote:

Rigpa is a view, in that sense they are correct. But rigpa is not some intellectual view (as Jigme Lingpa makes clear), instead it is the experience of contemplation, meditation as view, if you will.

Author: Malcolm

Date: Friday, August 19th, 2011 at 10:43 PM

Title: Re: Conservation Efforts

Content:

Astus said:

"Infinite source of energy" does not exist, especially not on Earth. Keeping population low (it's already too high) and living in a rural environment would mean a sustainable livelihood where small communities can live on locally produced food and move regularly to arable land until the used land regenerates. That's quite medieval and would require a global catastrophe to reduce humanity into such a culture.

Malcolm wrote:

I don't think so -- environmental systems and human cultures respond to inputs of energy in the same way. Slowly remove the inputs and the community falters and gradually dies back. Unless we find oil in Greenland and in the Arctic poles that is easy to recover as it was in Texas in 1880, we have reached the limit of easily extractable oil. Since that is the case, we will see a gradual decline in human population because well, there won't be enough food to feed everyone. The oceans are becoming increasingly acidic due to higher amounts of CO2 in the atmosphere and so on. We will see industrial civilization come to a shuddering halt over the next three hundred years. We lived through the high point of industrial civilization, and it is all downhill from here, unless you follow Ray Kurzweil's theories.

But one thing is a fact, persistent 4% growth a year is an economic fantasy.

N

Author: Malcolm

Date: Friday, August 19th, 2011 at 10:52 PM

Title: Re: Conservation Efforts

Content:

Astus said:

LastLegend,

"efficient and sustainable energy source" in my understanding - and I can be wrong of course - is the same as an infinite source of energy. Not realistic. But my knowledge is very limited here.

You may call it giving, compassion, enlightenment, etc. - these are ideas. You can't

make people give - unless you start a so called "proletariat dictatorship". Since you can't make them give, can't convert them to new views either, the plan fails. That's what I was saying with the failure of religions and ideologies. Therefore, either we go medieval or new technologies. Both are mostly external (i.e. easier to recognise and accept by the majority) forces that make people follow new rules.

Malcolm wrote:

I don't think it is either or. We will continue to have a high educational culture -- rural does not equal feudal, though perhaps for Europeans this is the only equation they are familiar with. You have to bear in mind that during the 19th century, literacy rates in the United States was the highest in the world, with 80 percent literacy for adults and among non-immigrants (apart from blacks) nearly 95 percent.

As long as people stay highly educated, whatever civilization we can imagine will likely be based on agriculture and biotechnologies that require low energy inputs. But the steel and electric civilization made possible by oil will die.

N

Author: Malcolm

Date: Friday, August 19th, 2011 at 11:36 PM

Title: Re: Conservation Efforts

Content:

Astus said:

rural does not equal feudal, though perhaps for Europeans this is the only equation they are familiar with. You have to bear in mind that during the 19th century, literacy rates in the United States was the highest in the world

I don't find the perspective of a peasant civilisation that enticing, even if it's sustainable. And when you keep yourself busy on the farm and you are isolated from other areas, literacy disappears as it is useless. Also, don't forget that the 19th century was already the modern age with steam power and gun powder.

Malcolm wrote:

That is completely false. American literacy is based on the notion that an educated population is necessary for full civic participation in a democratic republic.

You seem to think farmers don't need to read.

As I said, perhaps rural literacy is hard for some Europeans to grasp, given their history.

N

Author: Malcolm

Date: Saturday, August 20th, 2011 at 12:00 AM

Title: Re: Mahāmudrā & bhūmis

Content:

Greg said:

Does Mahāmudrā realization line up with the traditional Mahāyāna model of mārgas & bhūmis?

It seems to me that from the perspective of the Mahāyāna model, even a brief glimpse/recognition of thamal gyi shepa would make one a first-bhūmi ārya. But I get a sense that this assertion is generally not made from the Mahāmudrā perspective.

Malcolm wrote:

Yes, and no. I have seen various schemes used.

As far as tha mal gyi shes pa being first bhumi, no.

Author: Malcolm

Date: Saturday, August 20th, 2011 at 12:03 AM

Title: Re: Rinchen Terzod & Dudjom Tersar indexes

Content:

Adamantine said:

It also occurred to me that Taklung Tsetrul Rinpoche would have the transmissions for some of the Dudjom tersar, perhaps not all.

.

Malcolm wrote:

He received the whole kit and kaboodle i.e. he is a DT lineage holder. He himself emphasizes the practice of Putri Repung as being important based on a personal communication.

Author: Malcolm

Date: Saturday, August 20th, 2011 at 1:13 AM

Title: Re: Rigpa a view ...

Content:

Sönam said:

While discussing with "knowledgeed" vajra practitioners, but not Dzogchenpa, they pretend, with many references, that rigpa is the view of Dzogchen ... maybe they are right, and I could (nor I wanted) to argue. But it seems evident, from my ignorance, that rigpa is "no more" a view as such, as others yanas use that term. Or at least rigpa is all views together ... can you help to dissipate my ignorance ?

Sönam

Namdrol said:

Rigpa is a view, in that sense they are correct. But rigpa is not some intellectual view (as Jigme Lingpa makes clear), instead it is the experience of contemplation, meditation as view, if you will.

Sönam said:

so it's also not wrong to pretend that it's no more a view, as such ... it's an experience.

Thank you

Sönam

Malcolm wrote:

The best way to put it is that for Dzogchen rigpa is the view, the meditation, the conduct, and the result. Rigpa is also the basis, the path, and the result. Rigpa is hearing, contemplation, and meditation. Rigpa is shila, samadhi and prajñā. Rigpa is creation and completion. Rigpa is three series of Dzogchen. Nothing is outside rigpa.

N

Author: Malcolm

Date: Saturday, August 20th, 2011 at 2:42 AM

Title: Re: 若提碎摩 = ????

Content:

cdpatton said:

The story tells of a brahmana discovering a Buddhist sutra on dependent origination, realizing the superior logic to it, and then arguing with his friends. In the process he refutes the logical arguments found in the Samkhya and Vaisheshika philosophies. But only those two are treated, not this third, during the narrative. So we don't get any clues about the identity of 若提碎摩 through description of their arguments either. These little mystery transliterations are quite time consuming sometimes. I think I will settle on Nyaya and explain the obscurity in a footnote.

Malcolm wrote:

Nyāya and Vaiśeṣika are frequently lumped together as if they are one school.

Author: Malcolm

Date: Saturday, August 20th, 2011 at 4:05 AM

Title: Re: Economics..yes,,they are this dim

Content:

Huseng said:

he whole promise before was get educated and get a good job, but it doesn't work like that anymore.

Malcolm wrote:

This is because conservatives do not seem to understand that higher wages result in broader prosperity for all, not more investment.

I like Robert Reich's idea of a negative income tax.

N

Author: Malcolm

Date: Saturday, August 20th, 2011 at 9:37 AM

Title: Re: the methodology of Sakya

Content:

Malcolm wrote:

Sakya is all about the two stages.

mzaur said:

Hello,

I'm trying to learn more about the Sakya tradition as I just found that there's a center near me run by Lama Pema Wangdak, who I might be interested in meeting.

I've been studying Vajrayana for several years and took refuge 2 years ago. Since then I've tried practicing Dzogchen through Namkhai Norbu Rinpoche, but I feel I really want a live connection with a teacher, so I am investigating the centers around me. So far, I really like Mahamudra because it seems very similar to the view of Dzogchen but a more gradual approach, which makes me interested in Kagyu. I can't find much info about Sakya or Lamdre and its similarities/differences with Mahamudra/Dzogchen. Could someone familiar with both Mahamudra and the Sakya tradition share with me the differences? Is Sakya a strictly tantric lineage with no 'direct' or 'essence' teachings?

Michael

Author: Malcolm

Date: Saturday, August 20th, 2011 at 10:02 AM

Title: Re: the methodology of Sakya

Content:

mzaur said:

Are you referring to generation stage and completion stage?

Malcolm wrote:

Yup.

Author: Malcolm

Date: Saturday, August 20th, 2011 at 10:54 AM

Title: Re: Mahāmudrā & bhūmis

Content:

Greg said:

Very helpful, thank you.

Incidentally, could Dzogchen be mapped in a similar fashion? I would have thought that recognizing rigpa would be the start of the darśanamārga?

Malcolm wrote:

Yes it can be mapped in a similar fashion. You will find such a scheme in "The Practice of Dzogchen" by Tulku Thundup in the end.

And no, recognizing rigpa and realizing emptiness are different.

N

Author: Malcolm

Date: Saturday, August 20th, 2011 at 12:08 PM

Title: Re: Introducing the practice of Daimoku to friends and relatives

Content:

Namdrol said:

Chanting Nam-myoho-renge-kyo during the physical union of man and woman is indeed what is called "earthly desires are enlightenment," and "the sufferings of birth and death are nirvana."

Tatsuo said:

I don't know if that is the answer to my question, but this quote is obviously not taken from the Lotus Sutra, as the daimoku (namu myoho renge kyo) is not explicitly mentioned in the text. From which text did you take the quote?

Malcolm wrote:

<http://www.sgilibrary.org/view.php?page=317&m=1&q=desires> "onclick="window.open(this.href);return false;"

Author: Malcolm

Date: Saturday, August 20th, 2011 at 11:45 PM

Title: Re: Saichō's Monastic Reforms

Content:

Huseng said:

This is entirely shameless self-promotion, but I penned a brief essay on Saichō's unique monastic reforms. If you're interested please have a look:

<https://sites.google.com/site/dharmadepository/writings/saichos-reforms> "
onclick="window.open(this.href);return false;

Malcolm wrote:
Nice article.

Author: Malcolm

Date: Sunday, August 21st, 2011 at 12:16 AM

Title: Re: Saichō's Monastic Reforms

Content:

Huseng said:

This is entirely shameless self-promotion, but I penned a brief essay on Saichō's unique monastic reforms. If you're interested please have a look:

<https://sites.google.com/site/dharmadepository/writings/saichos-reforms> "
onclick="window.open(this.href);return false;

Namdrol said:
Nice article.

Huseng said:

Namdrol, what do you think about his reforms? Do you think it wise to relegate the vinaya to a secondary position like he did?

Malcolm wrote:

Well, no. I think that he did not understand the importance of pratimoksha and did not understand that the consequences of his understanding was to relegate so called monastics to the level of lay people inadvertantly. Because of Saicho, we now have Japanese priests claiming equal status with bhikṣus in Buddhist assemblies just because they shave their heads and wear religious costumes.

Author: Malcolm

Date: Sunday, August 21st, 2011 at 12:26 AM

Title: Re: Love vs. Attachment

Content:

Epistemes said:

...you're required to walk, talk and think like a monk at all times.

Malcolm wrote:

No, you are just required to understand all that is born becomes ill, ages and dies. What you do with that fact makes the difference between samsara and nivana.

N

Author: Malcolm

Date: Sunday, August 21st, 2011 at 12:37 AM

Title: Re: Saichō's Monastic Reforms

Content:

Namdrol said:

Well, no. I think that he did not understand the importance of pratimoksha and did not understand that the consequences of his understanding was to relegate so called monastics to the level of lay people inadvertently. Because of Saicho, we now have Japanese priests claiming equal status with bhikṣus in Buddhist assemblies just because they shave their heads and wear religious costumes.

Huseng said:

At least in his time anyway he insisted on celibacy and abstaining from alcohol. The Brahm Net Sutra's precepts prescribe monastic regulations not so different from what a bhikṣu would be expected to uphold. That was the case at least when he was alive.

Personally I think even if Japan still had the vinaya it would have went down the route it did. Up until the 19th century most priests were in practice monks, even by law, and it was influence from protestant Christianity that had them drop the whole celibacy thing in favour of hereditary priesthoods. For most Japanese Buddhists precepts are just suggestions, and unless you do something illegal there really are no consequences for deviating from monastic precepts (at least when outside a seminary). I mean technically if you get the Brahma Net Sutra precepts you're swearing yourself to celibacy, though they read it as "no sexual misconduct" which can mean anything really.

I guess it doesn't help that everyone is aware the said sutra was probably penned in China, meaning there is less perceived need to follow any of what it says, even if your whole tradition is founded on it.

Malcolm wrote:

The Brahmajala sutra is clearly based on the Yogacara bodhisattva vow tradition which is more formal and more heavily predicated on pratimoksha than the Madhyamaka bodhisattva vow tradition. According to Bhikṣu Dharmamitra, in Chinese Buddhism one was not really permitted to take the bodhisattva ordination without being grounded in pratimoksha vows first, which is how the Yogachara system works. The Madhyamaka system does not require a preliminary ordination. Lay pratimoksha vows are taken along with bodhisattva vows.

However, not drinking and remaining celibate does not make a one monk, nor does a shaved head. The only thing that makes a bhikṣu is receiving bhikṣu vows in a qualified

way, as I am sure you agree.

Since there are no Mahāyāna bhikṣu vows, receiving a Mahāyāna ordination cannot make one a monk, in my opinion. Of course, this is a thoroughly Indo-Tibetan attitude.

N

Author: Malcolm

Date: Sunday, August 21st, 2011 at 1:26 AM

Title: Re: Saichō's Monastic Reforms

Content:

Huseng said:

This is indeed because bhikṣu is equated to monk in English, but the language parameters are different in Chinese and Japanese. For example a Japanese priest, a Theravada bhikkhu and a Chinese bhikṣu are all called obou-san in Japanese and senglv in Chinese.

Malcolm wrote:

Right, and this is source of confusion for many people.

N

Author: Malcolm

Date: Sunday, August 21st, 2011 at 1:37 AM

Title: Re: Saichō's Monastic Reforms

Content:

Namdrol said:

Right, and this is source of confusion for many people.

N

Huseng said:

In Tibetan a Lama is not necessarily a celibate monk, right?

Malcolm wrote:

Yes, but there is a clear distinction between lay and ordained lamas since lama means "guru". Not all lamas are bhikṣus (dge long) and not all bhikṣus are lamas.

N

Author: Malcolm

Date: Sunday, August 21st, 2011 at 1:58 AM

Title: Re: Saichō's Monastic Reforms

Content:

Namdrol said:

Yes, but there is a clear distinction between lay and ordained lamas since lama means "guru". Not all lamas are bhikṣus (dge long) and not all bhikṣus are lamas.

N

Huseng said:

I was told that Tibetan "monks" are not necessarily all bhikṣus, and that, at least around Kathmandu, most of them are not fully ordained bhikṣus with the 250 vows.

Malcolm wrote:

These are dge tshuls, śramaṇeras. They are rab byungs i.e. pravrajitas, ordained persons. They are therefore part of the ordained Sangha and can participate in posadha. Pravrajitas consist of all śramaṇeras and śramaṇerikas, bhikṣus and bhikṣunis.

Thus the term "rab byung" refers to all ordained persons. The colloquial term is "Trapa" i.e. shaveling.

A pravrajita is someone who has undertaken formal ordination beyond lay pratimoksha. But there is no such a thing as a Mahāyāna pravrajita at least not in any Indian Buddhist tradition with which I am familiar. The reason is that Indian Buddhists held that Mahāyāna vows were held to supplement or transform one's pratimoksha vows, but not that they substituted for them, as it seems some Chinese Buddhists and later Saicho held.

The literature of vows became very important in India after the 8th century because with the proliferation of systems of ethics between various of the shravaka schools, then in the two strands of Mahāyāna vows and finally within the successive layers of tantra series, it all started to become contentious and confusing. Nevertheless, Mahāyāna and later Vajrayāna vows were considered to float on the platform of Hinayāna vows which were considered indispensable.

N

Author: Malcolm

Date: Sunday, August 21st, 2011 at 8:51 PM

Title: Re: Renunciation Impossible?

Content:

tobes said:

If Buddhism does not teach us that we can change in a wholesome way, then....well.....really, what does it teach us?

Malcolm wrote:

That we live in shit and we need to get ourselves and everyone else out of the shit.

Author: Malcolm

Date: Sunday, August 21st, 2011 at 8:56 PM

Title: Re: Renunciation Impossible?

Content:

tobes said:

Yes, I suppose if I am to adopt a position on this, it is that I do not like the political implications of assuming (without good reason) that we're trapped in inevitable decline.

Malcolm wrote:

Well, this present civilization is definitely in decline. And I personally think that we are heading into a phase of global decline.

Air is ruined, soil is ruined, water is ruined, species going extinct at rates unprecedented for millions of years, more people killed in wars in the 20th century than in any century previous, and who knows what this century will bring.

We have had limited success in stemming cosmetic pollution, but we have merely offloaded it to other places.

Our civilization is predicated on two things: cheap energy and infinite growth. Both predicates, as I am sure you will agree, are fantasies.

N

Author: Malcolm

Date: Sunday, August 21st, 2011 at 10:05 PM

Title: Re: Saichō's Monastic Reforms

Content:

Jikan said:

Where does the vinaya fall in the TienTai classification of the teachings? One could argue that the Brahma Net Sutra precepts are embedded in or are more amenable to an Ekayana view than the vinaya.

Malcolm wrote:

Alternately, Saicho may have been reacting against the newly imported Indian

Mantrayāna sense of listing teachings in terms of their hierarchy (just as Chan reacted to Mantrayāna by inventing a lineage of patriarchs going back to the Buddha). While Kukai did not resort to the Nine Yanas scheme (yet to be elaborated by the Nyingmapas) both masters (Saicho and Kukai) were clearly aware of the four tenet system in India and the subsequent need to classify Chinese innovations in a progressive scheme, albeit differently and for different reasons. And naturally Kukai selected a nice round number for his progressive ladder of Buddhist and non-Buddhist teachings in China and Japan, with Confucism and Taoism at the bottom of the rungs.

Kukai's "mantrayāna as the conclusion of all dharma teachings" is one alternative; Saicho's attempting to contextualize all teachings in light of Tien Tai Lotus hermeneutics is another. Of these two, Kukai's approach is ultimately the more Indian Buddhist, and Saicho's more reflective of indigenous developments in Chinese Buddhism.

Author: Malcolm

Date: Sunday, August 21st, 2011 at 10:27 PM

Title: Re: 'Non-duality' and 'neutrality'

Content:

muni said:

There is nothing to undo, nothing to transform in the nonseparation of samsara or nirvana; all arises, subsides in itself. There is no samsara to undo or nirvana to reach.

Malcolm wrote:

Easy to say...

Author: Malcolm

Date: Sunday, August 21st, 2011 at 11:10 PM

Title: Re: 'Non-duality' and 'neutrality'

Content:

muni said:

Integration.

Malcolm wrote:

Also easy to say, hard to do, as long as one is under the influence of afflictions.

Author: Malcolm

Date: Monday, August 22nd, 2011 at 1:54 AM

Title: Re: Renunciation Impossible?

Content:

Namdrol said:

Air is ruined, soil is ruined, water is ruined, species going extinct at rates unprecedented

for millions of years, more people killed in wars in the 20th century than in any century previous, and who knows what this century will bring.

We have had limited success in stemming cosmetic pollution, but we have merely offloaded it to other places.

Huseng said:

In addition to this the problem is accelerating and increasing in severity. The "rural poor" in nations like China and India are either moving to urban areas or just building cities in hopes of living a resource costly urban lifestyle. In China especially this is particularly noteworthy because of their growing middle class and emulation of anything western. The convenience stores in Shanghai are more or less identical to what you find in Japan (Japan is mostly western). Massive amounts of plastic wrapped in plastic. More and more people want their own private cars, too, even if it is really unnecessary. The whole Chinese economic miracle is built on industrial production and social stability a matter of keeping it going.

I also heard global carbon emissions are increasing significantly year by year instead of decreasing as scientists continually beg nations to do.

Malcolm wrote:

Basically, when we run out of energy, world population will collapse. Not catastrophically (well, may in some places), but what we take for granted today will be gone. Enjoy it, 'cause we live at the peak of technological civilization. Barring a game-changing breakthrough in clean energy production, world consciousness, and so on, prospects for the future of our present "level" of civilization look pretty bleak.

So my advice is: learning something useful that does not require high technology, farming, metal smithing, etc. In my case, I learned Tibetan Medicine, to practice yes, but also to preserve here as the only fully Buddhist system of medicine in the world.

Author: Malcolm

Date: Monday, August 22nd, 2011 at 2:24 AM

Title: Re: Saichō's Monastic Reforms

Content:

Huseng said:

Curiously Amoghavajra was a Central Asian from Samarkand, not India proper.

.

Malcolm wrote:

Vajrabodhi, his teacher, was educated in India.

Author: Malcolm

Date: Monday, August 22nd, 2011 at 2:34 AM

Title: Re: Saichō's Monastic Reforms

Content:

Huseng said:

The Buddha also gave permission for the vinaya to be reformed if need be.

Malcolm wrote:

I think this goes a little too far. He told Ananda that it was ok to ignore minor rules without specifying which rules were minor. One assumes he meant rules like making rude noises while chewing, slurping one's soup and so on.

But he certainly never said "If need be, revise Vinaya."

Now, given that there are different ceremonies for conferring Vinaya, and different procedures for confession and so on, obviously the Buddha left much up to regional vinayadharas discretion.

But I do not think one can infer from this that innovations like Saicho's would be considered wise or valid.

N

Author: Malcolm

Date: Monday, August 22nd, 2011 at 3:14 AM

Title: Re: Renunciation Impossible?

Content:

Huseng said:

I was discussing this with my friends today, most of whom are in sciences. They place their faith in technological development and science (and maybe the market) saving them from such a catastrophe.

Malcolm wrote:

They are dreaming. The reason we are changing to electric cars is not because they are more efficient and less polluting. We are changing to electric cars to take advantage of the 300 years or so of coal.

Huseng said:

This is rather common amongst professional scientists, and business oriented individuals. Their faith in the market or technology is really as dangerous as faith in god. Just throw all care to the wind and assume things will work out in the end no matter what.

Malcolm wrote:

Yes, foolish.

Huseng said:

I've taken an interest in organic farming, and could actually study this in India under the great Shiva Vandana.

Malcolm wrote:

Vandana Shiva is great.

N

Author: Malcolm

Date: Monday, August 22nd, 2011 at 3:22 AM

Title: Re: Saichō's Monastic Reforms

Content:

Huseng said:

The Buddha also gave permission for the vinaya to be reformed if need be.

Namdrol said:

I think this goes a little too far. He told Ananda that it was ok to ignore minor rules without specifying which rules were minor. One assumes he meant rules like making rude noises while chewing, slurping one's soup and so on.

But he certainly never said "If need be, revise Vinaya."

Huseng said:

In any case it was revised at some point in India. Hence we have more than one vinaya.

He also specified if his dharma was to go to foreign lands it could be modified as appropriate to the customs of those places.

Malcolm wrote:

He meant in terms of wearing wool and leather (that is the example).

Huseng said:

Like I said in the article the Brahma Net Sūtra might have been penned at a time when no Chinese translation of the vinaya existed. It is funny to think that even in the early fifth century when Kumārajīva was first stepping foot into China the monks there actually had no vinaya, or it was only then first being translated. They had monastic rules, and I imagine the monks from Central Asia and those few from India orally taught the vinaya and perhaps transmitted it to some, but there was no Chinese translation of even one vinaya system until the 5th century. Funny even Faxian in India had to write down an oral recitation of the vinaya as he couldn't get a hold of a written copy during his travels in India in the 5th century.

Malcolm wrote:

I did not know that. Interesting.

Huseng said:

Anyway, the Brahma Net Sūtra might have been written in such conditions, thus providing, at least for its time, a suitable substitute for the vinaya, but also in line with Mahāyāna ideals. Obviously later generations would not have had such ideas about the text, but they nevertheless took the text as the golden word of the Buddha. If those bodhisattva precepts are actually followed in their entirety one would be living a lifestyle in line with the vinaya. The problem is that in Japan some centuries later they decided it was optional to follow any of the prescriptions contained in any text. Even if they still transmitted the vinaya they would have had the same ideas about it, too. Everything became optional. The prescriptions in the Brahma Net Sūtra were no less sacred than those in the vinaya.

Malcolm wrote:

Even so, in India, it was necessarily the opinion of Mahāyāna Vinayadharas that Mahāyāna precepts were based on Hināyāna vows.

Huseng said:

But I do not think one can infer from this that innovations like Saicho's would be considered wise or valid.

If it wasn't for the developments in Japanese Buddhism in the last century and a half, would your opinion be different? I mean if Japanese priests were all still celibate, unmarried, etc... and living as monastics.

Malcolm wrote:

[/quote]

I would still think that they were not bhikṣus, nor even śramaṇeras, just lay people with shaved heads in robes.

The Indian approach to these things was always layered. Whereas, the Chinese, cut off from the Mainstream of Indian Buddhism for the most part developed along lines very difficult for Indo-Tibetan Buddhists to recognize. For example, the Chinese obsession with elaborating individual sutra systems and so on. As you know, Indians, in the end, relied more on sastras than the raw material of sutras. Sutas were for devotion, sashtras were for study.

N

Author: Malcolm

Date: Monday, August 22nd, 2011 at 3:45 AM

Title: Re: Saichō's Monastic Reforms

Content:

Seishin said:

This may be a little off topic;... because of Saicho's reforms to ordination and subsequent other changes made to Japanese Buddhism over generations, would that mean it's better not to follow Japanese Buddhism?

Seishin.

Malcolm wrote:

Only if you want to be a fully ordained bhikṣu.

Author: Malcolm

Date: Monday, August 22nd, 2011 at 7:38 AM

Title: Re: Saichō's Monastic Reforms

Content:

Huseng said:

I would still think that they were not bhikṣus, nor even śramaṇeras, just lay people with shaved heads in robes.

Is a śramaṇa by necessity also a bhikṣu?

Malcolm wrote:

A śramaṇa is, by necessity, a novice ordained by a bhikṣu. One does not require a quorum to ordain novices. I suspect that what happened in China was that many Central Asia and Indian monks came to China and ordained novices (śramaṇas).

I don't think you can really argue for a huge difference between Central Asian Buddhism (define were, first of all) and Indian Buddhism because of the strong Influence of Indian culture from Bactria all the way to Java and Modern Day Vietnam.

How much do we know about the state of monastic ordination in China prior to the 7th century?

Author: Malcolm

Date: Monday, August 22nd, 2011 at 7:44 AM

Title: Re: Saichō's Monastic Reforms

Content:

Huseng said:

Also, let's just assume the Brahma Net Sūtra is legitimate buddhavacana...The Brahma Net Sūtra speaks of bodhisattva renunciates, which Saichō described as great monks. That's a śramaṇa in other words.

Malcolm wrote:

In order to be a śramaṇa or a bhikṣu, one needs to ordain in one of the "eighteen" schools. Otherwise, you are an upāsikā.

Apart from these categories there are no other categories of Buddhist practitioners, Mahāyāna or otherwise.

N

Author: Malcolm

Date: Monday, August 22nd, 2011 at 7:47 AM

Title: Re: Renunciation Impossible?

Content:

tobes said:

As well, people in Europe and America are currently living through extremely difficult economic and political times. It is not surprising to hear sentiments of "overarching global decline." People in China do not have the same sense of pessimism.

But remember that only a decade or two ago, the nineties (for Europe and America) was a golden era of cosmopolitanism, technological innovation, globalism and "overarching global progression."

Both narratives are bogus; the reality in both decades is/was filled in equal measure with good and bad stuff.

I do however, agree that we're in for a particularly bad decade, especially in Europe. Beyond that, little is certain.

Malcolm wrote:

Have you been to China? The place is a disaster. Crowded, polluted, etc. The place is a dump. They ruined their forests centuries ago, their western border is being desertified very quickly. They are busy destroying the environment of Tibet, etc.

They can be optimistic, but then people do like to gild shit.

N

Author: Malcolm

Date: Monday, August 22nd, 2011 at 7:50 AM

Title: Re: Renunciation Impossible?

Content:

tobes said:

I don't disagree with this. But the question is: are the causes located in an ancient Indian cosmology of time or in human intentions and actions?

If the latter, then it is clearly possible to change them.

If the former, then there is a sense in which decline is inevitable and cannot be overcome.

Malcolm wrote:

The Indian cosmology of time is predicated on increasingly contaminated human intentions and actions. In other words, decline happens because people's moral caliber is increasingly degraded.

tobes said:

Many people would argue that the obvious cause for cheap energy and infinite growth is found in the logic of capital. There is nothing inevitable or permanent about that cause and its associated logic.

Malcolm wrote:

Logic didn't cause cheap energy. Drilling depth did.

N

Author: Malcolm

Date: Monday, August 22nd, 2011 at 7:54 PM

Title: Re: Saichō's Monastic Reforms

Content:

Huseng said:

Your use of the term śramaṇa is not universal. The term śramaṇa was used to refer to renunciates in general in several Āgama sūtras in classical Chinese translation I've read. Moreover, some monks, at least in China, self-identified as śramaṇa (Chn. shamen 沙門), but that wasn't because they were novices.

Malcolm wrote:

Yes, that is true, śramaṇa was a term applied to both Buddhist and non-Buddhist mendicants. However, in the context of what constitutes a śramaṇa with the Buddhist order, it is a novice.

The appellation "buddha" was not reserved solely for The Buddha, but was a term many religious teachers applied to themselves during the time of The Buddha.

Within categories of people holding prātimokṣa vows within Buddhism, however, there are only four types of vows (eight when split by gender), upāsakas, upāvasa (fast day

vows), śramaṇa and bhikṣu. Mahāyāna vows do not have the force to ordain one a pravrajita of any kind (śramaṇa and bhikṣu). All this may be found in the Kośa.

Huseng said:

However, I know by the Song Dynasty they insisted all seng 僧 had certification of their vinaya ordination, which proved to be a problem for Dogen when he went to China.

Basically in Saichō's time in China the legal terminology determining what constituted a "monk" or seng 僧 was not based on Sanskrit definitions provided in the vinaya. I understand from an Indian or Tibetan perspective this appears odd, but that's just how it developed.

Malcolm wrote:

Which means that people knowledgeable in Buddhism recognized loose definitions were a problem and fixed it. The legal terminology already existed in Vinaya, the Chinese were simply slow to adopt it.

N

Author: Malcolm

Date: Monday, August 22nd, 2011 at 7:55 PM

Title: Re: Renunciation Impossible?

Content:

mr. gordo said:

No one here holds the optimistic view of Kurzweil's Singularity?

Huseng said:

Computers becoming conscious means Skynet.

Malcolm wrote:

Second that.

Author: Malcolm

Date: Monday, August 22nd, 2011 at 7:56 PM

Title: Re: DMT

Content:

Heruka said:

what do we think?

Malcolm wrote:

It was fun, the one time I did it in 1978.

Author: Malcolm

Date: Monday, August 22nd, 2011 at 8:08 PM

Title: Re: Rinchen Terzod & Dudjom Tersar indexes

Content:

Adamantine said:

Namdrol I had a hard time locating the Dudjom tersar index in the tbrc website..

Malcolm wrote:

Dudjom Rinpoche's collected works including tersar (Dudjom III):

<http://tbrc.org/link?RID=W20869> " onclick="window.open(this.href);return false;

Dudjom Lingpa's collected termas (Dudjom II):

<http://tbrc.org/link?RID=W28732> " onclick="window.open(this.href);return false;

Rigzin Duddul Dorje's collected termas (Dudjom I)

http://www.tbrc.org/#library_work_Object-W22123 " onclick="window.open(this.href);return false;

Author: Malcolm

Date: Monday, August 22nd, 2011 at 9:15 PM

Title: Re: Saichō's Monastic Reforms

Content:

Namdrol said:

Within categories of people holding prātimokṣa vows within Buddhism, however, there are only four types of vows (eight when split by gender), upāsakas, upāvasa (fast day vows), śramaṇa and bhikṣu. Mahāyāna vows do not have the force to ordain one a pravrajita of any kind (śramaṇa and bhikṣu). All this may be found in the Kośa.

Huseng said:

The primary precepts in the Brahma Net Sutra are called prātimokṣa.

In any case this is all legal terminology and intellectual wrangling. Regardless of how others saw them, many bodhisattva renunciates of the past were, at least within their own culture, qualified to receive offerings, wear the religious attire appropriate for a monk and were considered by their peers and society to be monks. This obviously is not applicable to the wider global Buddhist world where the ancient Indian legal terminology was and still is in effect.

Malcolm wrote:

In general, we can say that there is a Bodhisattva "prātimokṣa", but it depends on śrāvaka pratimokṣa. There is a sutra in that Ratnakuta (Chang, Treasury of Mahāyāna

Sūtras pg. 262) that discusses and contrasts the prātimokṣa of a bodhisattva with that of a śrāvaka, but there is no suggestion in this text that bodhisattvas enjoy a separate ordination from śrāvakas -- it merely distinguishes the parameters of conduct for bodhisattvas and non-bodhisattvas.

There really is no way to get around this. There is a separate ordination for bodhisattvas distinct from that of what we generally call "buddhist monks".

You are the one who is intellectually wrangling with this.

For me, it is very simple. If you have received an ordination based on one of the eighteen schools Vinaya, you are a monk or a nun. If not, then you are lay person. Added to this are bodhisattva vows, etc.

Huseng said:

The vinayas of India are all different, hence reflecting different aspirations and intentions at work in their formulation.

Malcolm wrote:

They reflect regional separation, but not separation of difference in aspiration and intention. The vinayas of India are more similar than they are different from one another. The primary differences between them are in the number of minor rules, the cut and color of the robes, and the regional language of the school.

Bodhisattva vow systems on the other hand are quite different in terms of aspiration and intention. The Brahmajala system in China is clearly in keeping with the Yogachara model, rather than the Madhyamaka model (which is based on the Akashagarbha Sutra).

N

Author: Malcolm

Date: Tuesday, August 23rd, 2011 at 10:25 AM

Title: Re: DMT

Content:

xylem said:

it's one thing to engaged in a variety of activities as a "seeker". it's a different thing to engage in such activities after taking refuge and dedicating one's life to buddhist practice.

Malcolm wrote:

Oh, lighten up.

Author: Malcolm

Date: Wednesday, August 24th, 2011 at 12:58 AM

Title: Re: Renunciation Impossible?

Content:

Astus said:

This is practically negating the validity of all the other Buddhist teachings

Malcolm wrote:

Not really, since if you examine things carefully, Mantrayāna is the only Indian Buddhist tradition that asserts full Buddhahood in one lifetime is actually a possibility.

All other Indian Buddhist traditions of which we have knowledge, Mahāyāna or not, assert that at minimum full awakening is impossible in less than three incalculable eons.

Author: Malcolm

Date: Wednesday, August 24th, 2011 at 1:00 AM

Title: Re: Renunciation Impossible?

Content:

Jnana said:

Sounds to me like you prefer a Tibetocentric bias.

Malcolm wrote:

Well, truthfully, only the Tibebans endeavored to preserve the successive layers of North Indian Buddhism in some semblance of how they may actually have been taught.

Author: Malcolm

Date: Wednesday, August 24th, 2011 at 2:04 AM

Title: Re: Modern Buddhist Monuments

Content:

Malcolm wrote:

<http://www.maitreyaproject.org> " onclick="window.open(this.href);return false;

"As the central feature of its activities, Maitreya Project is planning to build, in Kushinagar, Uttar Pradesh, India, a magnificent 500ft / 152m bronze statue of Maitreya Buddha, built to stand for 1000 years."

Author: Malcolm

Date: Wednesday, August 24th, 2011 at 2:35 AM

Title: Re: Renunciation Impossible?

Content:

Astus said:

we have East Asian and South Asian Buddhism

Malcolm wrote:

Outside of Tibeta Buddhism/Vajrayāna, Chan alone proposes that it is possible to attain fullbuddhahood in a single lifetime. But it seems that in Chan, "buddhahood" is a generally a euphemism for attaining the bodhisattva stages, and no Indian Mahāyāna tradition denies that it is impossible for someone to attain the path of seeing and so on. However, they would have done so based on past accumulations. So even here, Vajrayāna remain unique in asserting that one can attain full awakening 11 bhumi + in a single lifetime, soup to nuts.

N

Author: Malcolm

Date: Wednesday, August 24th, 2011 at 2:37 AM

Title: Re: Modern Buddhist Monuments

Content:

Namdrol said:

"built to stand for 1000 years."

Epistemes said:

What does that mean? Is there a chemical agent that will gradually erode the statue so that the last erosion will be complete during the 1000th year? do the plans for the statue indicate that it should be demolished in a 1000 years? Or, is it a simple expression to indicate its abiding, durable composition?

Malcolm wrote:

Was it really necessary to ask such a question?

Author: Malcolm

Date: Wednesday, August 24th, 2011 at 2:43 AM

Title: Re: Modern Buddhist Monuments

Content:

Epistemes said:

Was it necessary to state that the monument is being built to stand for an actually indefinite period of time?

Malcolm wrote:

Don't ask me, ask the person who wrote the copy in the website.

Author: Malcolm

Date: Wednesday, August 24th, 2011 at 2:45 AM

Title: Re: Renunciation not Impossible

Content:

Tsongkhapafan said:

Renunciation is completely possible to achieve. If you argue that the Vajrayana is the only path to abandon attachment, qualified Vajrayana practice depends upon sutra renunciation so without renunciation there is no Vajrayana.

Malcolm wrote:

You obviously have come late the thread -- renunciation and the path of renunciation are two distinct things, which has been clarified already.

N

Author: Malcolm

Date: Wednesday, August 24th, 2011 at 2:56 AM

Title: Re: Renunciation not Impossible

Content:

Tsongkhapafan said:

Renunciation is completely possible to achieve. If you argue that the Vajrayana is the only path to abandon attachment, qualified Vajrayana practice depends upon sutra renunciation so without renunciation there is no Vajrayana.

Namdrol said:

You obviously have come late the thread -- renunciation and the path of renunciation are two distinct things, which has been clarified already.

N

Tsongkhapafan said:

Your definition of renunciation is still incorrect.

Malcolm wrote:

No, it isn't. I also clarified that the English word renunciation can be used to translate a number of terms. You are thinking that term renunciation is only appropriate for "nges 'byung". It may also be used for other Tibetans terms such as spong ba and so on.

But of course it is impossible to talk to anyone about these things because everybody on this website with just a little bit learning is convinced they are a pandita.

N

Author: Malcolm

Date: Wednesday, August 24th, 2011 at 4:02 AM

Title: Re: Renunciation Impossible?

Content:

Namdrol said:

Outside of Tibeta Buddhism/Vajrayāna, Chan alone proposes that it is possible to attain fullbuddhahood in a single lifetime. But it seems that in Chan, "buddhahood" is a generally a euphemism for attaining the bodhisattva stages, and no Indian Mahāyāna tradition denies that it is impossible for someone to attain the path of seeing and so on. However, they would have done so based on past accumulations. So even here, Vajrayāna remain unique in asserting that one can attain full awakening 11 bhumi + in a single lifetime, soup to nuts.

Astus said:

It is not only Chan but also Huayan and Tiantai teach sudden enlightenment - interestingly Huayan puts "sudden enlightenment" one level below its own "complete teaching of the one vehicle". As for the difference between the entry to the bodhisattva stages and full buddhahood, in Chan it is clarified with the distinction of gradual and sudden paths. Gradual means the bodhisattva stages, sudden means immediate buddhahood. Of course, not everyone among the Chan teachers agreed with this view.

Malcolm wrote:

No, I don't think that sudden enlightenment in Chan means sudden full buddhahood.

N

Author: Malcolm

Date: Wednesday, August 24th, 2011 at 4:46 AM

Title: Re: Renunciation not Impossible

Content:

Tsongkhapafan said:

No, because it's all a bit superficial and intellectual.

Malcolm wrote:

The whole title of this thread is wrong -- this thread was created by Huseng who split the thread off from another thread.

I never said that "renunciation" per se was impossible. The path of abandoning or renouncing sense objects what I identified as impossible in this day and age, based on many citations one can find, particularly in the tantras of Heruka and statements by Mahasiddhas such as Saraha.

N

Author: Malcolm

Date: Wednesday, August 24th, 2011 at 10:24 AM

Title: Re: Renunciation Impossible?

Content:

Namdrol said:

So even here, Vajrayāna remain unique in asserting that one can attain full awakening 11 bhumi + in a single lifetime, soup to nuts.

Huseng said:

In your experience have you met a Vajrayāna practitioner who demonstrated that this was possible?

Malcolm wrote:

Yes, or so I believe.

Author: Malcolm

Date: Wednesday, August 24th, 2011 at 10:26 AM

Title: Re: Buddhahood in Chan

Content:

Astus said:

The fourth principle of Chan is "see nature, become buddha" (jianxing chengfo / kensho jobutsu 見性成佛). As it's said in the Platform Sutra, "If you recognize your own mind and see the nature, you will definitely accomplish the enlightenment of buddhahood." (T48n2008, p351a, 12)

Malcolm wrote:

There is no difference between the awakening of a first stage bodhisattva and a buddhahood. There is a difference however in terms of qualities and omniscience.

My point still stands. "Sudden Awakening" in Chan does not mean full buddhahood.

N

Author: Malcolm

Date: Wednesday, August 24th, 2011 at 9:30 PM

Title: Re: Buddhahood in Chan

Content:

Astus said:

Awakening in Chan means realising the nature of mind, i.e. the buddha-mind. Since the buddha-mind is perfect in qualities and omniscience, how could that awakening be limited? It is free from the emotional (klesa) and conceptual (jnaya) obscurations, how

could it be bound by anything at all? Teachers of Chan were well aware of the gradual stages and aeons of bodhisattva practice when they talked about buddhahood and claimed that Chan is a sudden path. Those who viewed it in a different way did say so.

Malcolm wrote:

The difference lies in equipoise and post-equipoise.

Frankly, it is obvious that realizing the nature of the mind does not make one a buddha. That is why I stated that "buddhahood" in Chan is a euphemism for awakening, but it does not mean that one who has awakened is a Samyaksambuddha, though I imagine there are some deluded Chan practitioners even today who think it is so.

N

Author: Malcolm

Date: Wednesday, August 24th, 2011 at 9:46 PM

Title: Re: Love vs. Attachment

Content:

Epistemes said:

Call me ignorant and caught in the tides of samsara, but I don't think a strict non-attachment in human relationships is possible

Malcolm wrote:

One needs to make a distinction between afflictive attachment and non-afflictive attachment. Non-afflictive attachment comes from a place of concern and caring, valuing others more than oneself. Afflictive attachment is all about "I, me and mine".

From a Mahāyāna perspective, non-afflictive attachment is perfectly appropriate, indeed necessary. Afflictive attachment is just another cause of suffering.

N

Author: Malcolm

Date: Wednesday, August 24th, 2011 at 9:48 PM

Title: Re: Buddhahood in Chan

Content:

mindyourmind said:

What possible purpose can a discussion like this have?

Malcolm wrote:

The purpose is to distinguish what is rhetorical from what is actual.

N

Author: Malcolm

Date: Wednesday, August 24th, 2011 at 10:26 PM

Title: Re: Buddhahood in Chan

Content:

mindyourmind said:

What possible purpose can a discussion like this have?

Namdrol said:

The purpose is to distinguish what is rhetorical from what is actual.

N

mindyourmind said:

And how exactly do we, who are not realized, tell the difference? By way of a war of quotes and a nice game of "my master says"?

How can anyone meaningfully address the question of what is rhetorical buddhahood and what is actual buddhahood, other than an effort to try and define and describe that which most traditions view as indescribable?

Malcolm wrote:

If we, who are not realized, have no way to infer what is correct and incorrect regarding Buddhist doctrine, then we are really screwed, aren't we?

Citations are not sufficient, of course, one must also use reasoning, and a whole host of other things.

There is no need to use citations in this respect, it is obvious to anyone who really thinks about it --1) realizing emptiness is not equivalent with becoming a Samyak Sambuddha, 2) realizing emptiness, period, is the emptiness realized by a Buddha.

The ancient Chan masters are making the argument that the realization of emptiness is sufficient and there is not much reason to place a lot of emphasis on the path of cultivation (bhumis 1-10). Once in possession of the Gnosis of the path, that is the main point, and that is Buddhahood.

There is a similar sentiment in Kagyu Mahāmudra -- which is why there are so many different presentations of the way four yogas (split into twelve) are mapped to the paths and stages. But in reality, the Mahāyāna paths and stages are irrelevant in Mahamudra, just as they are in Dzogchen. It is not the case however that there is no gradual progression in both mahamudra and dzogchen. The progression is not with respect to the ultimate, but rather, with respect to the person.

Now then, the question inevitably arises "Is it possible for someone to fully awaken suddenly?" The answer to this question from a Mahamudra, Dzogchen and Chan POV is

yes (and from a Vajrayāna POV, one's yogic progress through the stages can be accomplished in a matter of days, theoretically (for example, Saraha was someone who achieved full buddhahood suddenly; Virupa achieved the sixth bhumi in six days)). The caveat to this is that it is so rare as to be merely an academic distinction. In other words, sudden awakeners are possible, but rarer than visible stars at noon.

The inexpressible realization of emptiness is the same in every respect from the moment of the path of seeing until full buddhahood. We can talk about afflictive obscurations and knowledge obscurations and so on, but the real difference between buddhas and bodhisattvas on the stages is whether there is a difference in equipoise and post-equipoise. Buddhas are never not in a state of equipoise. Thus the notion of the two obscurations apply only in post-equipoise, not while in equipoise on the ultimate. However, this crucial difference is responsible also for the difference in qualities of a buddha and for example, a tenth stager.

Thus, it is important to distinguish rhetoric from reality so that people do not waste their time on fantasies. And it is indeed a fantasy for 99.999 percent of people that they will be able to suddenly awaken into full Buddhahood.

N

Author: Malcolm

Date: Wednesday, August 24th, 2011 at 10:43 PM

Title: Re: Love vs. Attachment

Content:

Epistemes said:

...If one person is trying to be non-afflictively attached but another person is afflictively attached then this creates the illusion of being non-afflictively attached for the person who thinks they are non-afflictively attached when, in fact, because of the emotional barriers created by the one who is afflictively attached, the non-afflictively attached person is actually afflictively attached as well.

Malcolm wrote:

No, if this were so then Buddhas would be afflictively attached to sentient beings, and they are not. The afflictively-attached person owns their afflictions. There is no principle of samsaric co-dependence between Buddhas and sentient beings, which is what you are describing.

BTW, there is no such a thing as "trying" to be non-afflictively attached. One is either afflicted, not afflicted, or possess patience regarding the arising of one's own afflictions. If one possesses affliction, it is better to recognize that fact and not pretend one is above affliction.

Afflictions (desire, anger and ignorance) generally only function freely when one is not in possession of recognition of the operation of mental factors driven by affliction and b) when one's mind lacks stability. When one attains patience towards one's the arising of

one's afflictions, they arise but lack force that propells one to act upon them.

In terms of parenting or caring for others, when one is purely under the influence of affliction, to some extent that care is blind and filled with self-interest. When one's afflicted relationship is characterized with patience, one is better able to make universal choices affecting all involved without falling under the fog of blind selfish interest. When one is free from affliction, one's caring for others comes from a place of pure altruism and equanimity.

Pretending that one is free of affliction is bullshit. That is not how afflictive attachment works. A realized bodhisattva possesses non-afflictive attachment towards all sentient beings. A non-realized bodhisattva possesses bias and attachment. If one is not realized, it is better to just recognize one's own state and work with it.

I.e. if you are attached to your kids, don't pretend not to be, don't pretend you are free from suffering around it, and work with it. Bodhisattvas can work with attachment and desire -- the one thing they cannot work with is anger and hatred. From a Mahāyāna perspective therefore, attachment is workable and it is fine. If you combine your afflicted relationships with altruistic motivation, you can even bring them onto the path, and make them part of your path.

N

Author: Malcolm

Date: Wednesday, August 24th, 2011 at 10:47 PM

Title: Re: "Mahamudra and Related Instructions," Peter Roberts

Content:

Sönam said:

Being not english (as you may know), can you help to decode the following ...

In The Quintessence of Nectar, page 343, within "3. Increasing the benefit of that attainment", into "a. Increasing the heat", it is said : In this "binding clasp of the knees," your legs form two triangles of "opposing hearths" ... what that "opposing hearths" means?

Thank you for helping

Sönam

Malcolm wrote:

It is sort of weird translation -- it just means that you sit with your knees up usually held with your hands or with a belt. This posture is often called "stove posture".

Author: Malcolm

Date: Thursday, August 25th, 2011 at 12:19 AM

Title: Re: Buddhahood in Chan

Content:

Astus said:

Equipoise and post-equipoise matters when there is a specific state of mind to cultivate. Zen is not about creating any mind. So it is called no-mind.

Malcolm wrote:

That is a false dichotomy. When in equipoise on reality, it is not like there is some mental focus that designates an object called "reality". Equipoise on reality is not a mental state. It is beyond mind.

N

Author: Malcolm

Date: Thursday, August 25th, 2011 at 12:21 AM

Title: Re: Buddhahood in Chan

Content:

Astus said:

the mind is buddha...

Malcolm wrote:

Nice, a conditioned, impermanent, afflicted buddha.

N

Author: Malcolm

Date: Thursday, August 25th, 2011 at 12:25 AM

Title: Re: Devices Zen and the Direct Path

Content:

LastLegend said:

If the teachers are not enlightened, they cannot teach direct path.

Astus said:

Neither can they teach Zen.

Malcolm wrote:

Guess there are not many teachers of Zen, then.

Author: Malcolm

Date: Thursday, August 25th, 2011 at 12:27 AM

Title: Re: Can I do this without a teacher?

Content:

Epistemes said:

I don't believe I can. Unfortunately, there are no teachers available in my area as per buddhanet. The only resources I have are books and this forum.

Malcolm wrote:

Well, my approach was reading and studying for a few years.

Then, eventually I got a teacher.

If you can travel to some retreat, then this is beneficial. And if you can't, you can still read and think about what you are reading.

In other words, there is no need to get a teacher immediately.

N

Author: Malcolm

Date: Thursday, August 25th, 2011 at 12:52 AM

Title: Re: Love vs. Attachment

Content:

Epistemes said:

I also appreciate your comment regarding acknowledging attachment and living with it, rather than denying it and feigning enlightenment. Though I have much studying to do, nothing I've read yet has offered this type of unproscriptive advice. Most authors - even in the so-called beginners books - intimate "Get off your ass and get enlightened," which is very intimidating.

Malcolm wrote:

The Dharma, as I understand, begins with understanding our real state and acknowledging it, and not having fantasies about samsara or ourselves. Dharma is not an all or nothing venture. It is progressive, and one only has to practice as much if it as one understands.

For example, you are not ready to drink the Buddhist koolaid and buy rebirth, karma, and so on hook line and sinker -- you may not even really beleive in awakening. But what you can believe is your own experience, and the painfulness of desire, hatred and ignorance, as well as the joyfulness that connection with other sentient beings can bring.

The Buddha's own advice for people who were not able to adopt his perspectives about rebirth and karma automatically is that they focus their attention on cultivating loving kindness, compassion, sympathetic joy and ultimately, equanimity.

Once, in response to a statement by Shariputra that friendship was half of the life of a Dharma practitioner, Buddha replied that was incorrect, friendship was the whole of the

life of a Dharma practitioner. Thus, cultivating loving kindness, compassion, sympathetic joy, and equanimity are Dharma practice and relationships forged on these bases are deeply fulfilling and satisfying. Not only that, any relationship, positive or negative, one presently is in can be immensely transformed by these four cultivations. Positive relationships are enhanced and deepened, negative relationships will weaken their grasp and one will come to a place of evenness regarding other people's suffering afflictive behavior, an evenness suffused with genuine care for others along with a sharp recognition of one's own limitations around helping others. Equanimity is not indifference, it is recognizing what one is and is not able to accomplish.

In other words, we don't have to a) fix the world b) be emotional unavailable c) persist in unhealthy relationships -- instead we can slowly work at opening our hearts with love and compassion and work with where we are at the present moment without having to condition it with unattainable idealism.

Learning calm-abiding or shamatha meditation is very helpful, since this trains us in mental stability. Shamatha creates a container where we are able to see how the mind thrashes, bolts, revolts, jumps around and so on. It gives us a pillar through which to measure the rest of our experience. We do not have to begin with hour long sessions, we can sit for 5 minutes. Then 10. Then 15, and so on. Following the breath is an ideal practice for beginners as well.

Anyway, the main point is that Buddhist practice is not about waking up to some abstract "enlightenment". It is about knowing one's own state, right here and right now and working with that, along with various means to do so.

In short, understanding our present condition is Dharma practice, and it is the only Dharma practice we have.

N

Author: Malcolm

Date: Thursday, August 25th, 2011 at 1:21 AM

Title: Re: Disposal

Content:

Jikan said:

So you're saying they R E S P E C T the word as a vehicle of the teachings of Christ?

Epistemes said:

R E S P E C T is a vast understatement. Worship or veneration is more apt.

And, as explained above, I find cultivating any practice regarding the ceremonial dissipation of materials to be counterproductive, counterintuitive and simply superfluous.

Malcolm wrote:

In Buddhism, such care comes from a time when paper was rare and expensive, and books were hard to come by.

However these days you can see people releasing paper prayer flags by the thousands so that they literally cover the ground, and then walking all over them.

And, with millions of Buddhist fliers printed on colored paper with toxic ink, it is not really practical nor safe to burn this stuff outdoors. It is not like rice paper. Thus, in general, I recycle so called Dharma "garbage". And in fact everything is empty.

Author: Malcolm

Date: Thursday, August 25th, 2011 at 1:59 AM

Title: Re: Love vs. Attachment

Content:

Namdrol said:

The Dharma, as I understand, begins with understanding our real state and acknowledging it, and not having fantasies about samsara or ourselves. Dharma is not an all or nothing venture. It is progressive, and one only has to practice as much if it as one understands.

Epistemes said:

So much of what you say is precisely what I need to be reading and understanding at this stage in my life. While I'm sure that so much of what you say is based upon a synthesis of your experience, reading, learning and teaching, are there other resources available that explain the dharma as such? Or is it all based on finding the gems among the pile?

As I've already said, Buddhism for Beginners seems to suggest "Thou shalt not be angry," "Thou shalt not be attached to people, places or thing," "Thou shalt love equitably and impartially," "Thou shalt...". I, personally, am tired of all the precedents. I want to continue the relationships that I have, cultivate them through my thirst for Buddhism, cultivate myself, and see where I get. Buddhism for Beginners punches one's mind like clay, strangles it and makes it feel suffocated and threatened.

Other more advanced resources suffocate the mind with their deep experience and complexity. It seems that there is no middle way in The Middle Way.

Malcolm wrote:

Well, this is the problem with sorting out the Dharma for oneself. There is a Dharma teaching for whatever stage of practice one is at. But that is the point, one has to work with where one is at.

So if you read a text that seems not to address your present state, well, put it aside. And that is a middle way.

Having a teacher helps, but in the end one must integrate these things into your own

practice.

Rather than looking for a "beginners" Buddhism (since there really isn't such a thing), look for Dharma teachings that speak to you, and work for you in a practical manner. Take what you can absorb and leave the rest.

In the end, great compassion is the essence of Dharma. Great compassion comes from compassion. Cultivate that, and that is sufficient.

N

Author: Malcolm

Date: Thursday, August 25th, 2011 at 4:10 AM

Title: Re: Buddhahood in Chan

Content:

Astus said:

the mind is buddha...

Namdrol said:

Nice, a conditioned, impermanent, afflicted buddha.

N

Astus said:

"Good sons, all hindrances are none other than ultimate enlightenment. Whether you attain mindfulness or lose mindfulness, there is no non-liberation. Establishing the Dharma and refuting the Dharma are both called nirvana; wisdom and folly are equally prajna; the method that is perfected by bodhisattvas and false teachers is the same bodhi; ignorance and suchness are not different realms; morality, concentration and wisdom, as well as desire, hatred and ignorance are all divine practices; sentient beings and lands share the same dharma nature; hell and heaven are both the Pure Land; those having Buddha-nature and those not having it equally accomplish the Buddha's enlightenment. All defilements are ultimately liberation. The reality-realms's ocean-like wisdom completely illumines all marks to be just like empty space. This is called 'the Tathāgata's accordance with the nature of enlightenment.' "

(Sutra of Perfect Enlightenment, ch. 6, tr. C. Muller)

Malcolm wrote:

Awesome, so fools are buddhas and there is no need for Buddhism at all. Nice.

N

Author: Malcolm

Date: Thursday, August 25th, 2011 at 9:47 AM

Title: Re: Appearances and mind

Content:

padma norbu said:

It says "ordinary mind" is the dharma expanse, the victor's essence... but it says "everything is not mind" on p.224...

Malcolm wrote:

Mind [sems] and ordinary mind [tha mal gyi shes pa] are two entirely different things. The latter is a yogi's term for wisdom [ye shes].

N

Author: Malcolm

Date: Thursday, August 25th, 2011 at 7:45 PM

Title: Re: the methodology of Sakya

Content:

mzaur said:

Thank you. Is there ngondro in Sakya? How does Sakya differ from the other Sarma lineages?

Malcolm wrote:

Yes, there is ngondro.

The teaching lineage from India is unique. Lamdre is based mainly on the teachings of the Hevajra Tantra and Virupa.

N

Author: Malcolm

Date: Thursday, August 25th, 2011 at 7:49 PM

Title: Re: Appearances and mind

Content:

padma norbu said:

Who in the heck has ever put forth such a notion that it would actually need to be refuted?!

Malcolm wrote:

The Yogacara school in Ancient India. They reasoned that since everything was a mental projection, when that was recognized, dualistic appearances would collapse and so on.

Author: Malcolm

Date: Thursday, August 25th, 2011 at 8:32 PM

Title: Re: Tantric sexual bliss vs. dhyanic bliss

Content:

Astus said:

Vitarka and vicāra don't exist in the 2nd dhyāna already, how could then it be called conceptual? Nirvikalpa-jñāna also exists in common Mahayana.

Namdrol said:

Because it's one pointedness is a mental concept.

5heaps said:

what definition of mental concept are you using?

we cannot say there is a conceptual consciousness in the 2nd dhyana, because that mind is not using dunchis or drachis. so in what way will you explain that the single-pointedness is conceptual?

Malcolm wrote:

Yes, the mind in the second dhyana is conceptual because it is maintaining equipoise on a conceptual object.

Author: Malcolm

Date: Thursday, August 25th, 2011 at 8:54 PM

Title: Re: Cause, Effect, & Holocaust

Content:

Epistemes said:

Then, taking any ethical dimension out of it:

If the situations we encounter in life don't happen by accident but rather result from actions we have done in the past, are the Jews responsible for their own deaths in the Holocaust? Are the people killed during 9/11 responsible for their deaths?

In other words, if we reap what we sow, does it not follow that the people killed during 9/11 are somehow responsible for their own deaths?

Malcolm wrote:

Not necessarily. While in Tibetan Buddhism a hard theory of karma is often held out, in Theravada Buddhism it is considered that people can be caught up in negative situations without necessarily having done anything negative to get there. In other words, being in the wrong place at wrong time is possible without it being a karmic thing.

Being born as a human being is a result of good karma; but not necessarily everything that happens to one is a result of karma, some things are purely a result of blind causes and conditions that have nothing directly to do with one's karma.

Author: Malcolm

Date: Thursday, August 25th, 2011 at 9:16 PM

Title: Re: Tantric sexual bliss vs. dhyanic bliss

Content:

Namdrol said:

Yes, the mind in the second dhyana is conceptual because it is maintaining equipoise on a conceptual object.

5heaps said:

consider that object, it cant be conceptual, because that object is being held by a nonconceptual mind (ie a mind free from mental images [dunchis are drachis])

Malcolm wrote:

All eight dhyanas are conceptual because their object is a concept, therefore, the mind that holds the object is conceptual. It may not be a diffuse conceptual mind, but it is conceptual a mind since it holds a concept, for example, "infinite space".

N

Author: Malcolm

Date: Thursday, August 25th, 2011 at 9:21 PM

Title: Re: Buddhahood in Chan

Content:

mindyourmind said:

... this entire discussion is one of comparison, bordering on sectarian dogma, thinly veiled as an academic discussion.

Malcolm wrote:

Actually, I am questioning the entire basis of certain Chan claims to buddhahood because they broadly contradict Indian Mahāyāna.

It is a doxological discussion and therefore, about dogma.

Author: Malcolm

Date: Thursday, August 25th, 2011 at 9:40 PM

Title: Re: Sunyata and dependent origination

Content:

5heaps said:

One cannot cognize that which lacks characteristics. It's impossible.

Namdrol said:

if by characteristics you mean shape, color, form, duration, etc, then its no problem to cognize it directly. for, just as empty space for example lacks all of these things and it can be cognized directly without the use of a conceptual consciousness, so too can emptiness

Malcolm wrote:

What type of empty space are you referring, be specific. Do you mean the sky, do you mean the empty space in a box? Conditioned space and unconditioned space are different.

N

Author: Malcolm

Date: Thursday, August 25th, 2011 at 9:47 PM

Title: Re: Cultural shouldn't become a trap.

Content:

Chaz said:

Please explain what aspects of Buddhadharma are being cast off as "culture". How are they wrong?

Isn't this road of trying to differentiate between what is "culture" and what is Buddhadharma as a means of deciding what to keep and what to discard equally entangling?

Huseng said:

Some have suggested rebirth is just a cultural adornment from ancient Indian civilization, and hence proceed to craft a "Buddhism" without rebirth.

Chaz said:

Ok, that's one thing. Anything else?

Malcolm wrote:

There are all kinds of things in Tibetan Buddhism that are more culture than Buddhism. Even Samdhong Rinpoche brought this up at Garrison Institute -- warning western Buddhists that they needed to carefully distinguish between what things were Tibetan and what things were Buddhist in Tibetan Buddhism, and preferring the latter.

Author: Malcolm

Date: Thursday, August 25th, 2011 at 9:57 PM

Title: Re: Appearances and mind

Content:

padma norbu said:

Why wouldn't this be translated as "wisdom" rather than "ordinary mind?" I don't understand the way things are translated sometimes...

Pero said:

Tha mal gyi shes pa means ordinary mind and not wisdom.

Namdrol said:

Mind [sems] and ordinary mind [tha mal gyi shes pa] are two entirely different things. The latter is a yogi's term for wisdom [ye shes].

padma norbu said:

You appear to be contradicting each other. Namdrol clearly says here "that the latter is a yogi's term for wisdom."

Malcolm wrote:

Pero is telling you is that the literal translation of tha mal gyis shes pa is "ordinary mind". It is a yogi's term. It means wisdom. So, in translations tha mal gyis shes pa is generally given it's literal rendering; but one is to understand the term through its meaning i.e. wisdom.

Author: Malcolm

Date: Thursday, August 25th, 2011 at 10:26 PM

Title: Re: Buddhahood in Chan

Content:

Astus said:

Therefore, to connect Chan to Indian Mahayana one has to go back in time a bit, to around the 4th century when things started to take shape. That means that the primary treatises of Chinese Buddhism are not those that are used in Tibet to understand Mahayana.

Malcolm wrote:

Well, this is definitely not so. Sutra studies in Tibetan Buddhism is based primarily, though not exclusively on treatise authored between the 2-6th century.

What is more accurate to say is that China, being an outpost of Buddhism, was in many respects out of the main stream of the development of Mahāyāna theory in India. What is also true, is that Chinese Buddhists tended to ignore Indian sastra literature, and prefer their own interpretations of Buddhist sutras to those of Indian masters. For example, Huayen masters really looked down on Asanga.

N

Author: Malcolm

Date: Thursday, August 25th, 2011 at 10:36 PM

Title: Re: Appearances and mind

Content:

Namdrol said:

Pero is telling you is that the literal translation of tha mal gyis shes pa is "ordinary mind". It is a yogi's term. It means wisdom. So, in translations tha mal gyis shes pa is generally given its literal rendering; but one is to understand the term through its meaning i.e. wisdom.

padma norbu said:

I understand, but wanted to make sure we were all on the same page. Thanks. My question about why they didn't just translate it as "wisdom" was meant as a kind of frustrated rhetorical question, actually. They are writing for an English audience, so it would make a lot more sense to avoid a literal translation for one that makes more sense to the audience. Nobody but a scholar would understand that "ordinary mind" is a yogi's term for "wisdom." It's funny, too, because in the Translator's Introduction, he makes the point to say he has used translated ye shes as wisdom and goes on to explain how that translation is not entirely accurate and why, but he makes no mention of "ordinary mind" whatsoever.

Malcolm wrote:

Well, the reason why they continue to translate it literally is that there is an important explanation connected with tha mal gyi shes pa. In this context tha mal means something like original, or uncontrived, and shes pa means awareness. So it is really talking about being in the experience of the nature of the mind. But you won't get this from book which is why it is important also to have the oral instructions.

N

Author: Malcolm

Date: Thursday, August 25th, 2011 at 11:05 PM

Title: Re: Buddhahood in Chan

Content:

Astus said:

Flower Adornment Sutra, Awakening of Mahāyāna Faith, Sutra of the Heroic March Concentration, Sutra of Perfect Enlightenment, Platform Sutra, Diamond Sutra. They are all related to Chan/Seon and Huayan/Hwaeom in different ways. No Nagarjuna, no Vasubandhu, no Haribhadra.

Malcolm wrote:

As I said, they tended to ignore Indian Mahāyāna masters, preferring their own interpretations. The only text of clear Indian origin in the short list given here is the first. The rest are native Chinese compositions.

N

Author: Malcolm

Date: Thursday, August 25th, 2011 at 11:07 PM

Title: Re: westerners living in india for many years

Content:

alpha said:

So they must have been americans all those who manged to live in india for many years....

Malcolm wrote:

Mostly Brits.

Author: Malcolm

Date: Friday, August 26th, 2011 at 12:10 AM

Title: Re: Appearances and mind

Content:

padma norbu said:

Where do all the sentient beings and perceived objects dependently originate from if not ultimately mind? Is there not a semantic distinction between Mind and mind, one referring to dharmakaya and one referring to discursive mind? Any such perception seems to be some sort of "mind stuff," confused or otherwise. Appearances arise and are perceived entirely by the mind, the root of the minds of sentient beings are ultimately all one thing, dharmakaya, which is called Absolute Mind (sems nyid). If discursive mind collapsed, the natural state still be left.

Malcolm wrote:

The difference is that the appearance and the apparent object are different, whereas in the Yogacara school, the apparent object itself is not held to exist apart from the mind, hence the sobriquet, "mind-only".

Author: Malcolm

Date: Friday, August 26th, 2011 at 12:18 AM

Title: Re: Buddhahood in Chan

Content:

Namdrol said:

As I said, they tended to ignore Indian Mahāyāna masters, preferring their own interpretations. The only text of clear Indian origin in the short list given here is the first. The rest are native Chinese compositions.

Astus said:

Plus the Diamond Sutra. But yes, that is part of the difficulty of simply putting Chan under "sutrayana" and expecting it to conform with Tibetan views what it should be like.

Therefore, if we don't count Indian Mahayana, perfect enlightenment in this life can be as valid a claim as in Vajrayana.

Malcolm wrote:

But we do count Indian Mahāyāna, since Vajrayāna is an extension of Indian Mahāyāna.

BTW, no one said it was impossible to become a buddha in this life. The notion is "is buddhahood in a single lifetime" a possibility? In India Mahāyāna, the answer is no-- Indian Mahayāna of whatever stripe requires three incalculable eons at minimum for full awakening. In Vajrayāna, the answer is yes, since through special methods it is made possible.

It seems to me that rather than providing methods, certain Chan masters who try to prove full enlightenment in the span of a single lifetime, engage in a philosophical feints to support their conception, in general resorting to arguments by means of ultimate truth to try and prove their point, basically arguing the doctrine of paths and stages is an unnecessary conceptual limitation. However, when challenged, I don't see a coherent defense being mounted, which has lead me to believe that much like pure land buddhism, Chan is in fact a faith oriented school.

N

Author: Malcolm

Date: Friday, August 26th, 2011 at 1:06 AM

Title: Re: Hot and Cool Drinks?

Content:

sangyey said:

Are cold drinks ever recommended to help quiet wind disorders?

Malcolm wrote:

Never, unless you have a fever.

Author: Malcolm

Date: Friday, August 26th, 2011 at 1:31 AM

Title: Re: Culture should't become a trap.

Content:

Jikan said:

The trouble is going the other way: assuming that the psychologized Kornfield-Goldstein-Batchelor version *is* Buddhism or represents all or the best of what the Buddhist tradition has to offer. That would be reductive in the highest.

Huseng said:

There are some whose Buddhism more or less is that version.

Worse is that they posit their opinions as legitimate and educated, meanwhile they don't even have a basic grasp of Buddhism 101.

Malcolm wrote:

And people argue with me about whether we live in degenerate times....

Author: Malcolm

Date: Friday, August 26th, 2011 at 3:35 AM

Title: Re: Buddhahood in Chan

Content:

Jnana said:

[

It's a flimsy argument. There is no reason to accept that the vajrayāna rhetoric of progressing from a common person to complete buddhahood in one lifetime is anything more than a provisional teaching.

Malcolm wrote:

So you basically doubt that Virupa, for example, traversed all the paths and stages in a single lifetime?

And what about this Vajrayāna tenet makes it "provisional"? That it seems too fantastic to you?

Author: Malcolm

Date: Friday, August 26th, 2011 at 4:41 AM

Title: Re: Buddhahood in Chan

Content:

Jnana said:

[/list]

Here we have the same argument of the qualities being present in the basis.

Malcolm wrote:

No, we just have the usual philosophical sleight of hand I mentioned above.

The point that I am really trying to make is that Indian Mahāyānists took their own tradition seriously. For example, Nāgārjuna in the Ratnavali lists in some detail how much merit is required for each of the major and minor marks, when encouraging the king to cultivate merit.

And three uncalculable eons is not even really a Mahāyāna number. It is a number which comes from the earliest ideas about the length of time it took the bodhisattva to achieve buddhahood.

So on the one hand, we have the Indian tradition (Mahāyāna, Vajrayāna and the śrāvaka

traditions) insisting that in order to become a buddha one must practice the paramitas for an insanely long period of time. And on the other hand we have a tradition a tradition in China which asserts all this is so much unnecessary proliferation.

Saying that "qualities are present in the basis" is a meaningless statement. Butter is present in milk, but it does not come out all by itself, oil is present in sesame seeds but it does not extract itself. And which qualities exactly?

Of course what we are dealing with here is a species of tathāgatarbha thinking, but even hear, I don't think that the type of instant buddhahood you see some Chan masters proclaiming can be justified on the basis of any Indian sutras, tathāgatarbha or otherwise.

Of course, this is the realm of religion, so no one can prove anything since it all boils down to belief.

N

Author: Malcolm

Date: Friday, August 26th, 2011 at 4:44 AM

Title: Re: Buddhahood in Chan

Content:

Namdrol said:

So you basically doubt that Virupa, for example, traversed all the paths and stages in a single lifetime?

Jnana said:

I don't see any reason to take mahasiddha hagiographies literally.

I see, so for you, Virupa, Tilopa, Luipa, Ghanapāda are merely nominal "mahāsiddhas", and reports of their realization are not to be taken literally. How about reports of the Buddha's realization? Are they to be taken literally?

Look at the numbers Namdrol. Any direct equivalency is absurd on the face of it.

Malcolm wrote:

What do numbers have to do with it?

N

Author: Malcolm

Date: Friday, August 26th, 2011 at 6:05 AM

Title: Re: Buddhahood in Chan

Content:

Astus said:

Some quotes on the view of Mahayana and the three kalpas long practice from different Chan works.

Malcolm wrote:

Yes, these are often trotted out, but they do not prove anything other than that Chan Buddhists had a view of buddhahood that does not correspond to mainstream Buddhist thinking on the subject.

Author: Malcolm

Date: Friday, August 26th, 2011 at 6:12 AM

Title: Re: the great vegetarian debate

Content:

Pero said:

Ah. But how is killing one's mother or father connected with one's own and other's chances for attaining liberation?

Malcolm wrote:

Your father and mother gave you a precious human birth, your vehicle for liberation.

Author: Malcolm

Date: Friday, August 26th, 2011 at 9:54 AM

Title: Re: Buddhahood in Chan

Content:

Namdrol said:

Yes, these are often trotted out, but they do not prove anything other than that Chan Buddhists had a view of buddhahood that does not correspond to mainstream Buddhist thinking on the subject.

Astus said:

What "mainstream" actually means is debatable since Chan has been the primary doctrine of elite Buddhism in East Asia for a thousand years now.

Proving that Chan, and particularly sudden enlightenment, is a valid Buddhist teaching is the real issue then. For that we would need a couple of terms defined, especially buddhahood and buddha-mind.

Malcolm wrote:

"Mainstream" means "rest of the Buddhist world..."

Author: Malcolm

Date: Friday, August 26th, 2011 at 10:02 AM

Title: Re: Appearances and mind

Content:

Namdrol said:

The difference is that the appearance and the apparent object are different, whereas in the Yogacara school, the apparent object itself is not held to exist apart from the mind, hence the sobriquet, "mind-only".

mzaur said:

What do you mean by 'apparent' object separate from appearance? Are you saying that an objective object, and thus an objective reality exists? And knowing this objective reality directly and not subjectively through the mind is 'wisdom'?

Malcolm wrote:

It's the old mode of appearance as opposed to mode of existence thing. For example, there is a glass of water -- it is perceived differently by beings of the six realms. If we say that the object, a glass of water is only a mental projection, there is no point in proposing that one object is perceived differently by different beings of the six realms.

Now then, we can dismiss the idea of an objective reality without dismissing the idea of objects per se.

Longchen rejects that idea that objects are mind because if they were, mountains should disappear when we cease to perceive them. But by the same token, objects, when analyzed, also cannot be found.

Author: Malcolm

Date: Friday, August 26th, 2011 at 7:52 PM

Title: Re: Buddhahood in Chan

Content:

Namdrol said:

"Mainstream" means "rest of the Buddhist world..."

Astus said:

That means a few of millions in Tibet, Mongolia and Bhutan, and the many Theravadins. In terms of the number of followers Vajrayana is not mainstream at all.

Malcolm wrote:

Mainstream means Buddhism in India.

N

Author: Malcolm

Date: Friday, August 26th, 2011 at 8:06 PM

Title: Re: Question re: Asanga and the Bodhisattvabhumi

Content:

Sunyata-vaadin said:

Hi all,

I've been trying for a while to find information on Asanga's Bodhisattvabhumi. Unfortunately, both my Sanskrit and Tibetan are not so good. I can't even figure out how long it is or whether it's the same as the "Bodhisattvabhumi" contained within the "Yogacarabhumi." There seems to be no English translation except for one chapter (Tattvartha) translated by Janice Dean Willis. Are there any Tibetan-language versions of the Tengyur online in which I might find the entire text, albeit in Tibetan?

Thanks in advance.

Malcolm wrote:

The Bodhisattvabhumi is a section of the Yogacarabhumi.

It may be found online here:

<http://www.aciparchive.org/ace/#lyt%28vol%29col%28tendg%29title%282972%29>

Enjoy

Author: Malcolm

Date: Friday, August 26th, 2011 at 8:11 PM

Title: Re: Buddhahood in Chan

Content:

Astus said:

Hm, the current Buddhism in India or sometimes in the past? And what time? Why only India and why that time? Among the Indian schools which is mainstream and which is marginal? This is getting messy...

Malcolm wrote:

Now you are just being deliberately obtuse.

All Indian Buddhist schools until the destruction of Indian Buddhism had a similar view of the length of time of the career of a bodhisattva -- based on the Chan quotes you cited, they must have thought that Sakyamuni Buddha, Avalokiteshvara, Manjushri, Samantbhadra and so on were very stupid.

N

Author: Malcolm

Date: Friday, August 26th, 2011 at 8:14 PM

Title: Re: Buddhahood in Chan

Content:

Astus said:

Why only India...?

Malcolm wrote:

Because India is the source of the Dharma, the place where Mahāyāna developed, etc., and the site of Vajrāsana.

Author: Malcolm

Date: Friday, August 26th, 2011 at 8:28 PM

Title: Re: Sunyata and dependent origination

Content:

Namdrol said:

What type of empty space are you referring, be specific. Do you mean the sky, do you mean the empty space in a box? Conditioned space and unconditioned space are different.

5heaps said:

i mean the unconditioned mere absence of physical obstruction. i dont think anyone except vaibhashika accepts that as a functioning thing, but they dont know how to posit mental labelling so its only natural that they would say something like that

Malcolm wrote:

Oh well, that type of space is merely a mental abstraction, it is unreal, no one sees it or perceives it since it lacks characteristics. So your thesis is rejected.

N

Author: Malcolm

Date: Friday, August 26th, 2011 at 8:29 PM

Title: Re: Sunyata and dependent origination

Content:

PadmaVonSamba said:

isn't the lack of characteristics a characteristic?

Malcolm wrote:

Is a "lack of money" money?

Author: Malcolm

Date: Friday, August 26th, 2011 at 8:43 PM

Title: Re: The virgin birth of Gautama.

Content:

Will said:

The Lalitavistara Sutra (among others) said conception occurred after a dream of a 6-tusked white elephant. Birth was not from the womb, but from her side.

Namdrol said:

C-section, which explains why his mother died shortly after he was born.

catmoon said:

Lol. Get a copy of Gray's Anatomy and it should be pretty apparent how impossible that would be.

Malcolm wrote:

Yes, if you take "from her side" quite literally. But I understand "from her side" to mean that she did not give birth in the usual way -- not literally as in through or above her pelvic bone. Which is even more impossible, according to human anatomy.

Or perhaps, they cut open the side of her abdomen rather than the front of her belly.

C-sections were known in India at that time:

<https://en.wikipedia.org/wiki/Bindusara> " onclick="window.open(this.href);return false;

N

Author: Malcolm

Date: Friday, August 26th, 2011 at 10:08 PM

Title: Re: Buddhahood in Chan

Content:

Namdrol said:

Because India is the source of the Dharma, the place where Mahāyāna developed, etc., and the site of Vajrāsana.

Astus said:

Do you deny the possibility that authentic Buddhism is not bound by geographical location? You defined a "mainstream Buddhism" as all Indian Buddhists while we both know that Buddhism there was neither unified nor static. Vajrayana claims buddhahood within one lifetime, so it is not exactly true that all agreed on the time it has to take to achieve it.

Malcolm wrote:

No, you are missing the point -- Vajrayānists in India accepted the lengthy time period

for achieving buddhahood based on the accumulating the two collections.

Astus said:

The concept of sudden enlightenment was first taught by Daosheng (360?-434), a disciple of Kumarajiva. Because he was a Chinese master and not Indian, his view of Buddhism must be wrong?

Malcolm wrote:

Please precise with your terms -- does sudden enlightenment mean sudden buddhahood, or sudden awakening on one of the bhūmis?

The doctrine here under question is the idea promulgated by some Chan masters that Buddhahood does not require the two collections. This is unprecedented in Indian Buddhism, including Vajrayāna (as well as Dzogchen).

Astus said:

Saying that Indian Buddhism is the definitive because that's where it first appeared is very much an argument based on an irrelevant fact.

Malcolm wrote:

Indian Buddhism is definitive because Buddhism developed in India. All the texts and teachings upon which all other Buddhist doctrines, whether in line or in contrast with Indian Buddhism, depend on Indian Buddhism.

Astus said:

Buddhism developed pretty much independently in China after Buddhism established itself. Why would then it be inferior only because of geographical reasons?

Malcolm wrote:

It is not a question of inferiority - it is a question of continuity.

It is clear that certain Chan ideas about "Buddhahood" have no precedent in the Buddhism promulgated in India, including the Buddhism of Vajrayāna.

Astus said:

Just as in India so it was in China that there were different traditions and interpretations of the Buddhadharma. Sudden enlightenment might be inconceivable for the Theravada and early Mahayana followers, but not so for the Vajrayana.

Malcolm wrote:

There is no such thing as a "sudden enlightenment" in Vajrayāna which is free from the two collections. The rapid awakening in Vajrayāna is predicated on gathering the two accumulations extremely rapidly -- not, as in some Chan formulations, dismissing their

importance all together.

Astus said:

Vajrayana developed in India and Chan developed in China. Neither of them are something you could find in such mainstream schools as the Sarvastivadins or the Dharmaguptakas.

Malcolm wrote:

What Vajrayāna shares with Sarvastivadins or the Dharmaguptakas is that by normal means, buddhahood requires a minimum of three asaṃkhyakalpas to achieve. In order to bypass that requirement, Vajrayāna proposes the adoption of a specific methodology by which these two collections may be gathered in a single lifetimes, and progress through the paths and stages, including all the visionary indicators of such progress that may be measured through yoga specific indications in the experience of the meditator on both a mental and physical level.

Chan masters that promulgate the extreme notions of sudden buddhahood, by contrast, hinge their arguments solely on the notion that paths, practice, merit, virtue, are part of relative truth and therefore are a waste of time even to consider as having anything to do with attaining buddhahood -- that in fact, buddhahood is not attainable by any relative means whatsoever. The consequence of course is that these extreme speculations of the part of certain Chan masters render their version of buddhahood unrecognizable as buddhahood. We can call it Buddhism since they insist they are Buddhist, but it resembles nothing at all like mainstream Buddhism.

Astus said:

But then it comes down to the spatial distance between India and China. Do you find that an important point? In my view, the source of Dharma is the Buddha and not a place, nationality, ethnicity, political system or climate.

Malcolm wrote:

What I find important is that there is a serious discontinuity between the idea of buddhahood promulgated by certain extreme Chan masters and the rest of the Buddhist world.

You seem to think the argument hinges on sudden verses slow. It does not. It hinges on whether buddhahood is accomplished by virtue of the two things all Mahāyāna sutras say it is accomplished by i.e. the practice of the perfections and the two accumulations. Vajrayāna differs solely from common Mahāyāna of India, in this respect, by virtue of the suggestion that there are means by which one can reduce the amount of time it takes to generate the complete two collections from the daunting three incalculable eons to one, seven or sixteen lifetimes.

These Chan speculations you have introduced, on the other hand, hinge on philosophical sleights of hand that I have already pointed out. My point is that these philosophical speculations have no precedent in Indian Buddhism.

Whether one accepts them or not is entirely a matter of personal choice. I don't accept them, since I think they represent a deviation from Indian Buddhism -- I do not believe that there was any person who became a Buddha without gathering the two accumulations in their entirety.

In the end it is not a question of valid or invalid, it is a question of definitions. For me, a Buddhahood divorced from the two accumulations is impossible.

Author: Malcolm

Date: Saturday, August 27th, 2011 at 1:00 AM

Title: Re: Buddhahood in Chan

Content:

Astus said:

I see. So the problem is the lack of the two accumulations. But even in the Prajnaparamita teachings we find that one paramita includes all the other paramitas.

In the Mahaprajnaparamitasastra (30.5.3; vol. 2, p. 859, tr. Lamotte-Migme) we find even the concept of abstaining for all kinds of practices, "Furthermore, the bodhisattva acquires the Prajñāpāramitā without practicing any dharma and without acquiring any dharma. Why? All practices (caryā) are erroneous and futile: from near or far, they present faults. In fact, bad dharmas (akuśaladharma) are faulty from close up; as for good dharmas, they are transformed and modified from far away; those who become attached to them will end up by experiencing pain and sorrow; thus they show defects from far off. [Good and bad practices] are like an appetizing food and a disgusting food both of which have been poisoned."

There is also the story of Prasannendriya and Agramati (MPPS, vol. 1, p. 323ff) where the first only taught insight into the true nature of reality without renouncing the world and the other all the many practices and ascetic methods. Prasannendriya became a buddha eventually and Agramati had to undergo lot of suffering later on.

Adding the buddha-mind teachings, the nature of mind has perfect function, the functioning of a buddha, and this is the display of all the qualities. What is there to accumulate for it?

Malcolm wrote:

Again, this is just philosophical slight of hand, using the teaching of the emptiness of phenomena (shown above) to try and demonstrate that conventional phenomena are not effective borders on nihilism.

Further, this supposes that practicing dana paramita and realizing dana paramita is sufficient for full buddhahood. It is not. It is sufficient for realizing the first bodhisattva bhumi, and that is all. As I mentioned above, the emptiness realized on the path of seeing and the emptiness that a Buddha realizes is the same emptiness. There is no difference at all in the realization of emptiness of a first stage bodhisattva and a Buddha.

But there is a difference in affliction and omniscience.

You might try and will it away with philosophical sophistries, but this is not the intention of Mahāyāna.

N

Author: Malcolm

Date: Saturday, August 27th, 2011 at 3:18 AM

Title: Re: Buddhahood in Chan

Content:

kirtu said:

No - Chan ideas about Buddhahood are largely a development of Yogacara influence and yogic experience.

Malcolm wrote:

I have read a lot of yogachara. In what Yogachara text is there anything remotely like the citations Astus as provided?

kirtu said:

They hinge the argument on the notion that the mind is a radiant Buddha and that this can be experienced directly. This view in turn is a strong influence of Yogacara.

Malcolm wrote:

This is obviously false since buddhas cannot experience delusion. The Yogachara masters such as Asanga were actually strongly critical of tathagāgarbha theory.

N

Author: Malcolm

Date: Saturday, August 27th, 2011 at 3:20 AM

Title: Re: Buddhahood in Chan

Content:

Namdrol said:

Again, this is just philosophical slight of hand, using the teaching of the emptiness of phenomena (shown above) to try and demonstrate that conventional phenomena are not effective borders on nihilism.

kirtu said:

It is because conventional phenomena are effective that Chan doctrine is centered in

the view of realization in this moment. One can attain this realization directly and suddenly because one's mind is actually a Buddha.

Malcolm wrote:

As I said, buddhas that experience delusion are buddhas only by name.

N

Author: Malcolm

Date: Saturday, August 27th, 2011 at 4:00 AM

Title: Re: Buddhahood in Chan

Content:

Astus said:

Regarding the dana-paramita (although the quoted MPPS section does not mentioned it) here is a little explanation from Dazhu Huihai:

Q: Where can one enter the doorway to this understanding?

A: Through the perfection of charity (dana-paramita).

Q: Buddha has said that the six paramitas are the action of the Bodhisattva path, so how can we enter the doorway to this understanding by practicing, as you have said, only the dana-paramita?

A: People who are confused or deluded do not understand that the other five paramitas all evolve from the dana-paramita. Therefore, in practicing the dana-paramita, one also fulfills the practice of the other five paramitas.

Q: For what reason is it called the dana-paramita?

A: "Dana" means the perfection of charity.

Q: What things can be given up in the name of charity?

A: Clinging to thoughts of duality can be given up.

Q: Just what does this mean?

A: It means to give up clinging, in the name of charity, to thoughts of good and evil, existence and non-existence, love and hate, emptiness and fullness, concentration and non-concentration, pure and impure, etc. In the name of charity, give up all of them. Then, and only then, can you attain the stage of the voidness of duality, while, at the same time, letting neither a thought about the voidness of opposites nor about charity arise. This is the genuine practice of the dana-paramita, which is also known as absolute detachment from all phenomena. This is only the voidness of all dharma-nature, which means that always and everywhere is just no-mind. If one can attain the stage of no-mind everywhere, no form will be perceived, because our self-nature is void, containing no form. This, then, is true Reality, which is also called the wonderful form or body of the Tathagata. The Diamond Sutra says: "Those who have abandoned all forms are called Buddhas."

Malcolm wrote:

It has already been pointed how the realization of emptiness of a first stage bodhisattva is identical in content to the realization of emptiness of a Buddha. But surely you admit that there is a difference between a first stage bodhisattva and Buddha. If there is no

difference in terms of the nature of reality, what then do you think the difference is?

Astus said:

The two accumulations of merit and wisdom are present in the mind. Emptiness is wisdom, function is compassion. Zen affirms that the trikaya is present in the nature of mind, so it is not that one has to develop wisdom for the dharmakaya and merit for rupakaya, but the buddha-mind is already perfect in all aspects. Still, that doesn't deny that there is also a gradual path of the bodhisattva, however, the gradual path doesn't deny the existence of a sudden path. Thrangu Rinpoche says that on the sutrayana it takes a long time to achieve buddhahood because they use analytical-conceptual meditation but Mahamudra uses an experiential method of directly looking at the nature of mind. A similar argument could be made in the case of Zen too.

Malcolm wrote:

Mahāmudra is part of secret mantra. Since the methods of mahāmudra do not exist in Zen, a similar argument cannot be made.

Astus said:

This might help better understanding, here is Zongmi's differentiation between the five dhyanas, that is, the levels of practice:

5. Direct (sudden) realization of the essential purity of ones own mind, originally without defilements, itself endowed with the influx-free (non-afflicted) gnosis - this mind is Buddha, ultimate with nothing else beyond - cultivating in this manner, is the Supreme Vehicle Dhyana. It is also known as the Pure Dhyana of the Tathagatas.

Malcolm wrote:

This is no different than the realization of a first stage bodhisattva. What then is the difference between a Buddha and first stage bodhisattva? You have still failed to answer this point.

N

Author: Malcolm

Date: Saturday, August 27th, 2011 at 4:09 AM

Title: Re: Buddhahood in Chan

Content:

kirtu said:

I'll have to look up the Chan explanations on this point but it comes in part from assertions in the Lanka and other sutras teaching that the whole world is mind. A lot seems to come from the Lanka + the Flower Ornament Sutra but I don't want to interject what may be more a Zen bias.

Malcolm wrote:

What the Lanka discusses is sudden or gradual entry in suchness, not sudden or gradual buddhahood.

kirtu said:

Anyway, Buddhas not being able to experience delusion: even in the Tibetan schools this can be parsed out. HHST states that this is a difference between Gelug and Sakya in that Gelug asserts that Buddhas can see suffering.

Malcolm wrote:

This does not mean that buddhas experience delusion, merely that their omniscience, itself illusory, is capable of apprehending illusory objects of knowledge, re: Haribhadra.

kirtu said:

In Zen at least (and I am well aware that Astus set the context in Chan - but my reading of Sheng Yen seems to conform to the following as well) enlightenment is not actually the undeluded enlightenment of Shakyamuni because even after kensho and even satori people still can deepen their enlightenment and can be influenced by habit patterns. Thus the rhetoric says that one's enlightenment is that of Shakyamuni's but the experience is not quite there ranging as I mentioned from higher up the Path of Accumulation to the lower bhumis.

Malcolm wrote:

The point is to distinguish rhetoric from what is actual.

Author: Malcolm

Date: Saturday, August 27th, 2011 at 4:31 AM

Title: Re: Buddhahood in Chan

Content:

Namdrol said:

The point is to distinguish rhetoric from what is actual.

kirtu said:

Well - how do you determine if someone has attained some degree of awakening?

Malcolm wrote:

It is very difficult, virtually impossible, really.

Author: Malcolm

Date: Saturday, August 27th, 2011 at 4:50 AM

Title: Re: Buddhahood in Chan

Content:

kirtu said:

Right but Chan and Zen doctrine and teachers do address it and the result is a kind of continuum of awakening.

Malcolm wrote:

All teachings address how one can tell if one is awakened, and to a limited extent, how others can tell. It is still very difficult.

kirtu said:

Fundamentally are people naturally engaged in reducing suffering would be one response.

Malcolm wrote:

That is not a good criteria. Christians will say their faith lessens their suffering. Would you then say that Christian faith is comparable to Buddhist awakening?

kirtu said:

As you have noted with Astus much of what Chan or Zen says is really about the 1st bhumi in the bhumi and paths classification.

Malcolm wrote:

That was what I said, but Astus does not accept this.

Author: Malcolm

Date: Saturday, August 27th, 2011 at 6:12 AM

Title: Re: Buddhahood in Chan

Content:

Astus said:

"What then is the difference between a Buddha and first stage bodhisattva?"

It depends on how the first stage and how a buddha is interpreted. Here's one interpretation from Wonhyo's commentary to the Vajrasamadhi Sutra that is based on the Huayan view,

"the first bhûmi in fact encompasses all ten bhûmis, for in one moment one may suddenly access the ten types of dharmadharmatâs. The ten bhûmis are in fact the first bhûmi, for all [ten] may instantly be completely fulfilled at this initial gate [of the first bhûmi]. Owing to the fact that the ten bhûmis are in fact the first bhûmi, [the first bhûmi] is called the "one." But because the first bhûmi is in fact the ten bhûmis, it is also "many." Consequently, [the first bhûmi] is called the "one-and-many bhûmi.""

Malcolm wrote:

This is just intellectual contrivance.

Astus said:

In a similar fashion it is discussed by those who few (Zongmi, Jinul) who attempted to connect Chan with the doctrinal teachings, mainly Huayan. So it is not much different from what you say, however, they called sudden enlightenment not the entry to the first bhumi but the entry to the level of faith which is the first of the 52 levels. That makes your interpretation of Chan's sudden enlightenment a lot more positive than theirs. On the other hand, their interpretation is a bit more complex, as it is briefly explained by Buswell in a footnote:

Malcolm wrote:

That makes the term 'sudden buddhahood' meaningless since it is far below the path of seeing, this so called "buddha" has not even recognized emptiness. No wonder people are confused.

Astus said:

So, even if it sounds lot of "sophistry" and "sleight of hand", Chan focuses on immediate experience of the ultimate

Malcolm wrote:

The first of the 52 bhumis is not anywhere near the path of seeing, so there is no immediate experience of the ultimate that can even be discussed.

Astus said:

and so there aren't many discussions on bodhisattva stages, because having "stages", "levels" and "grades" of enlightenment are all ideas of "how it could be", while directly attaining no-thought and maintaining it in all situations - that's why I protested against the distinction of equipoise and post-equipoise - is the essential teaching and realisation.

Malcolm wrote:

You protested, but did not answer my observation concerning the identity of the content of a first bodhisattvas realization and a buddha's realization.

In the end, all you have succeeded in showing is that Chan is systematically incoherent.

N

Author: Malcolm

Date: Saturday, August 27th, 2011 at 6:14 AM

Title: Re: Buddhahood in Chan

Content:

kirtu said:

It seems to me to be a bit of hyperbole - Tibetan teachings do address awakening but it's all inferential and usually seems glossed as far as the Path of Preparation and bhumis are concerned (unless one takes it literally that a 1st bhumi Bodhisattva can physically emanate 100 bodies, etc.).

Malcolm wrote:

These are manomāyakāyas, not physical bodies.

N

Author: Malcolm

Date: Saturday, August 27th, 2011 at 6:16 AM

Title: Re: Buddhahood in Chan

Content:

kirtu said:

So it's in this vein.

Malcolm wrote:

Which contradicts what the Buddha said about there being no persons of the four ranks of āryas outside of his dharma and vinaya.

N

Author: Malcolm

Date: Saturday, August 27th, 2011 at 7:32 AM

Title: Re: Buddhahood in Chan

Content:

Astus said:

"This is just intellectual contrivance."

Yes, so is the whole stages system. No, it is a summary of the Huayan view of the first bhumi.

Malcolm wrote:

No, it is a Huayan view of the initial production of bodhicitta, which is the entrance to the path of accumulation.

Astus said:

"The first of the 52 bhumis is not anywhere near the path of seeing, so there is no immediate experience of the ultimate that can even be discussed."

You make the mistake of identifying one interpretation of the bodhisattva stages with another.

Malcolm wrote:

No, since the first bodhisattva stage of the dasabhumika follows the path of seeing. It is not an issue of "mistakes" or "interpretations".

Astus said:

What I showed is that both "first stage" and "buddhahood" are relative terms that depend on interpretation. Unless you give a definition you want to base the comparison on your question can't be answered, or it can be answered in any way.

Malcolm wrote:

No, since the ten stages are treated the same way. In Chinese Buddhism they are merely encased within an alternate scheme, but when I say first bhumi, I mean the first bodhisattva bhumi as described in the Dasabhumika sutra. If you wish to be a sophist, and pretend that you do not understand this, that is your problem, but it reveals sophistry on your part and an inability to maintain a coherent argument.

N

Author: Malcolm

Date: Saturday, August 27th, 2011 at 7:34 AM

Title: Re: Buddhahood in Chan

Content:

kirtu said:

It seems to me to be a bit of hyperbole - Tibetan teachings do address awakening but it's all inferential and usually seems glossed as far as the Path of Preparation and bhumis are concerned (unless one takes it literally that a 1st bhumi Bodhisattva can physically emanate 100 bodies, etc.).

Namdrol said:

These are manomāyakāyas, not physical bodies.

N

kirtu said:

Tibetan teaching on the lower paths and the first bhumi can be summarized as "where there's smoke there's fire." But it's extraordinary smoke

Manomayakayas: mental bodies? For the purpose of teaching through visions or can they appear as physical bodies to aid beings directly?

Kirt

Malcolm wrote:

The one hundred bodies emanated by a first stage bodhisattva are for the purpose of visiting buddhas in other nirmankāya buddhafiels.

N

Author: Malcolm

Date: Saturday, August 27th, 2011 at 7:38 AM

Title: Re: Buddhahood in Chan

Content:

Astus said:

Yes, so is the whole stages system.

Malcolm wrote:

No, the bhumis are measures of qualities, the paths are measures of realization. This is why the āryan path has only three phases: the path of seeing, the path of cultivation and the path of no more training. The ten bodhisattva stages are included within both the path of seeing (first bhumi) and the path of cultivation (first bhumi to tenth bhumi). The path of no more training is Buddhahood.

Author: Malcolm

Date: Saturday, August 27th, 2011 at 9:08 PM

Title: Re: Buddhahood in Chan

Content:

Astus said:

No, it is a Huayen view of the initial production of bodhicitta, which is the entrance to the path of accumulation.

It says first bhumi and it means the first bhumi.

Malcolm wrote:

Which first bhumi? The traditional dasabhumis are bhumis 40-50 in in the 52 stages scheme which is a result of taking chapter 15, 21, 22, 25, 26 of the Avatamska to be descriptions or levels on the bodhisattva path. Chapter 26 however, or the ten stages is the Dasabhumika sūtra and that is what is under discussion.

Astus said:

No, since the ten stages are treated the same way. In Chinese Buddhism they are merely encased within an alternate scheme, but when I say first bhumi, I mean the first bodhisattva bhumi as described in the Dasabhumika sutra.

That's the point, it is not treated the same way. Here's Buswell's summary based on Tongxuan's work:

"The ten bhumis are the original foundation of all dharmas. Here the bodhisattva pervades all dharmas, all directions, and all positions simultaneously. Development before this stage involved some measure of effort and entailed as well the progressive development of meritorious practices. By the time the bodhisattva has reached the ten bhumis, however, he has nothing left to practice and nothing left to achieve. It is a kind of "firming-up" stage at which all the qualities and achievements attained throughout the previous levels are matured and allowed to infuse his entire being. He merges with all dharmas without, however, losing his own identity in the process. This is the stage of the unimpeded interpenetration of all phenomena- the highest expression of spiritual attainment in the Avatamsaka Sutra and, by implication, in all the Buddhist scriptures."

Malcolm wrote:

As I said, it is treated in the same way. When a bodhisattva realizes the first bhumi, there is no more emptiness to realize, all that is left to do is to complete the two accumulations, as I told you, the ten stages only map qualities, not realization.

Author: Malcolm

Date: Saturday, August 27th, 2011 at 9:14 PM

Title: Re: Buddhahood in Chan

Content:

Namdrol said:

No, we just have the usual philosophical sleight of hand I mentioned above.

Jnana said:

The sleight of hand is using a 9th century polemical argument to criticize a 2nd century conception of the bodhisattva path.

Malcolm wrote:

I am not criticizing a second century concept of the bodhisattva path.

Jnana said:

As I mentioned previously on another thread, if we were to show up in 2nd century India with our basket of tantras and claim that it's possible to attain buddhahood in one lifetime, we'd be laughed out of every vihāra on the sub-continent.

Malcolm wrote:

Yes, I have acknowledged this several times. The point I am making is that later Vajrayānists took this limitation seriously and proposed that early Mahāyāna was by definition a slow path, requiring incalculable eons to complete because there were no unique methods in sutrayāna to hasten progress on the path.

Since Chan, Huayan, and so on do not add any new insights into the nature of reality, nor do they add any revolutionary new methods, any claims they make to sudden buddhahood are merely rhetoric and philosophical trickery.

N

Author: Malcolm

Date: Saturday, August 27th, 2011 at 9:21 PM

Title: Re: 10 Questions for His Holiness Sakya Trizin

Content:

Kunga said:

... after the Dalai Lama, the throne holder of Sakya is the next senior figure.

J-Bird said:

Well this isn't exactly true. In the Central Tibetan political system pre-1959, the Panchen Lama was the closest in succession to retaining the political role of the executive of the central Tibetan Government. This being said however, from a religious point of view, the Karmapa incarnations, were held the 2nd highest religious throne in Tibet, aside from the Dalai Lamas.

It is an interesting discussion though, and my understanding may be somewhat misguided. If anyone has any other info, I would be interested to better understand the hierarchy between the Glug, Sakya, Kagyu-pa and Nyigma lamas in relation to political power.

Malcolm wrote:

Traditionally speaking, in terms of the height of the seat to which a given high Tibetan lama is entitled, the throne holder of Sakya is lower only than the Dalai Lama. All other Lamas have seats lower than the throne holder of Sakya.

Author: Malcolm

Date: Saturday, August 27th, 2011 at 9:26 PM

Title: Re: Costly Situations

Content:

TheWay said:

...and not have to worry about finances etc...

Malcolm wrote:

That is not going to happen.

Author: Malcolm

Date: Saturday, August 27th, 2011 at 9:38 PM

Title: Re: Costly Situations

Content:

TheWay said:

...and not have to worry about finances etc...

Namdrol said:
That is not going to happen.

Huseng said:
It is possible if you ordain, though maybe this isn't the case in TB.

Malcolm wrote:
Maybe in Chinese and Thervada Buddhism, it is possible, but not for westerners in TB.
On the other side of that however, you lose a lot a freedom by ordaining in monastic scene where you are completely supported. And it is not necessarily fanatastic for practicing Dharma.

N

Author: Malcolm
Date: Saturday, August 27th, 2011 at 9:40 PM
Title: Re: Sunyata and dependent origination
Content:
PadmaVonSamba said:
isn't the lack of characteristics a characteristic?

Namdrol said:
Is a "lack of money" money?

PadmaVonSamba said:
Yes...it's money that you don't have!

Malcolm wrote:
Can you spend a lack of money?

Author: Malcolm
Date: Saturday, August 27th, 2011 at 9:45 PM
Title: Re: Sunyata and dependent origination
Content:
PadmaVonSamba said:
Don't confuse "characteristics' with "defining characteristics".
Since mind is infinite, it has no de fining characteristics. Only " infining " characteristics.
The nature of mind, it's characteristics (space & luminosity) are infinite, not finite.

(Define:
de= "of"
fine= "end"
in other words, the end of something, it's boundaries of limitation)

Malcolm wrote:

Making up your own dharma language now?

Author: Malcolm

Date: Saturday, August 27th, 2011 at 9:53 PM

Title: Re: Costly Situations

Content:

Namdrol said:

Maybe in Chinese and Thervada Buddhism, it is possible, but not for westerners in TB. On the other side of that however, you lose a lot a freedom by ordaining in monastic scene where you are completely supported.

Huseng said:

I think it depends largely on your connections and where you are. I know one westerner in Nepal who has the option of going into permanent lifelong retreat if he wants to, but then that's because of his connections and service. Very few would ever have that option, and I think you'd have to be in India or Nepal for it to ever happen.

Maybe there is also the unspoken expectation, too, that westerners are all wealthy, so they should pay more. In India even at government tourist sites you pay 100 rupees, the locals pay 5 rupees. The cost of tuition at the Rangjung Yeshe Institute is also much more than what locals pay, and as a foreigner you pay your tuition in US dollars, too.

Tell me if I'm wrong, but in TB in Asia, I think the cost of everything increases if you're a westerner? Perhaps speaking Tibetan puts you on the cost scale of a local because they don't need to use extra services to support you (like English speaking staff and so on).

Malcolm wrote:

Americans, Canadians, and Western Europeans have more money than locals, so they should pay more. Speaking Tibetan does not bring the costs down. AFAIK.

I know a lot of broke western Tibetan Buddhist ordained folks. Some of them are quite pathetic, like hungry ghosts.

N

Author: Malcolm

Date: Saturday, August 27th, 2011 at 11:55 PM

Title: Re: Buddhahood in Chan

Content:

Astus said:

The realisation happened on the 11th level, the first level of dwelling, and the 1st bhumi is the 41st level.

Malcolm wrote:
If that is so, it is plainly wrong.

Author: Malcolm
Date: Sunday, August 28th, 2011 at 12:49 AM
Title: Re: Buddhahood in Chan
Content:
Astus said:
In content it teaches the sudden enlightenment that accomplishes buddhahood directly.

Malcolm wrote:
One can say whatever one likes For example, consider the statement "Jesus teaches a method of direct buddhahood, far superior to anything taught by any other Buddha or tradition". Who can refute this if all statements about Buddhism are to be considered valid? In other words, such claims are just so much hot air without reasons.

As we have seen, there is no precedent in Indian Buddhism from the 1st century BCE to the time supposedly Bodhidharma visited China the the kind of claims some Chan masters make.

Astus said:
In method it uses immediate insight into the true nature of mind.

Malcolm wrote:
As I pointed out, if insight into the nature of the mind was sufficient for full buddhahood, then first stage bodhisattvas would be buddhas. But they are not.

N

Author: Malcolm
Date: Sunday, August 28th, 2011 at 2:49 AM
Title: Re: Buddhahood in Chan
Content:
deepbluehum said:
This is a very interesting discussion. It is a very important discussion. Please allow a possibility that there actually is buddhahood in one life. Please consider that the powers gained on the bhūmis as described in sutras are inspirational. The actual realizations and samadhis that happen on the bhūmis or that a buddha has are completely beyond description and can only be referenced metaphorically. The realization of nonconceptual wisdom is possible even in a day or a week. Chan does not possess this method. Vajrayana does.

Then the matter of attaining omniscience is a gradual process. Because the obstacles

to omniscience are in one's elements, one has to remain in nonconceptual wisdom 24/7 for a long time, then sometime around death wisdom throws off the veil of the elements. Vajrayana has methods that make this certain. Chan does this potentially but without the specific method, it won't be as certain.

Jnana said:

You've re-emphasized my previous point: Every Mahāyāna tradition is faith based. One of the glaring shortcomings of Tibetan Buddhism is in taking a faith based, visionary tradition, and trying to interpret it literally. Of course, this began in India, with proofs of omniscience and so on. But that doesn't legitimize it. Here the Tibetans could learn a thing or two from the Chinese and Japanese masters. But this likely won't happen any time soon, since virtually every Tibetan Buddhist has already been thoroughly convinced by their tradition's self-proclaimed superiority.

Malcolm wrote:

We are not really talking Tibetan Buddhism here. We are talking about Chan Buddhism and Indian Mahāyāna. Your non-sequiturs about Vajrayāna are a distracting waste of time.

N

Author: Malcolm

Date: Sunday, August 28th, 2011 at 4:05 AM

Title: Re: Buddhahood in Chan

Content:

Namdrol said:

As I pointed out, if insight into the nature of the mind was sufficient for full buddhahood, then first stage bodhisattvas would be buddhas. But they are not.

Jnana said:

This is just another lame gradualist argument.

Malcolm wrote:

And this is just another petulant complaint lacking substance and reasoning.

Author: Malcolm

Date: Sunday, August 28th, 2011 at 4:21 AM

Title: Re: Permanence and Enlightenment

Content:

AdmiraUim said:

Upon becoming enlightened what stops ignorance from re-asserting itself?

Malcolm wrote:

Having realized emptiness, it is impossible to forget that realization.

AdmiraUim said:

If that is not possible then does that make enlightenment permanent?

Malcolm wrote:

When a seed is scorched, it is permanently incapable of giving rise to a sprout, likewise, when the seed of ignorance is scorched, it can never give rise to the result, affliction, again

Author: Malcolm

Date: Sunday, August 28th, 2011 at 4:59 AM

Title: Re: Buddhahood in Chan

Content:

Jnana said:

Snip citation blizzard

Malcolm wrote:

These don't say anything, absent contextualized reasoning and explanation. They certainly don't mean that the path of seeing is buddhahood.

N

Author: Malcolm

Date: Sunday, August 28th, 2011 at 5:01 AM

Title: Re: Buddhahood in Chan

Content:

Jnana said:

With Chan, everything is a direct introduction. Every moment of every experience.

Malcolm wrote:

People place too much importance on this word "direct introduction", so much so they have no idea what it means anymore.

N

Author: Malcolm

Date: Sunday, August 28th, 2011 at 5:10 AM

Title: Re: Buddhahood in Chan

Content:

deepbluehum said:

Let's just say Chan's method of introducing is equivalent to this. I don't think so. I think such an introduction is special to Vajrayana

Jnana said:

With Chan, everything is a direct introduction. Every moment of every experience.

deepbluehum said:

That's very poetic. But I'm talking in pragmatics.

Malcolm wrote:

Geoff seems to think that giving a blizzard of citations from some post 12th century mahamudra text is sufficient for proving the path of seeing is buddhahood.

But i doubt very much whether Gampopa himself holds this view.

N

Author: Malcolm

Date: Sunday, August 28th, 2011 at 5:33 AM

Title: Re: Buddhahood in Chan

Content:

deepbluehum said:

It might occur to you that this instruction is a method to cause the student to give up grasping at methods when the case is that the method has been given too much focus.

Jnana said:

Chan is all about giving up grasping at methods. The same as early, pristine dzogchen: Seeing that everything is self-perfected from the very beginning, the disease of striving for any achievement is surrendered, and just remaining in the natural state as it is, the presence of non-dual contemplation continuously spontaneously arises.

Malcolm wrote:

There is no such thing as an early, pristine Dzogchen.

Author: Malcolm

Date: Sunday, August 28th, 2011 at 5:39 AM

Title: Re: Buddhahood in Chan

Content:

Namdrol said:

These don't say anything, absent contextualized reasoning and explanation.

Jnana said:

Reasoning and explanation are just word play. Saraha:
Others run around in the Great Way,
where scripture turns to sophistry and word play.

Malcolm wrote:

You are mistaking songs of realization as substituting for the path that got them there.

Jnana said:

Lama Shang:

The three kāyas are primordially, naturally present
in the nature of the mind, which is like space;
the Jewel of the Buddha is completely within it...

The superior realization of your own mind as
nondual luminosity is the path of seeing,
its unbroken continuity is the path of meditation,
its effortlessness is the path of complete attainment.

Malcolm wrote:

[/quote]

This does not refute the path of seeing in anyway.

When you do not have unbroken continuity of equipoise, what then? In this respect,
there can be no discussion of complete attainment.

So, this is another example of poetic rhetoric.

But it certainly has nothing to do with Indian Mahāyāna nor how Chan deviates from it.

N

Author: Malcolm

Date: Sunday, August 28th, 2011 at 5:41 AM

Title: Re: Buddhahood in Chan

Content:

Namdrol said:

There is no such thing as an early, pristine Dzogchen.

Jnana said:

LOL.... Too funny.

Malcolm wrote:

There isn't.

This idea of a "pristine Dzogchen"(aka mind series) is a fantasy invented by some
western translators. In reality, the mind series was a commentary on completion stage
of Mahāyoga, as Rongzom makes very clear in his theg chen tshul 'jug, when he

describes Dzogchen as a commentary on the tantra division.

Anyway, it is pretty clear you are not someone who is speaking from personal experience of the tenets which you espouse, otherwise you would not be wasting your time here. You might consider that unfair or ad hominem (which it is) -- but unless it is the case that you or Astus claim to persons realized in these tenets which you espouse, it really is just so much tarka.

N

Author: Malcolm

Date: Sunday, August 28th, 2011 at 6:13 AM

Title: Re: Buddhahood in Chan

Content:

Namdrol said:

This does not refute the path of seeing in anyway.

Jnana said:

There's no need to refute the path of seeing. It's simply a question of emphasis. Chan emphasizes effortless recognition. The same emphasis can be found in numerous sutras, tantras, dohas, and so on.

Malcolm wrote:

Effortless recognition /= buddhahood. It just doesn't. Otherwise, Arhats are also Buddhas. Now, you might think that is true, and certainly tilt billings does, but that is not a Mahāyāna perspective on the issue.

Namdrol said:

But it certainly has nothing to do with Indian Mahāyāna nor how Chan deviates from it. Not all Chanists denied the paths and stages.

Malcolm wrote:

I know, we are concerned here with those that do, primarily.

Namdrol said:

It's a basic tathāgatagarbha view,

Malcolm wrote:

There is no one basic tathagarbha view, there are a couple.

Even here tathagatagabins in India never imagined that tathagatagarbha alleviated the need for a long, grueling, mahāyāna path.

N

Author: Malcolm

Date: Sunday, August 28th, 2011 at 6:14 AM

Title: Re: Buddhahood in Chan

Content:

Namdrol said:

Anyway, it is pretty clear you are not someone who is speaking from personal experience of the tenets which you espouse, otherwise you would not be wasting your time here.

Jnana said:

Which tenets would those be?

Malcolm wrote:

mere recognition = buddhahood.

N

Author: Malcolm

Date: Sunday, August 28th, 2011 at 7:21 AM

Title: Re: Buddhahood in Chan

Content:

Namdrol said:

Your non-sequitors about Vajrayāna are a distracting waste of time.

Jnana said:

And FTR, I wasn't criticizing the vajrayāna, nor even Tibetan Buddhism per se. I was criticizing this modern internet phenomenon of "Tibetan Buddhists" who have convinced themselves that they know non-Tibetan traditions better than everyone who practices those traditions, and run around shooting their mouths off all the time.

Malcolm wrote:

I don't pretend to know Chan better than Chan Buddhists.

What I do know is that certain Chan claims have no basis in Mahāyāna sutra.

N

Author: Malcolm

Date: Sunday, August 28th, 2011 at 9:50 AM

Title: Re: Costly Situations

Content:

Jikan said:

what's the South Asian attitude toward nonwhite Westerners vis a vis cash expectations?
or mixed race people?

Malcolm wrote:

Tibetans are often pretty racist when it comes to black people (i.e. those of African descent)

N

Author: Malcolm

Date: Sunday, August 28th, 2011 at 7:57 PM

Title: Re: Digital Tibetan Buddhist Altar

Content:

padma norbu said:

wow, this is quite a neat little tale he tells prior to launching into his rehearsal chants (which sound kind of real and kind of like he's just muttering rambling syllables intentionally slurredly)

<https://www.youtube.com/watch?v=x9QF2ILirOQ> "

onclick="window.open(this.href);return false;

Malcolm wrote:

He is reciting the seven line prayer.

Author: Malcolm

Date: Sunday, August 28th, 2011 at 8:15 PM

Title: Re: Costly Situations

Content:

TheWay said:

have you personally seen there racism towards blacks ?

Malcolm wrote:

Yes, I have. I have also seen Tibetan racism towards white people as well, though it is less intense. I am not saying that it should daunt you, just that Tibetans, like other people, have flaws, and since Tibetans have very little experience with black people, to some extent black people are often suprised when they receive a cool reception or rude reception from Tibetans. Of course, not all Tibetans are racists. But many are.

Author: Malcolm

Date: Sunday, August 28th, 2011 at 10:11 PM

Title: Re: Permanence and Enlightenment

Content:

AdmiraUjim said:

Thank you for answering my questions although it doesn't address my last point of whether that contradicts voidness.

Malcolm wrote:

It does. Because of the realization of emptiness, the seeds of affliction are scorched.

N

Author: Malcolm

Date: Monday, August 29th, 2011 at 7:45 PM

Title: Re: Buddhahood in Chan

Content:

Namdrol said:

What I do know is that certain Chan claims have no basis in Mahāyāna sutra.

Astus said:

So indeed, Chan is not based on sutras, shastras, or any doctrine.

Malcolm wrote:

[/quote]

You missed my point -- certain Chan claims seem to be based on nothing more than the personal fabrications of those who make those claims.

Author: Malcolm

Date: Tuesday, August 30th, 2011 at 8:32 AM

Title: Re: Technical Point in Ascertaining the Three Vows

Content:

xylem said:

I have been studying Perfect Conduct, Dudjom Rinpoche's commentary on Ngari Panchen Pema Wangyal's Ascertaining the Three Vows. There is one section that has always perplexed me. In the section on the pratimoksha-vinaya, on p. 26, the last full paragraph, section 2.b.1(a.3.3) section (2) the root text says:

An upholder of lay ordination who is also a pure-awareness holder must, except for the signs and rituals of complete ordination, practice all that remains.

Dudjom Rinpoche follows:

An upholder of lay Buddhist ordination who has entered mantra becomes known as a pure-awareness holder, or a vidyadhara. Although it is not necessary for such an individual to display the outer signs of full ordination such as robes, begging bowl, or

shaved hair-- which are the result of receiving a specific ritual-- all remaining precepts in the vinyaya system must be upheld and practiced.

This has always perplexed me because at first it has seemed in resonance with Guru Rinpoche's teaching to rise with the view while descending with the conduct. On the other hand I have yet to find a context where the vinaya and its particular forms of discipline and purification (e.g. sojong) have been encouraged for lay tantrikas. At the same time, looking at the lives of great lay masters, such as Chatral Rinpoche, they certainly do seem to embrace the whole scope of the vinaya, even as lay practitioners.

Thoughts?

Malcolm wrote:

This is not definite. First of all, there is no rite by which an upasaka receives all these vows of a bhikṣu. Therefore, there is no onus to guard vows which has not taken, as Dudjom Rinpoche readily admits.

Instead we can regard this as an instruction that lay practitioners ought, in an ideal world, to emulate the disciplined behavior of a Buddhist monk.

Incidentally, this instruction is rejected in the earlier Three Vows of Sapan.

N

Author: Malcolm

Date: Tuesday, August 30th, 2011 at 8:41 AM

Title: Re: Offerings and prayers: Authentic Buddhism?

Content:

Epistemes said:

The Mahayana emphasis upon compassion and loving-kindness resemble Byzantine Christianity so much in their intent that I am forced to reckon that this must be in response to missionaries and traveling Christian ascetics.

Malcolm wrote:

Mahāyāna's earliest texts are reliably dated through archaeology and text criticism from the First Century BCE, if not earlier. So, that's not it. Mahāyāna was a fully articulated movement by 100 CE.

Its most famous exponent, Nāgārjuna, dates to the middle of the 2nd century CE.

If anything, the influence is the other way around.

Not only that, but the cultivation of love and compassion was strongly recommended by the Buddha as a very important practice in all strands of Buddhist schools.

Author: Malcolm

Date: Tuesday, August 30th, 2011 at 9:52 AM

Title: Re: Offerings and prayers: Authentic Buddhism?

Content:

Namdrol said:

Mahāyāna's earliest texts are reliably dated through archaeology and text criticism from the First Century BCE, if not earlier. So, that's not it. Mahāyāna was a fully articulated movement by 100 CE.

Epistemes said:

What are these earliest texts? I have been under the presumption that the Heart and Diamond Sutras were the earliest.

Namdrol said:

Not only that, but the cultivation of love and compassion was strongly recommended by the Buddha was a very important practice in all strands of Buddhist schools.

Epistemes said:

I am aware of the Buddha advocating metta and karuna - but there is an insistence in the Mahayana school upon all actions benefitting all sentient beings that I'm not aware of in the Hinayana school.

Malcolm wrote:

Even in so called Hināyāna schools, there is the recognition that the motivation to become a buddha is predicated upon the desire to benefit all sentient beings.

Texts like the Ugraparipriccha, the Samcayagathas, parts of the Lotus sutra, and so on. Certainly, the Perfection of Wisdom sutras were in their initial form by 100 CE, and probably earlier.

Heart and Diamond sutras are quite late. The Heart sutra probably originated in China. The Perfection of Wisdom in 8000 lines is probably the earliest of the PP sutras, as I understand things.

Author: Malcolm

Date: Wednesday, August 31st, 2011 at 9:49 PM

Title: Re: Digital Tibetan Buddhist Altar

Content:

kirtu said:

Clearly using such a nom-de-plume in western TB circles has certain intended consequences and shouldn't be done; it's deceptive if you are not a recognized person.

Malcolm wrote:

"Orgyen Tenpa Rinpoche", if anyone had bothered to parse the words, is not the name of a person: it means "The Precious Teaching of the One From Oḍḍiyāna".

Anyway, it remains to be seen that Cassidy committed a crime here: it raises interesting issues around free speech; as does the "Protecting Nyingma" blog, which goes out of its way to slander Cassidy in no uncertain terms, pouring fuel on the fire.

One thing remains true -- Cassidy's blog was one of the more interesting blogs in the Buddhist blogosphere, and he writes well. I for one shall enjoy reading it again when Cassidy gets out.

N

Author: Malcolm

Date: Wednesday, August 31st, 2011 at 9:55 PM

Title: Re: Digital Tibetan Buddhist Altar

Content:

padma norbu said:

wow, this is quite a neat little tale he tells prior to launching into his rehearsal chants (which sound kind of real and kind of like he's just muttering rambling syllables intentionally slurredly)

<https://www.youtube.com/watch?v=x9QF2ILirOQ> "

onclick="window.open(this.href);return false;

Namdrol said:

He is reciting the seven line prayer.

Adamantine said:

Only in the very beginning, he goes on to do what seems to be a patchwork of mudras and offerings without any offering substances, but it doesn't seem at all coherent to me. . . it does appear he is just fronting. . . unless someone actually recognizes a complete practice in there from their specific lineage

Malcolm wrote:

Well, the summoning and binding mudras are clearly there, then argham, padyam, etc. then he recites a mantra. He is following a text, towards the end he is doing a mahakala tormas offering, and so on.

And there are two kinds of offerings, mentally emanated and physical, the former are more important than the latter; the former are indispensable, the latter are dispensable (yes, you read it here, mentally generated offerings are more important).

N

Author: Malcolm

Date: Wednesday, August 31st, 2011 at 10:09 PM

Title: Re: Digital Tibetan Buddhist Altar

Content:

Malcolm wrote:

<http://volokh.com/2011/08/27/federal-government-prosecuting-man-for-writing-many-insulting-tweets-and-blog-posts-about-religious-leader/> "
onclick="window.open(this.href);return false;

Considering that the supreme court recently ruled that a man making death threats against Obama could not be jailed because the threats were not credible, and therefore covered under free speech protections, I don't think the prosecution in Maryland has a chance of landing this, especially since the EFF is involved. And they have deep pockets.

N

Author: Malcolm

Date: Wednesday, August 31st, 2011 at 10:13 PM

Title: Re: Digital Tibetan Buddhist Altar

Content:

Malcolm wrote:

"Despite the "Tibetan" name by which I am occasionally known -- which is actually more of a nom-de-plume, and guess what... I might be making a literary point about blind credulity -- and which is just one of several names by which I am known, you should be very clear that I don't consider myself a "tulku," and I really don't think you should either. I have tried to make that exquisitely clear in my various books, but for some reason, people want to create something that isn't there. Also, please don't offer to send me things, because there isn't anything I need. I particularly don't need donations, students, or the adoration of syncophants. If you enjoy reading this weblog, then just enjoy reading this weblog. Please don't drag me into your fantasies."

--- William L. Cassidy, SATURDAY, OCTOBER 21, 2006

It is obvious that anyone criticizing Cassidy for claiming to be a tulku is incorrect. Here, in an early post, he clearly claims that he is not a tulku.

N

Author: Malcolm

Date: Thursday, September 1st, 2011 at 12:36 AM

Title: Re: Digital Tibetan Buddhist Altar

Content:

Namdrol said:

It is obvious that anyone criticizing Cassidy for claiming to be a tulku is incorrect. Here, in an early post, he clearly claims that he is not a tulku.

kirtu said:

You know perfectly well that numerous western TB's are going to tend to react as if he were a tulku and esp. the group in Poolesville who in many cases are naive and uncritical. In many cases they are tulku worshippers.

Malcolm wrote:

I know perfectly well that this is an awesome example of why the whole tulku game ought to be completely abandoned.

N

Author: Malcolm

Date: Thursday, September 1st, 2011 at 12:51 AM

Title: Re: Buddhahood in Chan

Content:

Malcolm wrote:

"...Heraclitus' river, the foot never truly stands on the same ground twice."

Actually, one's foot never steps in the same river once.

N

Author: Malcolm

Date: Thursday, September 1st, 2011 at 12:55 AM

Title: Re: Digital Tibetan Buddhist Altar

Content:

Malcolm wrote:

The Deadly Viper Assassination Cult Buddhists

I've been posting Zen notes, poems and aphorisms on Twitter since the summer of 2009. In December of that year, two very strange people began cyberstalking and harassing me through multiple Web sites and multiple (mostly anonymous) Twitter accounts. Their names are Alyce Zeoli -- aka "Jetsunma Ahkon Lhamo," the controversial "founder and spiritual director" of an organization called the Kunzang Palyul Choling -- and David Williams, a so-called monk in that same purportedly Buddhist organization.

The reason for these two weird people cyberstalking me, and relentlessly harassing anybody with whom I interacted on Twitter, is still mysterious. Although they often claimed that since my Twitter account was anonymous (as it was at the time, though clearly not anymore) I must have something to hide, and therefore was beyond any possible doubt an enemy of theirs named "William Cassidy" aka Tenpa Rinpoche, they also spent an inordinate amount of time and energy trying to argue with, contradict and debunk me on matters of Zen and "Buddhism." (Note: even now that they must know I'm

not him, they still regularly mention and "retweet" my postings with mocking and derisory comments attached. Strange!)

Unfortunately, I did not take their many threats seriously enough, and failed to contact the police.

However, these two mentally disturbed people did not fail to collect any and every annoyed or exasperated counter-tweet of mine, some of them containing what might be considered by drawing room standards moderately rough language, though not so much so for the Internet, and these tweets they forwarded to the FBI with a complaint that I was cyberstalking Alyce Zeoli -- a person I'd never even heard about until the first of her childish insults appeared on my Twitter stream, and a person I truly wish I'd never had the displeasure of hearing about.

Naturally, the two bizarre individuals in question neglected to inform the FBI about their own incessantly negative and provocative, often quite creepy, online activities against me and a few unlucky others. However, I've since downloaded hundreds of pages from Twitter and Google caches documenting just this. I expect to soon be making all of this puerile, repugnant cult material available for easy perusal by anyone with the patience and the stomach for it.

The FBI's research department must be slacking off, because as a result of Alyce Zeoli's complaint a team of FBI agents in dark clothing broke into my Oregon home before dawn on the morning of February 15th, 2011 and handcuffed my girlfriend and I at gunpoint. This was rather traumatic for my girlfriend, who had no idea what was going on. Actually, I didn't either. The agents then read out a search warrant for our computer equipment and cell phones and questioned us both on the cheerful joint topic of "Jetsunma Ahkon Lhamo" and "William Cassidy." They also spent an inordinate amount of time searching the basement and greenhouse, as if they hoped to find explosives or a maybe a cache of Tommy guns. I told them they were raiding the wrong compound; they must have taken a wrong turn at Albuquerque, because where they really belonged was the Kunzang Palyul Choling enclave in Maryland. They informed me that the FBI agent who filed the affidavit leading to the armed invasion of my home is based, surprise, in Baltimore.

I later learned that on that very same morning William Cassidy was arrested in California and transported to Baltimore. He has apparently been sitting in the federal wing of a maximum security prison ever since, with motions for a trial on charges of "cyberstalking" Alyce Zeoli, who -- ironically -- out of her many absurd aliases and honorifics will perhaps become best known as the "Victim 1" of court documents, scheduled for this fall. (See U.S. vs. Cassidy.)

Leaving aside notable constitutional issues, the government's whole case seems to hinge on the wild claim that Alyce Zeoli is a "victim" of cyberstalking and harassment via Twitter and various Websites run by William Cassidy. But if Alyce Zeoli and David Williams did online to William Cassidy and to others (me, just for example) precisely what they claim he did to her, the case falls apart like a gin-soaked cocktail napkin. "No

crime, with no victim;/no jury will convict him."

And the truth is that these two Kunzang Palyul Choling players at one time or another mocked, stalked, harassed, or insulted every single one my friends on Twitter. Alyce Zeoli is renowned both on- and offline for her tantrums and high handed arrogance, as well as for her belittling response to the merest criticisms; while David Williams is infamous for rude, persistent, laughably obtuse attacks on all who don't fall in line with his Guru's bizarre pronouncements. If William Cassidy deserves to be sitting in a jail in Maryland awaiting trial, then clearly Alyce Zeoli and David Williams deserve to be sitting in jail in Oregon awaiting trial also. Since when does the federal government arbitrarily take sides in Internet flame wars?

I never saw William Cassidy cyberstalk anybody so I can't pronounce on that subject, but I can say this: Alyce Zeoli and David Williams are cyberstalkers extraordinaire — and by deliberately misleading the federal government in their wildly successful attempt to put my life in danger and to deprive me of all civil, political and human rights, they've downgraded their profile to felonious liars and co-conspiring domestic terrorists. Eventually, one can hope, the federal government will wake up to their vicious act, soon after which cell doors will clang shut on these two smiling, saffron-robed vipers.

<https://diamondsutrazen.blogspot.com/2011/07/deadly-viper-assassination-buddhists.html> " onclick="window.open(this.href);return false;

Author: Malcolm

Date: Thursday, September 1st, 2011 at 1:00 AM

Title: Re: Digital Tibetan Buddhist Altar

Content:

Greg said:

from the guy who signs off "Andrew Wilson," who claims to be an innocent bystander who got mistaken for Cassidy and ended up with a gun in face in the middle of the night.

Malcolm wrote:

Crimes & Tulkus: Poisonous Snakes in Buddhist Robes

Some people have asked me if I'm the "man named Andrew Wilson" that a certain tulku is mentioning on her Web site as having had his house searched by the FBI for evidence relating to the purported crimes of another man named "William Cassidy," aka "Tenpa Rinpoche." I am that Andrew Wilson. But I don't know anything about any cyberstalking crimes by a William Cassidy.

I do know something about being criminally cyberstalked, however, because for almost a whole year two saffron-robed psychopaths stalked me (although I'd blocked them and all their ilk) through various both official and anonymous Twitter accounts and through anonymous hate blogs on which they posted many of my Zen/Taoist "tweets" accompanied by the most outrageously foolish, not to mention slanderous,

commentary.

According to these two "Buddhist" stalkers -- a crazy looking lady wearing a crown and too much make-up and a mousy little man in monk's robes -- my Twitter page was actually authored by William Cassidy, and the various different handles and avatars I went through to try to get clear of their relentlessly negative attentions were all William Cassidy's "sock puppets," and my insistence on remaining anonymous behind names like "Akebonojishi" and "Mujinkyo" was all by itself absolute and conclusive proof that I must really be Tenpa Rinpoche trying to pull a fast one on the whole world. It seems not to have occurred to these racketeering co-frauds that my insistence on anonymity was precisely a way of trying to keep the emphasis off my "self" and on what I have to say (about Zen). But logic has never been the strong suit of religious fanatics.

So incensed were the two bizarre and unwholesome Bogus-sattvas by my continued presence on Twitter that last spring and summer they resorted to harassing almost every single Twitter user who RTd or even spoke to me. Many of the people they harassed got quite spooked by it, so it became almost impossible at times for me to reach anyone with my notes and comments on Zen/Haragei. (A pity, since the techniques I show people how to do actually work, and nobody even has to pay to support my lavish Guru lifestyle.) They particularly swarmed, attacked and mocked anyone who dared to call me "Sensei" or thanked me for helping out with a specific problem. Their paranoia rose to an obsessive crescendo of mean-spirited ridicule and tiresome victim-babble that was endlessly echoed and amplified by a beggar's chorus of the organization's so-called nuns, each with her own Twitter page devoted to singing the Guru's praises and savaging the Guru's purported enemies.

I've never experienced any Internet madness quite like it. The threatening rage and vituperation on open display from a rural Maryland rattler's nest of "Vajrayana Buddhists" was surreal, David Lynch-esque even. Many of the tweets were disturbing, threatening messages hinting obscurely at magical attacks, promising the most extreme karmic retribution, and prophesying a long stay in Vajra Hell. But there were also more routine threats of the "we-know-where-you-live" and "we-have-people-on-the-payroll-who-take-care-of-people-like-you" variety. (The "Mafia" style tweets felt especially dissonant coming from smiling nuns.) Naturally, I've already downloaded hundreds of pages of this stupefying horse-shit from Twitter and Google caches, and will be making it available to the right people as and when needed.

Those same two unbelievably sad, bewildered and angry co-conspirators now claim that even though it has been proven beyond any possible doubt that I was not, as they swore up down and sideways to everyone who would listen (including the FBI), William Cassidy himself, still I must somehow be connected to the man, who is sitting in jail right now -- and they publish their ignorant, libelous opinion about a person unknown to them along with my name on the official blog of their purported Sangha. Psychopath that she is, the tulku in question still often mentions me and sometimes RTs my tweets mockingly on her Twitter page, never mind that she is now and always has been "blocked," and uses the same type of inflammatory language about me she did all last year. Neither the mentally deranged tulku nor the emotionally and intellectually stunted

monk capo have yet acknowledged any error in judgement, nor offered the barest hint of an apology. However, at some point they did quietly remove every last scrap of the "hard evidence" supposedly proving that I am William Cassidy they'd posted on their anonymous "Protecting Nyingma" attack blog. Huh! I wonder why they would do that!

“Purify your mind! Do no evil, do only good. That is the whole teaching of the Buddha.”

-ANDREW WILSON

<https://diamondsutrazen.blogspot.com/2011/06/crimes-and-tulkus.html> "
onclick="window.open(this.href);return false;

Author: Malcolm

Date: Thursday, September 1st, 2011 at 1:06 AM

Title: Re: Digital Tibetan Buddhist Altar

Content:

Greg said:

And that account sounds a lot like what Bill Schwartz aka "Ryder Japhy" describes happened to him:

<http://www.elephantjournal.com/2010/02/welcome-to-twitter-hell-bill-schwartz/>

Malcolm wrote:

Worth reproducing:

I had just finished reading Tyler Dewar's (@tylerdewar on Twitter) recent interview in Bodhi Magazine with the 17th Karmapa. There was a graph in which His Holiness discussed the importance of sangha [community] as a harmonious coming together. Nalanda West, Seattle, Washington (@NalandaWest), had tweeted a link to the interview, and I re-tweeted it to share with the people who follow my Twitter stream.

Then I asked the question, “What does His Holiness mean?” and people began to chime in to discuss what they thought. Much to my surprise Jetsuma chimed in with “Consistency.” I tweeted back “What do you mean?”...

...and the sh*t storm began. Maybe I missed something, but she called me an asshole and made a snide remark about my heart, which gave her devoted Kunzang Palyul Ling followers the green light to begin attacking me.

I laughed it off and mentioned it in my last Elephant Journal article—“I’m an asshole, but that’s beside the point”—and returned to my daily routine of practice and tweeting Dharma quotes and music during session breaks without giving it a second thought. I had no idea of the Twitter hell I was about to catch.

From the point of my initial exchange with Jetsuma, the attacks escalated from strangers ridiculing the fact that I’m dying of congestive heart failure to a personal

threat—"I know people in Chicago"—from one of her devoted followers. I've always known that the Nyingma have had issues surrounding Penor Rinpoche recognizing the "actor" Steven Seagal as a tulku, but I had no idea what a pile of sh*t I had stepped into.

Thankfully, Twitter isn't a message board, and I can block Jetsuma's followers from seeing my Twitter stream. I've had to block only one person who created a shell account to spam my @Replies (Twitter inbox) with threatening messages. Why would a Dharma teacher on Twitter allow her or his followers to behave in such a shameful manner? Perhaps she didn't know. I haven't a clue.

Ending on a positive note...Dzogchen Ponlop Rinpoche (@ponlop) has followed me back; he wasn't following anyone on Twitter when I wrote my last article. We've been exchanging direct messages (private tweets); he enjoyed "Bite Me, Boulder Buddhists" and mentoring me through the process of dying.

Also, Yongey Mingyur Rinpoche (@yongeymingyurrinpoche) is on Twitter now, but has yet to tweet.

What about Twitter hell? My bad; it ended in a tweet. "Founding member Chicago KTC, well regarded over 28 years, will not hesitate to take legal action against anyone stating otherwise here." And so while we can "drive all blames into ourselves," as the Lojong slogan goes—and while I remember to be grateful to my "enemies," who are my greatest teacher—well, Twitter hell turned out to be for those deluded enough to think they could push Bill Schwartz around. Later.

Author: Malcolm

Date: Thursday, September 1st, 2011 at 1:18 AM

Title: Re: Empty Mind

Content:

Acchantika said:

This is not the same as saying they do not exist. The sutras also say that both 'they exist' (eternalism) and 'they do not exist' (nihilism) are wrong views.

Malcolm wrote:

Buddhapalita puts it nicely "It's not that we make a claim for the non-existence [of existents], we merely remove claims that existents exist".

Author: Malcolm

Date: Thursday, September 1st, 2011 at 2:39 AM

Title: Re: Digital Tibetan Buddhist Altar

Content:

Adamantine said:

...making anonymous death threats via twitter...

Malcolm wrote:

He didn't do that -- no "I am going to kill you" stuff.

Author: Malcolm

Date: Thursday, September 1st, 2011 at 5:05 AM

Title: Re: Digital Tibetan Buddhist Altar

Content:

daelm said:

i just don't think that it's a zero-sum game, in which if he is a douche, then she is virtuous. it is entirely possible that they can both be douches, for example. and i don't think that arguing for clarity about him somehow exonerates her and the shenanigans that have been conducted either in her name or with her blessing. for the amount of stuff that's since come to light, she's made some pretty serious mistakes. and that was a gift to him, one he's wielded with exemplary persistence for years now, until the recent discovery of all his cast-of-thousands sock puppets, all clustered around one angry man's keyboard.

Malcolm wrote:

All I know is that his blog often has things of interest, and her blog is super boring and pretentious.

I also know that after he outed their finances on his blog, they went to war with him, his other sock-puppetry aside.

N

Author: Malcolm

Date: Thursday, September 1st, 2011 at 5:45 AM

Title: Re: Digital Tibetan Buddhist Altar

Content:

Namdrol said:

All I know is that his blog often has things of interest, and her blog is super boring and pretentious.

I also know that after he outed their finances on his blog, they went to war with him, his other sock-puppetry aside.

N

Greg said:

Did he really do that though (out her finances)?

Malcolm wrote:

Yup, I saw the spreadsheet myself.

Greg said:

I wish the Times would do some follow up reporting. They don't know what they have with this one - you couldn't make it up.

Malcolm wrote:

Indeed.

Author: Malcolm

Date: Thursday, September 1st, 2011 at 5:50 AM

Title: Re: Offerings and prayers: Authentic Buddhism?

Content:

Epistemes said:

I don't find many of the practices of Mahayana and Vajrayana apparent in my readings of early Buddhism, which is where I'm at right now in my so-called "random reading" and "wild guesses."

Malcolm wrote:

Yes, they are not there in what we in the West like to call "early Buddhism". They came later. This is even acknowledged in the tradition via the hermeneutical device of situating these practices as practices the Buddha taught, which were then kept concealed until later.

Author: Malcolm

Date: Thursday, September 1st, 2011 at 8:04 PM

Title: Re: Evolution of humans and Mahayana Buddhism

Content:

himalayanspirit said:

There appears to be some inconsistency between theory of evolution of humans from primates and Mahayana Buddhism. Basically, in Buddhism it takes minimum three 'countless' kalpas to reach Buddhahood. Every sentient requires at least that period of time to reach Buddhahood including our very Buddha Shakyamuni. But did we even exist so long ago?

There are stories of Buddhas and Bodhisattvas of many eons ago, but weren't we primates at that time?

What is the explanation of this inconsistency? Is it that when these sutras talk about civilizations many many kalpas ago, they are actually referring to another 'world-cycle' where sentient beings rose and then destroyed?

Huifeng said:

It is not an inconsistency, the problem is one of understanding what Buddhism (Mahayana or otherwise) teaches on the subject.
Add to your formulations that there are multiple worlds, and that there are multiple forms of existence in which living beings can be reborn, some of which entailing lifespans of millions of years.

So, "did we even exist so long ago?" - Yes. Just not necessarily as human beings. Or even on planet earth.

For "weren't we primates at that time?" - Who is this "we"? Maybe some were, but others may have been humans or devas elsewhere.

~~ Huifeng

Malcolm wrote:

But Huifeng, you have to admit that the sutras read as if these gazillions of eons ago all happen in the context of this Jambudvipa (the sub-continent of India).

Author: Malcolm

Date: Thursday, September 1st, 2011 at 8:06 PM

Title: Re: Digital Tibetan Buddhist Altar

Content:

Namdrol said:

I know perfectly well that this is an awesome example of why the whole tulku game ought to be completely abandoned.

kirtu said:

Throwing the baby out with the bathwater. This is, IMHO, not a solution.

Kirt

heart said:

Also, Tibetans will continue to recognize Tulku's no matter what we think about it.

/magnus

Malcolm wrote:

And they (Tibetans) will continue to admit privately it is all a game of political bullshit.

N

Author: Malcolm

Date: Thursday, September 1st, 2011 at 8:22 PM

Title: Re: Evolution of humans and Mahayana Buddhism

Content:

Namdrol said:

But Huifeng, you have to admit that the sutras read as if these gazillions of eons ago all happen in the context of this Jambudvipa (the sub-continent of India).

Huifeng said:

Not necessarily. It depends on which sutras one is referring to. And even then, only some make such references to specific locations (such as Jambudvipa) while others do not. eg. the story of Dharmakara, who became Amitabha.

~~ Huifeng

Malcolm wrote:

Nevertheless, many do. And there is no need to restrict ourselves to Mahayana sutras in this respect. Your response therefore does not really address the OP's question. It is a rather religious response -- to wit, "don't worry about the fact that narratives in Mahāyāna sutras contradict empirical scientific data about planet earth and evolution because we can explain our way around it with reference to other world systems...."

A better reply would be "The Indian imagination is prone to exaggeration of cosmic time periods..."

N

Author: Malcolm

Date: Thursday, September 1st, 2011 at 8:31 PM

Title: Re: Mind of Definite Emergence

Content:

wayland said:

I'm just looking for definitions of the above. I have an idea that it's about renunciation but is there more to it?

Malcolm wrote:

No. It is an overly literal translation of the Tibetan term "nges 'byung", which is a translation of Sanskrit niḥsaraṇa, which in turn means "riddance".

N

Author: Malcolm

Date: Friday, September 2nd, 2011 at 12:40 AM

Title: Re: Six Yogas of Naropa

Content:

Pero said:

at that time he told me he doesn't give pointing out at the beginning because many

people get confused, like thinking every religion is the same or that everything is one, so he prefers to give it when people have some foundation (in that program it was at level 3).

Adamantine said:

Well he may be right.. I do know of at least one regular devoted student of ChNN who is pretty much a Hindu and thinks this way. . .

Malcolm wrote:

Hell I know devoted students of HHDL that are for all intents and purposes Hindus. Naropa had many Hindu disciples. Sometimes, religion does not matter than much when it comes to Guru devotion.

N

Author: Malcolm

Date: Friday, September 2nd, 2011 at 1:38 AM

Title: Re: Infinite lives - How so prior to life on Earth?

Content:

Epistemes said:

Perhaps this should be in another thread - if so, have at it.

I'm confused by the notion that we all have had infinite lives. So, I take this to mean that prior to the existence of life on Earth, we all lived lives as devas and all of those other transcendental, metaphysical beings that I don't know the Buddhist terminology for. Are there categories that I'm missing?

Malcolm wrote:

And bugs, snakes, dogs. frogs. etc. As well as on other planets, and so on.

Author: Malcolm

Date: Friday, September 2nd, 2011 at 2:45 AM

Title: Re: Mind of Definite Emergence

Content:

Namdrol said:

No. It is an overly literal translation of the Tibetan term "nges 'byung", which is a translation of Sanskrit niḥsaraṇa, which in turn means "riddance".

N

wayland said:

Thanks Namdrol. Does it refer to one who is rid of the poisons or one who genuinely aspires to be?

Malcolm wrote:
both.

Author: Malcolm
Date: Friday, September 2nd, 2011 at 4:22 AM
Title: Re: Mind of Definite Emergence
Content:
Namdrol said:
both.

wayland said:
Thanks Namdrol. I've also heard that this mind is one of five requisite conditions for a successful outcome within tantra. Would this be correct in your opinion?

Malcolm wrote:
It is necessary to have a mind that has given up attachment to samsara in order to practice tantra, otherwise, there is no point.

Author: Malcolm
Date: Friday, September 2nd, 2011 at 5:12 AM
Title: Re: Appearances and mind
Content:
Hayagriva said:
The difference between the Dzogchen view(s) and solipsism is something I'm very interested in understanding.

Acchantika said:
I second this.

Malcolm wrote:
Dzogchen does not suggest a) that external objects do not conventionally exist b) that external minds do not conventionally exist. All that it suggests is that appearances are mind.

Author: Malcolm
Date: Friday, September 2nd, 2011 at 8:54 AM
Title: Re: Appearances and mind
Content:

Acchantika said:
Then the premise of Dzogchen is just the observation that all you ever 'know' is a

projection of your mind. But everyone knows this, no? Its perceptual theory. It's called the "epistemological problem" in Western philosophy, i.e, its a problem, not a solution. And conceding as a result of this that nothing can be known beyond the originator of this internal structure (the mind) is called 'solipsism'. Conceding instead that things can be known beyond the mind is called realism, and the only thing I understand about Dzogchen is that it is neither. So what am I missing?

I want to know how the mountain got there. The texts say, "the mountain originates from the mind". Either I read this as a kind of idealist idea, or I read it as a merely perceptual idea. Apparently neither is correct.

Malcolm wrote:

There are two answers to this question in Dzogchen.

a) external phenomena are projections of minds. A mind is capable of projecting an appearance for another mind: classical example, the woman who meditates on herself as a tigress and terrifies her village.

b) external phenomena are a result of causes and conditions; their appearance is a result of traces -- for example, the liquid that has six different appearances according to how it is perceived by beings of the six realms.

As far as the latter is concerned, Longchenpa observes that phenomena are not mental factors, as in yogacara.

Author: Malcolm

Date: Friday, September 2nd, 2011 at 8:39 PM

Title: Re: Mind of Definite Emergence

Content:

wayland said:

Thanks Dechen,

I was coming at it from a slightly different angle. Let me give an example - say food, there's stuff we like and stuff we don't. If we have a choice we choose the stuff we like. The 'not wanting' the other food must be similar to a renounced mind which does not want desire - perhaps has already seen the drawbacks involved.

How do you get such a mind to start working with something it no longer has any wish for at all? If, on the other hand, it still had some desire, then it would not be the right mind for tantra, as Namdrol has pointed out.

Malcolm wrote:

What you wish to give up is suffering. Wishing to give up suffering and being free from desire, hatred and confusion are two different things entirely.

N

Author: Malcolm

Date: Friday, September 2nd, 2011 at 8:47 PM

Title: Re: Painful muscle cramps

Content:

meiji1 said:

How does Tibetan medicine treat sudden painful muscle seizures in the legs (specifically in the adductors)?

Malcolm wrote:

That would depend on your age, condition, constitution, fitness level and so on. You can email me with further details if you like.

In general, massage is probably indicated, and perhaps moxabustion or acupuncture.

N

Author: Malcolm

Date: Friday, September 2nd, 2011 at 8:50 PM

Title: Re: Appearances and mind

Content:

Namdrol said:

There are two answers to this question in Dzogchen.

a) external phenomena are projections of minds. A mind is capable of projecting an appearance for another mind: classical example, the woman who meditates on herself as a tigress and terrifies her village.

b) external phenomena are a result of causes and conditions; their appearance is a result of traces -- for example, the liquid that has six different appearances according to how it is perceived by beings of the six realms.

Pero said:

Are these two not connected?

Malcolm wrote:

Not necessarily. Actually Dzogchen does not really provide an answer for this question that is not found also in Madhyamaka. The first example is a Yogacara Madhyamaka response. The second is a Sautrantika Madhyamaka type response.

Author: Malcolm

Date: Friday, September 2nd, 2011 at 8:54 PM

Title: Re: Appearances and mind

Content:

padma norbu said:

Anyone who wants to get a better understanding should buy The Supreme Source and read page 95 (of course, reading everything before that would be a good idea, too, as well as everything after it).

Acchantika said:

Partly what I am trying to understand is how to read that book as not positing that there is an ineffable, non-graspable primordial basis of all existence that is spontaneously self-luminous and the source of dharmakaya, including the mountain and the mind, not simply as concepts, but in the literal sense of sourcing and pervading the entire dimension of reality, hence "The Supreme Source".

Can you suggest anything that would help me put that book in context?

Malcolm wrote:

First of all "mind" here is short for "awakened mind" i.e. bodhicitta or the nature of the mind. It does pervade all of your own appearances. It is an all=creating king because all appearances are constructed by your mind and come from your mind, thus it is a king since it dominates all of this constructive activity. Its nature is inexpressible since it is empty from the very beginning and not established as something ultimately real in its own right.

Also this book is sems sde class, which means it is commentary on the completion stage of Mahāyoga and does not really stand as an independent tradition. No one attains rainbow body through sems sde alone.

N

Author: Malcolm

Date: Saturday, September 3rd, 2011 at 12:09 AM

Title: Re: Forgiveness?

Content:

Epistemes said:

But what do Buddhists do? Is there no reconciliation, just arising and falling?

Malcolm wrote:

Exchange of self and others.

Author: Malcolm

Date: Saturday, September 3rd, 2011 at 12:12 AM

Title: Re: Why combine Dzogchen and Mahamudra?

Content:

mindyourmind said:

Why would you need both?

Malcolm wrote:

They are complementary practices.

A similar question is why practice creation and completion stage and Dzogchen?

Again, it is because they are complimentary practices.

Author: Malcolm

Date: Saturday, September 3rd, 2011 at 12:52 AM

Title: Re: Appearances and mind

Content:

Namdrol said:

First of all "mind" here is short for "awakened mind" i.e. bodhicitta or the nature of the mind. It does pervade all of your own appearances. It is an all-creating king because all appearances are constructed by your mind and come from your mind, thus it is a king since it dominates all of this constructive activity. Its nature is inexpressible since it is empty from the very beginning and not established as something ultimately real in its own right.

Acchantika said:

What I am asking is: Is this conclusion a phenomenological or ontological one? Does it concern the plethora of reality as it appears, or "as it is" in non-apparent reality and apparent reality alike?

Because in both cases, the above statement would be true, but mean entirely different things. You seem to express the former, while others express the latter.

It's difficult to express myself without the trappings of dualistic language.

Malcolm wrote:

It is both.

Author: Malcolm

Date: Saturday, September 3rd, 2011 at 2:19 AM

Title: Re: Mind of Definite Emergence

Content:

Namdrol said:

What you wish to give up is suffering. Wishing to give up suffering and being free from desire, hatred and confusion are two different things entirely.

N

wayland said:

I think I see what you mean Namdrol, if you mean that 'wishing to give up suffering' is aspirational and 'being free from the three poisons' is the result. They certainly are two entirely different things.

Regarding the aspirational aspect of "nges 'byung", you wrote earlier: It is necessary to have a mind that has given up attachment to samsara in order to practice tantra, otherwise, there is no point.

To what extent would this mind have needed to give up attachment?

I'm thinking that if it's not given up enough, then it's going to slide right back into the trap it wishes to escape from. On the other hand, if it has deeply ascertained suffering within the three poisons and has developed a revulsion towards them it could pass a point where it no longer wishes (or is able) to employ tantric means. Dechen Norbu describes it as "a fight fire with fire situation", which implies that nges 'byung relies on attachment to samsara, to some extent at least.

Is this a fair conclusion?

Malcolm wrote:

Giving up attachment to samsara means that you do not want to take afflictive rebirth here anymore. If you practice tantra, it is because you realize that afflictions are too strong to make the path of renunciation of sense objects feasible, since instead you work with sense objects on the path.

Author: Malcolm

Date: Saturday, September 3rd, 2011 at 3:56 AM

Title: Re: Sakya POV on the origin of the Cakrasamvara Tantras

Content:

conebeckham said:

Is this Shavaripa the same as "Shawaripa," the Mahasiddha, the author of the famous prayer to Six Armed Mahakala?

Malcolm wrote:

Hard to know.

Author: Malcolm

Date: Saturday, September 3rd, 2011 at 4:57 AM

Title: Re: Digital Tibetan Buddhist Altar

Content:

Namdrol said:

<http://volokh.com/2011/08/27/federal-government-prosecuting-man-for-writing-many-insulting-tweets-and-blog-posts-about-religious-leader/>

Considering that the supreme court recently ruled that a man making death threats against Obama could not be jailed because the threats were not credible, and therefore covered under free speech protections, I don't think the prosecution in Maryland has a chance of landing this, especially since the EFF is involved. And they have deep pockets.
N

padma norbu said:

I am genuinely surprised that you:

1. seem to be happy about the idea that this man, whom police have already traced a HUGE amount of harassment from as (directly to his computer), will likely get off and get back to his blog, which you will then be pleased as punch to read again.

Malcolm wrote:

It seems to me that the parties involved were mutually harassing one another. As far as I am concerned it was just a twitter flame war. In my 17 years on the internet, I have seen far worse from Buddhists.

padma norbu said:

Is not going to jail the yardstick by which you're measuring behavior? Because I'm pretty sure the writers at Protecting Nyingma will never even get arrested.

Malcolm wrote:

Arrests do not equal guilt in our judicial system.

padma norbu said:

I'm sure if I pressed you on this, you'd say that you believe tulkus are genuine reincarnations...

Malcolm wrote:

You'd be wrong...

Author: Malcolm

Date: Saturday, September 3rd, 2011 at 6:56 AM

Title: Re: Digital Tibetan Buddhist Altar

Content:

padma norbu said:

Namdrol, I was wondering if your apparent siding with Cassidy on this might have something to do with the global ire you've received in the past. Apparently people were so pissed off with the way you and the other mods ran E-Sangha that it was hacked beyond repair and there are still plenty of places where you can read people bitching about your censorship and your attitude in general. That must kinda suck. (edit: I'm not criticizing you, in case that sounds like I am; I was just brief in describing the charges they bring against you in the "court of public opinion.")

Malcolm wrote:

They bitched, they then created their own forums, and then proceeded to ban everybody we banned. Lesson learned.

padma norbu said:

Sorry to hear that you have no faith in the tulku system at all, apparently (?).

Is it wrong for me to interpret thusly (?): anyone who doesn't believe that tulkus are reincarnations is basically saying a lot of great lamas are lying. ???

Malcolm wrote:

They are satisfying the requirements of a cultural institution. Then there is the dog tooth relic story.

padma norbu said:

Namkhai Norbu is recognized as a tulku and in his relationship with his son/former uncle, he doesn't suggest otherwise. I have heard him laugh about how he recognized objects as a child or whatever and says "I don't know," but imo this is skillful means.

Malcolm wrote:

I would take Norbu Rinpoche seriously. He did not believe he was the reincarnation of Adzom Drugpa for many years. He only accepted it when he had something like empirical proof -- i.e. he wrote a text. When he read Adzom Drugpa's collected works, he found the same text, more or less the same, for over a hundred pages in length. Then he decided he was actually the reincarnation of Adzom Drugpa. He is also recognized as the reincarnation of a completely different Sakya Lama.

I don't take tulku recognitions seriously, at all.

Author: Malcolm

Date: Saturday, September 3rd, 2011 at 7:23 AM

Title: Re: Digital Tibetan Buddhist Altar

Content:

padma norbu said:

Cassidy should totally use the defense of "that was my little sister! sorry about that!" just like the rest of the demented trolls say when they get caught.

Malcolm wrote:

The fact is that it was a stupid flame war. Not worth prosecuting, not worth investigating, not worth the bits the NYT spend on posting the article. Not even worth discussing here.

People say stupid shit in flamewars all the time. The protecting nyingma people embarrassed the shit out of themselves for aggressively pursuing the idea that dried shit zen was cassidy. He wasn't. He was some poor bastard in Oregon that got caught in the crossfire when the KPC people aggressively targeted him for being cassidy.

The basic point is that nobody in this story was very nice to one another. And I don't really take the claims of the protecting nyingma folks at face value as being completely credible. The difference is however that one person has spent six months in jail without committing any crime I can perceive.

N

Author: Malcolm

Date: Saturday, September 3rd, 2011 at 9:07 AM

Title: Re: Digital Tibetan Buddhist Altar

Content:

padma norbu said:

I'm pretty sure it was more than a mere flame war.

Malcolm wrote:

Then you should feel confident in your superior knowledge of the situation.

Author: Malcolm

Date: Saturday, September 3rd, 2011 at 9:09 AM

Title: Re: Digital Tibetan Buddhist Altar

Content:

deepbluehum said:

So the tulku system is nonsense except for the case of Norbu Rinpoche? So there must be real reincarnated masters aside from him too. Or he is lying.

Malcolm wrote:

The only tulkus I take seriously are self-recognized tulkus. The rest is just a politics and money game.

N

Author: Malcolm

Date: Saturday, September 3rd, 2011 at 9:11 AM

Title: Re: Digital Tibetan Buddhist Altar

Content:

kirtu said:

It's the recognition and institutionalization that you don't accept.

Malcolm wrote:

It's the politics and money game I don't accept. That is the part of the dry rot that is

infesting Tibetan Buddhism.

Author: Malcolm

Date: Saturday, September 3rd, 2011 at 9:22 AM

Title: Re: Digital Tibetan Buddhist Altar

Content:

padma norbu said:

Apparently the FBI and the local police feel differently.

Malcolm wrote:

Good thing the issue of who has and who has not committed a crime is not up the FBI or the police.

Whether someone has or has not committed a crime is something that is up to the courts to decide. However, sometimes, for reasons inpenetrable to others, people plead guilty to crimes they did not commit. Often, in the US, they are convicted for crimes they did not commit, while others, who are comitting crimes, go unpunished, due to reasons of status, money, power, or race.

N

Author: Malcolm

Date: Saturday, September 3rd, 2011 at 7:36 PM

Title: Re: Digital Tibetan Buddhist Altar

Content:

deepbluehum said:

So the tulku system is nonsense except for the case of Norbu Rinpoche? So there must be real reincarnated masters aside from him too. Or he is lying.

Namdrol said:

The only tulkus I take seriously are self-recognized tulkus. The rest is just a politics and money game.

N

Dhondrub said:

I am sorry?! The internet is full of self recognized Tulkus and most of them are just frauds. N Norbu Rinpoche was recognized as a Tulku and later empirically as you say convinced himself that he is actually that Tulku. So if he is right the Lama who recognized him in the first place was also right, or am i missing anything?

Malcolm wrote:

The lama who first recognized him as the incarnation of Adzom Drugpa was his uncle, who acheived rainbow body. As I pointed out, he was also recognized as the reincarnation of a Sakya Lama. My point was that NNR did not accept it until he had

some proof for himself. That makes him a self-recognized tulku because he is the reincarnation of Adzom Drugpa and not the reincarnation of a Sakya Lama.

Dhondrub said:

But to say only self proclaimed is real is putting things upside down.

Malcolm wrote:

The first official tulku in Tibetan history was self-recognized i.e. the Second Karmapa, although a case could be also made for Guru Chowang, or even a little earlier, Yuthog Yontan Gonpo who stated in the early 13th century to his main disciple, Sumton Yeshe Zung, that he was the reincarnation of Padmasambhava, Virupa, Srongtsen Gampo and Gampopa, among others.

But my famous opinion of the tulku system is off topic here.

N

Author: Malcolm

Date: Saturday, September 3rd, 2011 at 7:37 PM

Title: Re: Digital Tibetan Buddhist Altar

Content:

padma norbu said:

Anyone embroiled in this kind of nonsense is a person whose opinion is not worth a fart in a whirlwind, imo.

Malcolm wrote:

That does not mean it is proper that someone is locked up for a flame war.

N

Author: Malcolm

Date: Saturday, September 3rd, 2011 at 7:42 PM

Title: We are/are not what we eat.

Content:

Karma Yeshe said:

So in most ways what we eat is not all that important. With the exception of calorie restriction which may have some impact the whole concept of "we are what we eat" is nonsense.

Malcolm wrote:

Thinking like this is responsible for many diseases that people have, which they could easily avoid.

N

Author: Malcolm

Date: Saturday, September 3rd, 2011 at 8:12 PM

Title: Re: Tibetan Buddhism (Vajrayana) : Will it stick ?

Content:

Tsongkhapafan said:

But the tradition in the Kalachakra across lineages is that the Kalachakra can be given to masses of people at once.

Kirt

Malcolm wrote:

This is a recent tradition, begun by the ninth Panchen Lama.

N

Author: Malcolm

Date: Saturday, September 3rd, 2011 at 8:16 PM

Title: Re: Why combine Dzogchen and Mahamudra?

Content:

deepbluehum said:

...because combining them necessarily mean one has to view Mahamudra as semde or as tregcho. This view is based on incomplete knowledge of Mahamudra.

Malcolm wrote:

No, this is not the case.

Gampopa's Mahamudra system can be regarded as an adaptation of sems sde, but that does not include all possible variations on Mahāmudra.

N

Author: Malcolm

Date: Saturday, September 3rd, 2011 at 10:39 PM

Title: Re: Digital Tibetan Buddhist Altar

Content:

padma norbu said:

My responses about Cassidy's character have been purely related to the notion that his blog is worth reading. He has a violent, criminal history...

Malcolm wrote:

I don't think the situation between him and his ex-wife is nearly as cut and dry as you

claim. He was convicted of a crime for which he did not plead guilty. He entered an Alford plea.

Whether you like it or not, you are taking a side.

As far as E-Sangha goes, there are numerous people I know who used sock puppets for various reasons on E-Sangha who post here on Dharma Wheel. The only thing I can say about Cassidy is that when his ip was banned, he did not push it. He let it go with only minor complaints on his blog.

I have a dispassionate view about this. No one is better than anyone else. Everyone has done something frak up, either in this life or another. Cassidy has an army of people who hate him and talk shit about him. So, his karma sucks, he has pissed off a lot of people, seems to have a talent for it, and nevertheless, his blog is still of interest and has he interesting things to say, also boring things to say too. It is not like everything he ever wrote is fantastic.

He is a Buddhist outlaw, perhaps that is why I have a bit sympathy for him. He is also in poor health, in jail, and has a bad ticker.

And having been on the recieving end of quite a bit of vicious gossip myself, I know how easily rumor mongers stir up shit on the internet and how much of the rumor is complete fantasy.

N

Author: Malcolm

Date: Sunday, September 4th, 2011 at 12:31 AM

Title: Re: Digital Tibetan Buddhist Altar

Content:

padma norbu said:

The rumor mills aren't exaggerating news items and arrest reports, his actual book titles and claims, etc.

Malcolm wrote:

Yes, the way I see it, they actually are exaggerating the news items, the arrest reports and so on, trying to show those records in the worst possible light, and going to a lot of effort to dig up trash about one guy and publishing a lot of hearsay about him, some of which may actually be libelous.

We only really have their story here. We do not have Cassidy's side of the story, do we? That is why I am saying that you are taking a side since you are only taking one source for your information.

As I see it, there is nothing particularly wrong with writing a book about knife-fighting techniques. Not to my taste, but not illegal. Certainly I know a lot of Buddhists (including famous contemporary teachers) that are totally into weapons -- guns, knives, swords, you name it.

Basically, how Buddhist is it to put someone in jail? Bodhisattvas are supposed to free people from shackles, not place them in shackles. Bodhisattvas should exercise patience and restraint, not engage in systematic group smear campaigns.

In other words, I said he has some interesting things to say on his blog -- you come back with all this heavy stuff about why this is terrible. If Cassidy was just some schmuck claiming to be a tulku and writing a blog, we wouldn't give any of this a second thought -- it would be at best a minor disagreement. But because he has a record, and he tangled with a wealthy religious organization, he is being screwed to the wall, and this is taking on much more of a life than it really deserves. Hell, G Gordon Liddy has interesting things to say sometimes (not often these days), and he makes Cassidy look like a cub scout.

And this is a free speech issue, that is why the EFF has gotten involved.

N

Author: Malcolm

Date: Sunday, September 4th, 2011 at 12:34 AM

Title: Re: Why combine Dzogchen and Mahamudra?

Content:

deepbluehum said:

Ok sorry. I was intending it to be a serious post. Its one of those situations where I'm trying to be serious and it draws laughter. That makes me feel a little stupid. Please tell me what is so funny so I can laugh too.

Malcolm wrote:

I imagine it was this:

Because Togal has its own stages and explanations so if you practice Mahamudra like I have described and then go practice Togal it is like going backwards.

Author: Malcolm

Date: Sunday, September 4th, 2011 at 3:19 AM

Title: Re: Digital Tibetan Buddhist Altar

Content:

padma norbu said:

when I read in the paper that he made death threats during a murder trial

Malcolm wrote:
You believe everything you read in newspapers?

N

Author: Malcolm
Date: Sunday, September 4th, 2011 at 5:06 AM
Title: Re: ChNN's Vajra Armour teaching
Content:

Fa Dao said:

My book from DC came today!!! woo hoo!! I have a question though...the part of the mantra that has "Tadyatha", the book says this may be omitted due to the mantra only supposed to have 30 syllables, but is somewhat ambiguous on this point...any suggestions from those who have heard and practiced the teaching directly from ChNNR?

Malcolm wrote:
just say tadyatha...

Author: Malcolm
Date: Sunday, September 4th, 2011 at 8:04 AM
Title: Re: Evolution of humans and Mahayana Buddhism
Content:

devilyoudont said:

Also, when he was talking about sentient beings in the water, wasn't the Buddha referring to the perspective of interdependence in which phenomena are reflected in each other?

Malcolm wrote:
No, he was talking about microorganisms -- which is why part of the gear issued to Buddhist monks back in the day was a special fine cloth which acted as a water filter.

N

Author: Malcolm
Date: Sunday, September 4th, 2011 at 8:06 AM
Title: Re: Awareness.
Content:

White Lotus said:

just be in the natural state, no worries about theories and concepts. nothing to worry

about.

Malcolm wrote:

The problem with sentient beings is that their natural state is afflicted.

N

Author: Malcolm

Date: Sunday, September 4th, 2011 at 8:55 AM

Title: Re: Studying Nyingma

Content:

sangyey said:

How about Abhidharma study/texts/books? Does anyone have any recommendations for Abhidharma study within the Nyingma Lineage?

Malcolm wrote:

Yes, you can take my abhidharma course online here:

<http://rsl-ne.com/abhidharma1.html> " onclick="window.open(this.href);return false;

Author: Malcolm

Date: Sunday, September 4th, 2011 at 7:32 PM

Title: Re: Evolution of humans and Mahayana Buddhism

Content:

devilyoudont said:

Thanks. Was it the Buddha himself who instituted this practice? While it's unquestionably hygienic for the drinker, I'm not sure how effectively this would save the lives of even those microorganisms that can be filtered out with a cloth strainer. Was the cloth washed in a lake or stream before drying out in order to release these animalcules back into their native environment?

Malcolm wrote:

Yes, it was the Buddha himself who instituted the practice. It was also a practice followed by other ascetics at the time. I am sure you can read about in a Vinaya commentary.

Author: Malcolm

Date: Monday, September 5th, 2011 at 3:03 AM

Title: Re: Evolution of humans and Mahayana Buddhism

Content:

Astus said:

I'd argue that "small beings" and microorganisms are not the same thing. Tiny insects are one thing, bacteria are another, and the second type of beings are not filtered by a simple cloth. It's also problematic to call bacteria "sentient beings" from a Buddhist

point of view.

Malcolm wrote:

<https://en.wikipedia.org/wiki/Microorganism> " onclick="window.open(this.href);return false;

Small animals, so called "micro-animals, are included within the category of microorganism.

N

Author: Malcolm

Date: Monday, September 5th, 2011 at 9:03 PM

Title: Re: The Vajra Guru Mantra of Guru Rinpoche

Content:

AilurusFulgens said:

a nityasiddha mantra i.e. "eternally or inherently perfect" and can yield the highest mantrasiddhi even to a person, who has not been initiated into it, but chants it devoutly?

Malcolm wrote:

This concept does not exist in Vajrayāna.

N

Author: Malcolm

Date: Monday, September 5th, 2011 at 9:07 PM

Title: Re: Dzogchen and other traditions

Content:

AilurusFulgens said:

Why am I bringing this up? Because of the following central questions:

a.) Where does Dzogchen practised by a person who is neither Buddhist, nor accepts the doctrine of anatman or pratityasamutpada (dependent origination) lead to according to traditional textual sources and living oral tradition? Do such people simply get stuck in formless blissful realms or are they simply wasting their time or do they go to Vajra hells....?

Malcolm wrote:

At best, rebirth in a nirmanakāya buddhafiield.

AilurusFulgens said:

Now, do the Bonpos have the notions of anatman, pratityasamutpada (dependent origination), etc.? I mean the core notions, without which Buddhadharma is not

Buddhadharma. If so, then there is no contradiction.

Malcolm wrote:

The Bonpos have Madhyamaka, a version of dependent origination and so on.

N

Author: Malcolm

Date: Monday, September 5th, 2011 at 9:32 PM

Title: Re: Padmasambhava as the incarnation of Amitabha?

Content:

Ryoto said:

Is this the view of all Tibetan schools? How was he come to thought of as that incarnation?

Malcolm wrote:

As to question one: yes.

As to question two, Amitabha is the master of the family of the lotus family. Padmasambhava is regarded as an emanation, a nirmanakāya. Therefore, his Sambhogakāya manifestation is Avaokiteshvara and his Dharmakāya manifestation is Amitabha, just as for example, Śākyamuni's family is the tathāgata family, his dharmakāya manifestation is Samantabhadra and his Sambhogakāya manifestation is Vairocana.

As for Padmasambhava, this is an idea that comes from the treasure tradition. I don't think I have seen an early pre-treasure tradition text that makes this claim.

N

Author: Malcolm

Date: Monday, September 5th, 2011 at 9:34 PM

Title: Re: Padmasambhava as the incarnation of Amitabha?

Content:

Nosta said:

Accordingly to buddhism, after Shakyamuni the next Buddha will be Maytreya, so i dint understand how Padmasambhava could be a incarnation of Amitabha. Can someone explain me this paradox?

Malcolm wrote:

In Mahāyāna, there is a distinction between supreme nirmankāyas, such as Śākyamuni, and so called "variegated" nirmanakāyas such as Padmasambhava, Garab Dorje and so on.

N

Author: Malcolm

Date: Monday, September 5th, 2011 at 9:36 PM

Title: Re: The Vajra Guru Mantra of Guru Rinpoche

Content:

AilurusFulgens said:

[Now, this would then presuppose that the above mentioned Bhutanese adept received an initiation in the Vajra Guru Mantra from someone qualified somewhere at sometime in his life.

Malcolm wrote:

From your website:

Finally, he listened to some masters' advice and decided to start reciting the Vajra Guru mantra (OM AH HUNG BENZA GURU PADMA SIDDHI HUNG)

Yes. And it is impossible that this would not happen in a country such as Bhutan where Guru Rinpoche is taught to children when they are infants.

N

Author: Malcolm

Date: Monday, September 5th, 2011 at 9:41 PM

Title: Re: The Vajra Guru Mantra of Guru Rinpoche

Content:

AilurusFulgens said:

Thank you, Namdrol for the clarification. Still at least partially the question remains i.e. let us say that your average Joe Sixpack decides one morning to sit down and commit to reciting the Vajra Guru Mantra, that he simply got from the internet and without being initiated into it, 600 million times with as much devotion as he can muster.

Malcolm wrote:

Well, if he did this, it would be certain that in the due course of time he would meet a qualified teacher.

N

Author: Malcolm

Date: Monday, September 5th, 2011 at 9:52 PM

Title: Re: Dzogchen and other traditions

Content:

AilurusFulgens said:

Please forgive me my ignorance, but is a nirmanakaya buddhafield something like a terrestrial pure land i.e. Shambhala, Copper Mountain, etc.? How is a nirmanakaya

buddhafield defined?

Malcolm wrote:

More like Amitabha's Sukhavati.

AilurusFulgens said:

I would have a further question and this time the situation is reversed. What would happen to a Buddhist who would study Hindu Tantric teachings? Would this even be possible?

Providing of course that he stays Buddhist (this is the situation I am speaking about), how would the practice of Hindu Tantric teachings influence his meditation, inner practice, samayas, etc.?

A. Fulgens

Malcolm wrote:

Buddhist can study and practice Hindu tantra (or vedas, etc., as long as it is not at expense of Buddhist training). They may not take refuge on Hindu deities however. In other words there is nothing wrong with chanting Namoh Shivaya at a kirtan as long as you are not going for refuge. On the other hand, Shiva was converted to Dharma by Avalokiteshvara.

Author: Malcolm

Date: Monday, September 5th, 2011 at 9:57 PM

Title: Re: The Vajra Guru Mantra of Guru Rinpoche

Content:

AilurusFulgens said:

Your help is much appreciated, Namdrol, thank you. Please forgive me, if my questions appear somewhat odd, but I would have one additional query.

I do not want to descend into any miracle mongering or anything similar, but I do have a genuine interest in clarifying certain things.

Do in Tibetan Vajrayana exist teachings, which would make it possible to cause Padmasambhava to appear to a sufficiently accomplished practitioner not only in dreams or a meditative vision, but physically and materially in his svarupa (i.e. not under any disguise such as an old farmer, etc.)?

A. Fulgens

Malcolm wrote:

Padmasambhava made a commitment to physically visit anyone who recited his mantra or prayer every tenth day of the waxing moon. Whether you can see him or not depends

on your level of obscuration.

N

Author: Malcolm

Date: Monday, September 5th, 2011 at 10:03 PM

Title: Re: The Vajra Guru Mantra of Guru Rinpoche

Content:

AlexanderS said:

Would it be pointless for me to recite the vajra guru mantra without initiation? Pointless as in little benefit.

Malcolm wrote:

If you have faith in Guru Rinpoche, you can recite it without initiation.

Author: Malcolm

Date: Monday, September 5th, 2011 at 10:10 PM

Title: Re: Dzogchen and other traditions

Content:

AilurusFulgens said:

This is highly interesting. Could you please tell me more about Shiva being converted to Dharma by Avalokiteshvara?

Malcolm wrote:

The account is given in the Karandavyuha sūtra.

AilurusFulgens said:

What would Shiva now be from the viewpoint of Vajrayana? A Bodhisattva? Or something like the converted Tibetan deities turned dharmapalas by Padmasambhava?

Malcolm wrote:

Shiva is a Nyingma dharmapāla.

AilurusFulgens said:

I do not want to appear as obnoxious or pedantic, but if a Vajrayana practitioner (sic!) decides to receive a formal initiation or diksha (including bahiryaga in the form of worshipping a yantra, reciting a mantra, etc. as well as antaryaga in the form of inner kriyas involving breath, chakras, visualizations, etc.) into a complex of Tantric teachings such as the Sri Vidya cult from an orthodox Brahmin Guru from south India, while adhering strictly to the notions of anatman, dependent origination, 4 noble truths, etc.,

then this would be perfectly O.K.?

Malcolm wrote:

Yes, IMO. Don't much see the point, but on the other hand, I am very interested to learn Yoga from a guy named Shrivatsa Ramaswami, and part of his program involves vedic chanting, etc. Don't know if I will ever have time or money, but he is someone I have a lot of natural confidence in.

AilurusFulgens said:

Would this be valid even in the case of a Dzogchenpa (given that he belongs to the highest yana)?

Malcolm wrote:

Yes, IMO.

Author: Malcolm

Date: Monday, September 5th, 2011 at 10:26 PM

Title: Re: The Vajra Guru Mantra of Guru Rinpoche

Content:

AilurusFulgens said:

Would this merely lead the practitioner to a qualified teacher...?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Monday, September 5th, 2011 at 10:26 PM

Title: Re: Dzogchen and other traditions

Content:

AilurusFulgens said:

Very interesting.

I am asking all this, because of a particular interest in some Shaiva tantric teachings connected with kayasadhana.

Still in one of these Tantras it is mentioned that without having bhakti towards Shiva his Grace cannot descend and grant the siddhi in these particular sadhanas.

Is bhakti towards Shiva incompatible with simultaneously taking refuge in the Buddha as a practitioner of Vajrayana? Keeping again in my mind the adherence also to all other elements of Buddhadharma i.e. the anatman-doctrine, dependent origination, etc.

A. Fulgens

Malcolm wrote:

It is all about refuge. If your refuge is Buddha Dharma and SAngha, worldly deities like Shiva can assist one, but they cannot be refuges.

Author: Malcolm

Date: Monday, September 5th, 2011 at 10:39 PM

Title: Ālaya in Sakya

Content:

Kai said:

Alaya being the neutral ground of both Samara and Nirvana while Buddha nature, the clarity aspect of Alaya, hold the potential for sentinel beings to reach Nirvana while the alaya consciousness, dull aspect of Alaya, traps all beings within the grasp of Samara.

Malcolm wrote:

This is not how the Sakya master formulate their idea of the ālaya.

Following Sakya Pandita, Gorampa, in the first section of his three vows commentary, very clearly shows that clarity cannot be tathāgatagarbha since it is conditioned; and emptiness cannot be tathāgatagarbha, since it is the extreme of cessation.

Tathāgatagarbha, according to the standard, orthodox Sakya view is the inseparability of clarity and emptiness.

Author: Malcolm

Date: Monday, September 5th, 2011 at 11:24 PM

Title: Re: Dzogchen and other traditions

Content:

AilurusFulgens said:

Initially I was not drawn to Buddhism at all. But what draws me to Buddhism now?

Malcolm wrote:

From our point of view, the ripening of merit.

N

Author: Malcolm

Date: Tuesday, September 6th, 2011 at 12:05 AM

Title: Re: Ālaya in Sakya

Content:

Kai said:

So ultimate alaya = Tathāgatagarbha?

I just want to make sure.....

Malcolm wrote:

Inseparability = tathāgatagarbha.

According to the Sakya masters, ālaya has two aspects -- its ultimate truth aspect is the dharmadhātu; its relative truth aspect is the ālayavijñāna. Because the ultimate nature of the ālaya is the dharmadhātu, nirvana is possible. Because the relative truth aspect of the ālaya is ālayavijñāna, samsara is possible. Since the two truths are inseparable, samsara and nirvana are inseparable.

Hence the special Sakya view is well known as 'khor 'das dbyer med, the inseparability of samsara and nirvana. Sūtra inseparability of samsara and nirvana may be found in the Heart Sūtra. The tantric view of inseparability of samsara and nirvana may be found in the Hevajra tantra.

N

Author: Malcolm

Date: Tuesday, September 6th, 2011 at 12:31 AM

Title: Re: Ālaya in Sakya

Content:

Kai said:

Sūtra inseparability of samsara and nirvana may be found in the Heart Sūtra. The tantric view of inseparability of samsara and nirvana may be found in the Hevajra tantra.

What does you mean? There is a distinctive difference between the tantric view of inseparability and the Sutric view of inseparability?

Malcolm wrote:

The difference is one of method, not view.

Author: Malcolm

Date: Tuesday, September 6th, 2011 at 12:49 AM

Title: Re: The Vajra Guru Mantra of Guru Rinpoche

Content:

narraboth said:

Actually there's no rule saying that you can not chant mantra without initiation, except some special mantra.

Malcolm wrote:

yes, actually there are.

Dharanis from sutras, however are different.

Author: Malcolm

Date: Tuesday, September 6th, 2011 at 1:45 AM

Title: Re: The Vajra Guru Mantra of Guru Rinpoche

Content:

narraboth said:

Actually there's no rule saying that you can not chant mantra without initiation, except some special mantra.

Namdrol said:

yes, actually there are.

Dharanis from sutras, however are different.

narraboth said:

depends on what you mean for 'sutras'. I think we call Tara tantra 'sutra' in China... no matter what we still chant tare mantra.

Amoghapaśa is a tantra, Manjushri root tantra is a tantra, they are all huge texts, and many other 'tantras'...

People, especially Chinese Buddhists, chant many of them without even LUNG, and there are many signs of 'siddhis'.

Yes, there is a line saying 'without initiation, getting siddhi is like pressing oil from sands'. but I don't think it can be understood as you won't be benefited by simply reciting mani, tare tu tare, vajra guru, arapachana.... at least I haven't heard any Tibetan lama suggested that. (Tibetans themselves don't worry this)

Most of lamas indicate that so-called practice in that saying is strictly tantric practice such as two stages. A senior Gelug-Nyingma master said as long as you don't do self-generation, you can visualise deities in front and chant mantra, it's not a problem that you haven't got initiation. There are also many similar teachings.

Malcolm wrote:

The mani is a dharani, so here is a sutra system for chanting it. Arapachana is also from sutra.

The tantras you are mentioning are so called "kalpa" tantras, sections of sutra that are also classified as kriya tantra, so again, no contradiction. Most of the mantras that Chinese people are chanting are from sutra or dharani texts. Many of these were also translated from Chinese into Tibetan.

But this will not work with Vajrakīlaya, etc. You must have the transmission.

Medicine Buddha, Tara, etc., kriya deities from the Buddha and Lotus families may not require initiation (but that depends too), but mantras from the Vajra family of Kriya tantra definitely require initiation since they are connected with controlling Guhyakas.

N

Author: Malcolm

Date: Tuesday, September 6th, 2011 at 1:49 AM

Title: Re: Tulku Thondup explains about tulkus

Content:

kirtu said:

From the <https://blazing-splendor.blogspot.com/2011/08/what-is-tulku.html>

Malcolm wrote:

You can put your faith in tulkus. I will put my faith in practitioners.

Author: Malcolm

Date: Tuesday, September 6th, 2011 at 1:58 AM

Title: Re: Dzogchen and other traditions

Content:

AilurusFulgens said:

What fascinates me is also Tibetan Medicine and it was really remarkable to see that Choegyal Namkhai Norbu Rinpoche is presenting it through the lens of Dzogchen.

Malcolm wrote:

Tibetan Medicine is a Nyingma system, so it is not surprising that it is related to Dzogchen since it contains Dzogchen.

Tibetan Medicine is the only medical system integrated with Vajrayāna.

AilurusFulgens said:

Now, I accomplished the 10,000 recitations in 10 days. And then all these things with Buddhism started

Malcolm wrote:

As I said, your merit ripened.

Author: Malcolm

Date: Tuesday, September 6th, 2011 at 3:07 AM

Title: Re: Dzogchen and other traditions

Content:

AilurusFulgens said:

How would this be okay? i guess seeing the essential shakti as empty?

but how is that possible to practice SriVidya sadhana seeing shiva and shakti as empty?

This was exactly my point. The questions you raised are exactly those that I have. You

took the words out of my mouth. You see, I am trying to put myself in the shoes of a Buddhist and then switch the view and put myself in the shoes of a practitioner of Sanatana Dharma (commonly known in the West as Hinduism).

I want to examine things from all possible angles - or at least as many of them as possible - in order to reach deeper understanding.

Of course, this has its limits. You cannot go on examining till you are old and on the verge of dying. My aim is to do things correctly. I would not like to become some confused, half-baked New Age Buddhist, if I do fully commit to Buddhadharma. Things simply have to fit.

goldenlotus said:

There is something about buddhadharma meditation that attracts me to, i used to practice khadgamala stotram with all the visualisations, nysas, mudras etc. it's a beautiful tradition(with good visions too) but something about buddhist yoga im interested in.

good luck

Malcolm wrote:

The Buddha never told brahmins to cease practicing vedic rituals. In fact he encouraged it. But what he said was that vedic ritual was not liberative. he never denied however that it was a mundane benefit.

N

Author: Malcolm

Date: Tuesday, September 6th, 2011 at 8:18 AM

Title: Re: Prayer to be a good kind doctor.

Content:

Calahand said:

Hi , I am going to be a doctor in a few months, I am applying to internal medicine programs, but I don't know if I will get a good residency program that will make me a competent physician... i want to ask people here to please pray for me and my situation, hopefully i can get a good residency and become a competent physician that heals and not just someone who goes through the motions to do a job for the heck of it.

Malcolm wrote:

You should do Medicine Buddha practice.

Author: Malcolm

Date: Tuesday, September 6th, 2011 at 11:32 PM

Title: Re: Awareness.

Content:

White Lotus said:

nothing needed, naturally spontaneously complete... merits? you are too kind Sonam. rigpa may be entered with the mind seal already attained. no need for a mind seal. the mahamudra is not needed.

Kalden, it is not a matter of awareness... awareness is cool, but completely unnecessary when it is absent, eg in deep sleep, or day dreaming. the natural state is sometimes aware, sometimes not aware. just naturally as you are.

no need for talk of no mind, no self, nothingness or emptiness. you may have the seal of emptiness, you may know your own nature. these things are not necessary. the natural state is spontaneously complete.

when you taste the natural state it radiates, no need to taste the natural state. naturally complete just as you are naturally so. so when you worry, then you worry. when you are sad you are sad, suffering you naturally suffer. all complete.

best wishes, Tom.

Malcolm wrote:

When you are full of crap, you are naturally full of crap...

Author: Malcolm

Date: Wednesday, September 7th, 2011 at 12:02 AM

Title: Re: Site validation ...

Content:

Sönam said:

I receive to day Rinchen Mangjor pills ... is there any counter-indications regarding age and previous embolism manifestation ... and others heart fragilities.

thank you in advance

Sönam

Malcolm wrote:

Only use them twice a month at most.

Author: Malcolm

Date: Wednesday, September 7th, 2011 at 12:33 AM

Title: Re: "Mahamudra and Related Instructions," Peter Roberts

Content:

conebeckham said:

The "Lac Liquid" is, I think, a special sort of liquid, which is not really something available to us.....some Tantras talk of creating this special "salve" or substance.....I

believe that's what's being discussed, though I don't have the book in front of me. I'd bet Namdrol could clarify this further.

Malcolm wrote:

Lac is the secretion of an insect that lives on the bark of Kerria lacca tree that is used in making red lacquer.

N

Author: Malcolm

Date: Wednesday, September 7th, 2011 at 12:39 AM

Title: Re: Vatta and depression?

Content:

Virgo said:

Hi, I've suffered from vatta imbalances for most of my life. I've taken a number of measures to help balance it including massage oil, which was an excellent recommendation. My question is my vatta has usually manifested as nervousness, agitation, lethargy and fatigue when I expend too much energy and physical problems such as stiffness, dryness, aches, headaches, spinal discomfort, and very brittle bones, also irregularity of breathing. Sadness and depression have never really been an issue with me, save for a few months when I was about 15 or 16. Sometimes my outlook can be a little negative or dismal, at times. Sometimes I don't have a lot of "get up and go" and lack some enthusiasm for making money and stuff like that. I could be totally wrong but I usually right it off as a lack of ojas because of constitution, diet and lifestyle. Is this is what is meant by sadness or depression in vatta imbalances because I am sure I have had vatta, but do not experience "depression" per say? What I am asking is, if I have vatta how come I am not depressed, or does my slight lack of get up and go, nervousness and so forth, sometimes slightly dismal attitude, count as "depression"? I mean, I do smile a lot.

Thank you,

Kevin

Malcolm wrote:

From a Tibetan medical point of view there are many reasons for depression, not just vata.

N

Author: Malcolm

Date: Wednesday, September 7th, 2011 at 1:30 AM

Title: Re: Vatta and depression?

Content:

Malcolm wrote:

When treating any disease one must treat all three doshas. If one is out of balance, by necessity so too will the others.

Author: Malcolm

Date: Wednesday, September 7th, 2011 at 1:59 AM

Title: Re: Why combine Dzogchen and Mahamudra?

Content:

padma norbu said:

Nobody responded to me, so you probably don't care, but, I went ahead and got that Practice of Mahamudra book. \$6.50. I guess I'll do the practices if I feel like it without any connection to the lineage.

Malcolm wrote:

That would be a mistake. In order to practice this system of mahāmudra (five fold mahāmudra) you need to have the initiation of Cakrasamvara. And thsi system really stresses guru devotion.

N

Author: Malcolm

Date: Wednesday, September 7th, 2011 at 4:29 AM

Title: Re: God speaks about Rick Perry

Content:

Malcolm wrote:

God needs a little remedial grammar.

Author: Malcolm

Date: Wednesday, September 7th, 2011 at 10:45 PM

Title: Re: Why combine Dzogchen and Mahamudra?

Content:

Pema Rigdzin said:

I was actually thinking of what is commonly referred to as "essence Mahamudra" and which is pretty widely considered more or less equivalent to Dzogchen's tregchod.

Malcolm wrote:

No, Four yogas = four samadhis (sems sde) = tregchö (man ngag sde).

Essence mahāmudra is completely different. It is basically a cig car method of sudden awakening. It is equivalent to direct introduction.

N

Author: Malcolm

Date: Wednesday, September 7th, 2011 at 10:49 PM

Title: Re: Spirit possession and/or harrassment

Content:

Jotham said:

I came across this episode in the book "A Saint in Seattle" where the late Dezheng Rinpoche recognized that a girl was possessed and harrassed by a spirit. My questions are:

(a) How do we recognize that a person is possessed and/or harrassed by spirits and not mental problem (like hallucination)?

(b) What should or can we do to ward off or chase off these spirits?

Malcolm wrote:

As for (a), (a) can be both. People who have mental illness are more liable to spirit attacks; people suffering from spirit attacks are more liable to have mental illness as a result.

Second, for ordinary people, Tibetan astrology is the best method for recognizing what type of spirit and the required rite for driving it off.

One simple thing one can do is burn guggulu in one's house. One can do a so called "gegs tor" rite usually found in the beginning of a sadhana, especially nyingma sadhanas.

N

Author: Malcolm

Date: Thursday, September 8th, 2011 at 12:41 AM

Title: Re: Spirit possession and/or harrassment

Content:

pemachophel said:

From the POV of chod, the best way to ward off attacks from spirits is to remain free from hope and fear..

Malcolm wrote:

Yes and no -- virtually all illnesses have a accompanying demonic component.

Author: Malcolm

Date: Thursday, September 8th, 2011 at 12:53 AM

Title: Re: Awareness.

Content:

White Lotus said:

ha! ha! ha! and yes, i do like to read a lot.

in Rigpa there are no requirements. if the guru says that one must see ones own nature.
i tell him...

why are you talking crap.

"spontaneously" complete. ordinary mind is enlightenment.

best wishes, Tom.

Sönam said:

Ordinary mind is sems, not rigpa ... at best your view is a yogacara view.

Sönam

Malcolm wrote:

I think he means "tha mal gyi shes pa".

N

Author: Malcolm

Date: Thursday, September 8th, 2011 at 2:05 AM

Title: Re: Spirit possession and/or harrassment

Content:

pemachophel said:

From the POV of chod, the best way to ward off attacks from spirits is to remain free
from hope and fear..

Namdrol said:

Yes and no -- virtually all illnesses have a accompanying demonic component.

gnegirl said:

srsly?

Malcolm wrote:

Seriously.

Author: Malcolm

Date: Thursday, September 8th, 2011 at 3:22 AM

Title: Re: 100 Syllable Mantra SUPO KAYO ME BHAVA

Content:

dakini_boi said:

Kevin - I'm curious what your opinion is then, for mantras found in earth terma - for example, the sanskrit syllable "ca" will be found in Tibetan as "tsa", so you actually have "tsitta" vs. "citta." should we go back to sanskrit pronunciation in such cases, even though the written terma appeared with Tibetan misspelling of sanskrit words? This is confusing!

Malcolm wrote:

It is not a Tibetan misspelling.

The Tibetans deliberately employed tsa tsha dza to represent the Sanskrit ca cha and ja to differentiate Sanskrit words from Tibetan words. Thus, we are to understand that tsa tsha dza are to be pronounced ca cha and ja hence ཅན་ should never be transliterated tsitta into English, it should only be transliterated "citta" since that is what is intended.

N

Author: Malcolm

Date: Thursday, September 8th, 2011 at 3:51 AM

Title: Re: 100 Syllable Mantra SUPO KAYO ME BHAVA

Content:

Chaz said:

Really? I know several Tibetans personally and they all have the same speech faulties I have. IOW, they can repeat any sound that that I can.

Malcolm wrote:

Tibetans have a very hard time with "sh" in the middle of words. Hence Bekhandze for Bhaisajya. Suposyo is another example. Other common errors come from Tibetans who have not studied Sanskrit pronouncing Tibeteanzed mantras incorrectly compared to the Sanskrit original. Pemey (as opposed to Padme) comes from the fact that in Tibetan, a consonant following a vowel often modifies "a" to "e".

Chaz said:

It's not a question of the right or wrong way to do it. It's a question of devotion.

Malcolm wrote:

In general, the Sakyapa approach is as Kevin suggested ie. Sanskrit pronunciation of Sanskrit mantras, according to all the Sakya masters I have studied with. No Bazar, Bazar, and so on.

I presonally recite things as best I can according to how Sanskrit is pronounced by Varanasi brahmmins. I fail of course, but I try.

Not all mantras are in Sanskrit, there are some in Tibetan, and other languages, BTW.

N

Author: Malcolm

Date: Thursday, September 8th, 2011 at 4:40 AM

Title: Re: 100 Syllable Mantra SUPO KAYO ME BHAVA

Content:

Namdrol said:

In general, the Sakyapa approach is as Kevin suggested ie. Sanskrit pronunciation of Sanskrit mantras, according to all the Sakya masters I have studied with. No Benzar, Bazar, and so on.

Pero said:

Irrelevant for people who don't have the Sanskrit transmission. Supokayo is supokayo, not suposhyo.

Malcolm wrote:

I don't agree. Why? Originally the mantra was mispronounced by some Tibetan who got it from an Indian teacher. His teacher said supošyo, he said Supo kaya. There is absolutely no fault in restoring the proper pronunciation. No blessings are lost, no sacred "power" is lost. In this respect I completely disagree with anyone who says one must recite mantras according to manner in which one's teacher pronounces them if that manner is not consistent with the rules of Sanskrit pronunciation. It is illogical to maintain this position. It is basically an argument for blind faith. In this respect, in my opinion, Sakya Paṇḍita's position is best. Of course people are free to choose what they wish to do.

N

Author: Malcolm

Date: Thursday, September 8th, 2011 at 4:48 AM

Title: Re: ORMUS ?

Content:

Tarpa said:

What's up with ormus ?

<http://www.futurealchemy.com/wetr.html> " onclick="window.open(this.href);return false;

<http://www.subtleenergies.com/> " onclick="window.open(this.href);return false;

Malcolm wrote:

No clue -- they have nothing to with Tibetan Medicine or Ayurveda. The so called philosopher's stone is mercury. Ofen, the so called "gold transformation elixir" (gser gyur rtsi) is improperly understood. What it really is, is an early process of gold plating,

applying gold to copper by mixing that gold with mercury and then evaporating the mercury leaving a very smooth painted gold appearance on the copper.

N

Author: Malcolm

Date: Thursday, September 8th, 2011 at 4:58 AM

Title: Re: Who are the tulkus in the documentary "TULKU"

Content:

GesarMukpo said:

Namdrol...when we talked on the phone

Malcolm wrote:

We never talked on the phone. Ever.

N

Author: Malcolm

Date: Thursday, September 8th, 2011 at 5:54 AM

Title: Re: 100 Syllable Mantra SUPO KAYO ME BHAVA

Content:

Pero said:

Do they just simply all work if they're in Sanskrit original or something?

Malcolm wrote:

Basically, the reason why your argument is fallacious is because if you argue that a Tibetan pronunciation of a mantra is effective even though it is incorrect, then there is no fault in reciting mantras properly. Why, because presumably the mantra was communicated to a Tibetan who pronounced kili as chili, there is no logical reason why a mantra transmitted by a Tibetan as chili pronounced kili will not be equally as effective (especially since it is the original pronunciation). You are arguing that it only one way i.e. Tibetans can mispronounce mantras and gain siddhi. But we cannot. This is foolish.

N

Author: Malcolm

Date: Thursday, September 8th, 2011 at 5:59 AM

Title: Re: 100 Syllable Mantra SUPO KAYO ME BHAVA

Content:

Chaz said:

Well, that's certainly possible, but by no means a certainty.

Malcolm wrote:

It is a certainty that no Indian master ever recited Bhaiṣajya as Bhekenze or suposyo as Supo kayo. This leaves only Tibetans to mispronounce these mantras and transmit them in that fashion. Which means if the mantra is effective for them in this mispronounced fashion, it is certain that if one receives the transmission and then corrects the pronunciation, it will be as effective.

N

Author: Malcolm

Date: Thursday, September 8th, 2011 at 6:24 AM

Title: Re: 100 Syllable Mantra SUPO KAYO ME BHAVA

Content:

Chaz said:

You may very well be right, but the anthropologist in me is a bit skeptical of that asertion. Sorry.

Malcolm wrote:

It's a linguistic certainty.

Author: Malcolm

Date: Thursday, September 8th, 2011 at 7:16 AM

Title: Re: ORMUS ?

Content:

Tarpa said:

Thanks, was just curious, I was checking out your link to vimala at siddhi energetics from your medicine blog and then checked out a link from there and stumbled upon this stuff somewhere, never heard of it. I was put off by them referring to it as the philosophers stone wich I new was mercury, set off my new age b.s. alarm although the site seems to be based on scientific curiosity as to what this stuff is.

Incidentally Namdrol-la what would you suggest for someone that came down with extreme panic attacks and dissociation all of a sudden, no mental aspect such as fear or worry, purely physiological, and also has digestive probs and lower body heat ? Would agar-35 or vimala be better or something else ? The anxiety/ dissociation started 3 months ago and have almost gone completely other than very occasional mild dissociation/ anxiety wich I credit to increased practice and herbal supplements such as choline / inositol, valerian, and passion flower, and exercise (swimming) and drinking lots of dutsi water, but I have had digestive probs for years and lots of heat in my abdomen area, when I first started practicing meditation I used to get lots of heat in my abdomen area, I developed stomach/ digestive probs a few years later, I don't know if they are connected, I don't experience that when meditating anymore, I only had that

problem when meditating for like the first year.

Thank you

Malcolm wrote:
Contact me offline.

Author: Malcolm
Date: Thursday, September 8th, 2011 at 7:17 AM
Title: Re: ORMUS ?

Content:

Tarpa said:

Thanks, was just curious, I was checking out your link to vimala at siddhi energetics from your medicine blog and then checked out a link from there and stumbled upon this stuff somewhere, never heard of it.

Thank you

Malcolm wrote:
Joeseph is very eclectic, but his Tibetan formulas are well made.

N

Author: Malcolm
Date: Thursday, September 8th, 2011 at 7:39 AM
Title: Re: Evolution of humans and Mahayana Buddhism
Content:

Kai said:

There is a scholar who almost claimed that China discovered America way before Columbus but we all know that he is not to be taken seriously.

Malcolm wrote:

It is certain, however, that Vikings were present in North America. There is some reason to believe that Irish fisher folks also found their way to the East Coast, and some reason to suppose that Phoenecians may have found their way to S. America.

Author: Malcolm
Date: Thursday, September 8th, 2011 at 7:48 AM
Title: Re: 100 Syllable Mantra SUPO KAYO ME BHAVA
Content:

Chaz said:

You may very well be right, but the anthropologist in me is a bit skeptical of that assertion. Sorry.

Namdrol said:

It's a linguistic certainty.

Chaz said:

Care to cite a study? To assert that a certain group of people over a period of time spanning many centuries said things a certain way, is without some study to back it up, is a bit of reach. So, if you don't mind

Malcolm wrote:

Well, we have a lot of evidence.

One, there is a text by Sakya Pandita that describes very well how Indians in different regions of India such as central India and Kashmir pronounced Sanskrit -- and he was personally acquainted with 30 panditas.

Two, Indians in the described regions still pronounce Sanskrit in the manner in which Sapan says they did 800 years ago.

Three, pronunciation of Sanskrit is a major obsession with Brahmins since the proper pronunciation of the Vedas and vedic rites is considered crucial for their effectiveness. The similarities and (minor) differences in Sanskrit pronunciation between different brahmin traditions in India is well understood and mapped.

Four, changes in pronunciation can be accurately mapped mathematically (and are). I am sure you have encountered structural linguistics. I am not arguing that everything Sausurre said is true, but there are regular rules to phonetic shifts in Indo-european languages and nothing in the Indian subcontinent that makes a sibilant ś or ṣ shift to a fricative kh possible.

The regularity with which Tibetans mispronounce both ś and ṣ when they are present in the middle of Sanskrit words indicates this is a pronunciation that is not an Indo-European language issue and instead is a Tibetan linguistic issue -- for example, I have heard Tibetans mispronounce kośa (koshā, mispronounced "kokha") with the same regularity as they mispronounce aṣṭa (saying "akha") or say Bhekhenze for Bhaiṣajye. In other words, mono-lingual Tibetans have a hard time pronouncing sibilants present in the middle of words since in Tibetan there are no sibilants present in the middle of a word. A Tibetan who has no problem pronouncing "bud shing" (firewood, and two separate words) will mispronounce kośa everytime unless they have received specific Sanskrit training.

N

Author: Malcolm

Date: Thursday, September 8th, 2011 at 8:13 AM

Title: Re: why did you 'guess' buddhism?

Content:

coldmountain said:

What convinces you that realized Buddhist masters are correct?

Malcolm wrote:

1) Dependent origination.

2) Emptiness.

Author: Malcolm

Date: Thursday, September 8th, 2011 at 9:10 AM

Title: Re: Dzogchen and other traditions

Content:

AilurusFulgens said:

Why am I bringing this up? Because of the following central questions:

a.) Where does Dzogchen practised by a person who is neither Buddhist, nor accepts the doctrine of anatman or pratityasamutpada (dependent origination) lead to according to traditional textual sources and living oral tradition? Do such people simply get stuck in formless blissful realms or are they simply wasting their time or do they go to Vajra hells....?

Namdrol said:

At best, rebirth in a nirmanakāya buddhafiield.

N

dakini_boi said:

Why in this case, a nirmanakaya buddhafiield as opposed to dharmakaya or sambhogakaya?

Malcolm wrote:

Because ordinary people can see a nirmankāya, but cannot see a Sambhogakāya, much less the Dharmakāya.

N

Author: Malcolm

Date: Thursday, September 8th, 2011 at 9:25 AM

Title: Re: 100 Syllable Mantra SUPO KAYO ME BHAVA

Content:

dakini_boi said:

Kevin - I'm curious what your opinion is then, for mantras found in earth terma - for example, the sanskrit syllable "ca" will be found in Tibetan as "tsa", so you actually have "tsitta" vs. "citta." should we go back to sanskrit pronunciation in such cases, even though the written terma appeared with Tibetan misspelling of sanskrit words? This is confusing!

Namdrol said:

It is not a Tibetan misspelling.

The Tibetans deliberately employed tsa tsha dza to represent the Sanskrit ca cha and ja to differentiate Sanskrit words from Tibetan words. Thus, we are to understand that tsa tsha dza are to be pronounced ca cha and ja hence ཅེད་ should never be transliterated tsitta into English, it should only be transliterated "citta" since that is what is intended.

N

dakini_boi said:

How would using tsa tsha dza serve to differentiate Sanskrit words from Tibetan? After all, the Tibetan language uses these syllables as well.

If the Sakyapa tradition is to pronounce everything according to Sanskrit, then take the Vajrakilaya mantra - there are three words which in normal transliteration (both Tibetan and Roman) start with B. Do Sakyapas then pronounce these all with V?

Thank you, Namdrol. As usual, your expertise is most appreciated.

Malcolm wrote:

Because བ་ཆ་ལ་ are never used in Tibetanizations of Sanskrit words -- never, ever, ever.

Vajra, vighnan bandha. And properly, "v" as in Latin. Wajra wighnan, bandha.

IN pratice, HHST generally uses the Tshang version of Tibetan pronunciation of mantras i.e. Badzra, bighnan, etc.

N

Author: Malcolm

Date: Thursday, September 8th, 2011 at 4:51 PM

Title: Re: 100 Syllable Mantra SUPO KAYO ME BHAVA

Content:

Pema Rigdzin said:

If Tibetans have no difficulty pronouncing Tibetan words like "tashi" or "geshe", how is it they have trouble saying "kosha" or "Bhaisahjye"? And why would they universally pick "kh" of all sounds to substitute for "sh"? It doesn't even sound remotely similar.

Malcolm wrote:

bkra shis is two words. So is dge shes.

We pronounce them as a two syllable word, Tibetans pronounce them as two one syllable words, which in fact they are.

Author: Malcolm

Date: Thursday, September 8th, 2011 at 4:59 PM

Title: Re: 100 Syllable Mantra SUPO KAYO ME BHAVA

Content:

dakini_boi said:

This doesn't seem logical - if they had just transliterated directly (using Tibetan ca cha ja for the same syllables in Sanskrit), it would have been just as effective in differentiating Sanskrit text since tsa tsha dza don't exist in Sanskrit. Why would the early transliterators deliberately complicate things?

Malcolm wrote:

Because the Tibetan ca and Sanskrit ca sound different.

ཅ་ཆ་ཇ་ are tonal, in descending order. Sanskrit ca cha ja are not tonal, since Sanskrit is not a tonal language (a point Sapan makes very clear). Thonmi Sambhota wanted to make sure that Tibetans who were reading mantras were not to prounce ca cha ja the same way they were pronouncing ཅ་ཆ་ཇ་. This lead to other problems, of course, later on.

N

Author: Malcolm

Date: Thursday, September 8th, 2011 at 5:02 PM

Title: Re: 100 Syllable Mantra SUPO KAYO ME BHAVA

Content:

Pema Rigdzin said:

And why would they universally pick "kh" of all sounds to substitute for "sh"? It doesn't even sound remotely similar.

Malcolm wrote:

They did not "pick" it, anymore than Chinese decided they could not say "r" or Japanese, "l". It is a linguistic limitation inherent in their speech patterns. I am sure a professional linguist can explain this phenomena.

Author: Malcolm

Date: Thursday, September 8th, 2011 at 5:03 PM

Title: Re: 100 Syllable Mantra SUPO KAYO ME BHAVA

Content:

Pema Rigdzin said:

If Tibetans have no difficulty pronouncing Tibetan words like "tashi" or "geshe", how is it they have trouble saying "kosha" or "Bhaisahjye"? And why would they universally pick "kh" of all sounds to substitute for "sh"? It doesn't even sound remotely similar.

Namdrol said:

bkra shis is two words. So is dge shes.

We pronounce them as a two syllable word, Tibetans pronounce them as two one syllable words, which in fact they are.

Pema Rigdzin said:

I'm not sure I understand. I've heard Tibetans say these words millions of times and both syllables run together as if they were one two syllable word.

Malcolm wrote:

You are not hearing these words as a native Tibetan speaker would.

Author: Malcolm

Date: Thursday, September 8th, 2011 at 5:06 PM

Title: Re: Spirit possession and/or harrassment

Content:

himalayanspirit said:

I lack attention and my will power is quite weak. I am usually not able to sustain interest in worldly affairs - job, study etc.

Am I being possessed by a spirit?

Will reciting the Amitabha name ward off the spirits?

Thank you.

Malcolm wrote:

You should go to a Tibetan astrologer or have a divination done for example, by Lama Dawa.

N

Author: Malcolm

Date: Thursday, September 8th, 2011 at 5:26 PM

Title: Re: Chulen

Content:

Virgo said:

<http://www.siddhienergetics.com/products/chulen>

I know these pills are connected with specific practices. Can people take these pills for health/energy reasons alone, without doing them in conjunction with any specific practice or initiation?

Kavin

Malcolm wrote:

You can, but that is missing the point, a bit.

Author: Malcolm

Date: Thursday, September 8th, 2011 at 5:39 PM

Title: Re: 100 Syllable Mantra SUPO KAYO ME BHAVA

Content:

Pema Rigdzin said:

And why would they universally pick "kh" of all sounds to substitute for "sh"? It doesn't even sound remotely similar.

Namdrol said:

They did not "pick" it, anymore than Chinese decided they could not say "r" or Japanese, "l". It is a linguistic limitation inherent in their speech patterns. I am sure a professional linguist can explain this phenomena.

Pema Rigdzin said:

Haha, I don't get the Chinese difficulty with pronouncing the "r" sound in English words either. Well, I do when it comes to speakers of Chinese dialects that don't feature the sound.. But some prominent Chinese dialects have a definite "ar" sound, yet I've heard speakers of those dialects say "lice" instead of rice. At least with Japanese, I don't believe any dialect has an "L" sound. I guess a linguist expert in Tibetan would be necessary to help me understand why Tibetans naturally pronounce "kh" in this instance instead of "sh". I mean, for instance, Spanish doesn't contain a "sh" sound, generally speaking, so when native speakers who don't know how to pronounce "sh" say English words with that sound, they generally opt for the closest sound to it that they do know - "ch". Now THAT makes sense to me.

Malcolm wrote:

Another thing Tibetans cannot pronounce is "hri" without a sibilant. They always say "shri".

N

Author: Malcolm

Date: Thursday, September 8th, 2011 at 5:43 PM

Title: Re: 100 Syllable Mantra SUPO KAYO ME BHAVA

Content:

Pema Rigdzin said:

And why would they universally pick "kh" of all sounds to substitute for "sh"? It doesn't even sound remotely similar.

Namdrol said:

They did not "pick" it, anymore than Chinese decided they could not say "r" or Japanese, "l". It is a linguistic limitation inherent in their speech patterns. I am sure a professional linguist can explain this phenomena.

Pema Rigdzin said:

Haha, I don't get the Chinese difficulty with pronouncing the "r" sound in English words either. Well, I do when it comes to speakers of Chinese dialects that don't feature the sound.. But some prominent Chinese dialects have a definite "ar" sound, yet I've heard speakers of those dialects say "lice" instead of rice. At least with Japanese, I don't believe any dialect has an "L" sound. I guess a linguist expert in Tibetan would be necessary to help me understand why Tibetans naturally pronounce "kh" in this instance instead of "sh". I mean, for instance, Spanish doesn't contain a "sh" sound, generally speaking, so when native speakers who don't know how to pronounce "sh" say English words with that sound, they generally opt for the closest sound to it that they do know - "ch". Now THAT makes sense to me.

Malcolm wrote:

I have tested this Tibetans, btw. It is only with very conscious effort that they can pronounce a sibilant correctly in the middle of a Sanskrit word. This issue is not as prevalent among Tibetans that are bilingual in Hindi. In this case, their preference for fricatives is learned, rather than innate.

N

Author: Malcolm

Date: Thursday, September 8th, 2011 at 5:56 PM

Title: Re: 100 Syllable Mantra SUPO KAYO ME BHAVA

Content:

GesarMukpo said:

I always use the Sanskrit pronunciation where I know the Tibetan take is very different. The way you pronounce the mantra doesn't really make a difference, feeling bad about it does though.....

heart said:

Good point! Fear, doubt and uncertainty is what destroys all kind of Vajrayana practice.

Personally I don't care about Sanskrit or Tibetan and I am not even sure the power of mantra is in the particular combination of vowels and consonants.
I think someone told me a long time ago that Sanskrit probably never was a spoken language, is that not true?

/magnus

Malcolm wrote:

Sanskrit was the lingua franca of educated people. Saying that Sanskrit was never spoken is like saying that Latin was never spoken.

N

Author: Malcolm

Date: Thursday, September 8th, 2011 at 9:42 PM

Title: Re: 100 Syllable Mantra SUPO KAYO ME BHAVA

Content:

username said:

Sassure, Levi Strauss & Chomsky, though great, are basically limited in being synchronic...

Malcolm wrote:

No, Sausurre was the one who pointed out the difference between synchrony and diachrony and elaborated the rules which govern diachronic phonetic shifts.

username said:

Also the story of how Sakya Pandita was a Sanskrit expert, overheard the guy and went to correct him. The guy said OK, you are Sakya Pandita. Did the correct Kili mantra and touched his phurba to a stone and finished and SP was happy but he was not. Then he redid it in his own way with chili and touched the phurba and it went right through the rock and said I do it my old way. SP realized this was a mahasiddha and had him transmit it to others too.

Malcolm wrote:

Yes, this story is famous. But I suspect it is just a didactic story.

Author: Malcolm

Date: Thursday, September 8th, 2011 at 9:45 PM

Title: Re: 100 Syllable Mantra SUPO KAYO ME BHAVA

Content:

Pero said:

I still have some issues though... Like, didn't Sapan then receive the transmission of chili as well? Why would he bother to receive the alternate transmission and then pass

it on if it doesn't matter?

Malcolm wrote:

While ChNN says the Sakyapas passed on the chili tradition, I have never seen such an initiation text or seen any mention of it in Khon Kilaya commentaries. Of course, what exists is not confined to what I have or have not seen.

N

Author: Malcolm

Date: Thursday, September 8th, 2011 at 9:55 PM

Title: Re: Evolution of humans and Mahayana Buddhism

Content:

Aemilius said:

Michael Cremo...

Malcolm wrote:

...is an avowed Vedic creationist and nothing he says about archaeology and human origins can be taken seriously.

Author: Malcolm

Date: Thursday, September 8th, 2011 at 10:33 PM

Title: Re: Ālaya in Sakya

Content:

Kai said:

So ultimate alaya = Tathāgatagarbha?

I just want to make sure.....

Namdrol said:

According to the Sakya masters, ālaya has two aspects -- its ultimate truth aspect is the dharmadhātu; its relative truth aspect is the ālayavijñāna. Because the ultimate nature of the ālaya is the dharmadhātu, nirvana is possible. Because the relative truth aspect of the ālaya is ālayavijñāna, samsara is possible. Since the two truths are inseparable, samsara and nirvana are inseparable.

N

Huifeng said:

Hi Namdrol,

Is this like the Mahayanasamgraha position? (Assuming that the Samgraha exists in Tibetan.)

~~ Huifeng

Malcolm wrote:

I don't think so. Asanga is a realist, at least in his presentation in this text. (yes, btw).

Author: Malcolm

Date: Thursday, September 8th, 2011 at 11:15 PM

Title: Re: 100 Syllable Mantra SUPO KAYO ME BHAVA

Content:

username said:

]then there would be numerous versions even in a single generation as different people would pick different sets of Tibetan words

Malcolm wrote:

That is the present state of things, since Tibetan U, Tshan, Kham, Golog and Amdo all pronounce mantras completely differently. Add to this western mispronunciations of already incorrectly transcribed mantras (in order to follow Tibetanized pronunciations) and in the end one will wind up with mantras and dharanis as garbled if not more garbled than Chinese mantras and dharanis. So wa ka! (svāhā as pronounced in Japan).

Author: Malcolm

Date: Thursday, September 8th, 2011 at 11:28 PM

Title: Re: Dzogchen and other traditions

Content:

kalden yungdrung said:

Namdrol wrote:

Because ordinary people can see a nirmakāya, but cannot see a Sambhogakāya, much less the Dharmakāya.

N.

Tashi delek,

- What are here ordinary and then following not ordinary people?

Mutsog Marro

KY

Malcolm wrote:

People below the path of seeing. Regular people.

Author: Malcolm

Date: Thursday, September 8th, 2011 at 11:47 PM

Title: Re: Spirit possession and/or harrassment

Content:

uslic001 said:

Lama Dawa has suspended divination's per his website except in emergencies.

Bryan

Malcolm wrote:

Good to know. Thanks.

Author: Malcolm

Date: Thursday, September 8th, 2011 at 11:56 PM

Title: Re: 100 Syllable Mantra SUPO KAYO ME BHAVA

Content:

padma norbu said:

Namdrol,

You advised me to do Vajrasattva before and so I'm trying to do it. I am going to combine this in a Short Tun style of practice. After breathings, guru yoga, 5 elements purification and refuge, I will visualize Vajrasattva on my head in typical way and chant 100-syllable mantra many times, imagining myself filling with white light (nectar) and all negativities draining out. After the Vajrasattva portion, I will sing the Song of Vajra and after that perhaps Six Lokas practice and then dedicate merits.

Does that sound like a good practice to you?

Vajrasattva mantra is shown on page 123 of the newer Tun and Ganapuja book. Note the last line. Is that last line just for ganapuja or do you end all Vajrasattva mantras with this on the very last repetition? I also have an audio of this from downloading the mandarava ganapuja, so I know how to say the mantra the correct way.

Malcolm wrote:

awesome

Author: Malcolm

Date: Friday, September 9th, 2011 at 12:14 AM

Title: Re: Trigeminal Neuralgia

Content:

bjf77 said:

My wife has been recently diagnosed with trigeminal neuralgia. She has been experiencing episodes off and on for almost a year now. Recently the pain has not subsided and she is scheduled for an Brain MRI in the near future to help determine a cause. I would like to find out if there is anything we can do in the meantime to either cure this condition, or at the least treat the pain with Tibetan Medicine. Any information, suggestions, help, would be greatly appreciated.

I will put in a link to the wikipedia website that has detailed information about Trigeminal neuralgia, and hope that this will be useful and helpful.

https://en.wikipedia.org/wiki/Trigeminal_neuralgia "
onclick="window.open(this.href);return false;"

Thank you!

Om ah hung

B

Malcolm wrote:

Considering what I can see about this condition there is probably little Tibetan Medicine can do more than offer minor palliative relief since this condition seems to involve an artery that presses against the trigeminal nerve. I am guessing for permanent relief, surgery is probably your most effective solution.

N

Author: Malcolm

Date: Friday, September 9th, 2011 at 12:25 AM

Title: Re: Trigeminal Neuralgia

Content:

bjf77 said:

Thank you for your time and response. We hope to find a 'root-cause' with the MRI.

B

Malcolm wrote:

If it turns out that there is no physical cause for this neuralgia, let me know.

N

Author: Malcolm

Date: Friday, September 9th, 2011 at 12:59 AM

Title: Re: 100 Syllable Mantra SUPO KAYO ME BHAVA

Content:

Namdrol said:

awesome

padma norbu said:

Is that pretty much Namkhai Norbu's Vajrasattva practice or is there a bunch of other stuff to it?

In the medium ganapuja there is an additional last line for the last repetition. Is that just for ganapuja or should I include it at the end of my Vajrasattva practice?

It's funny but all of a sudden I really like this mantra... even though it takes 15 minutes just to say 21x.

(LOL, I think I'm going to burn some guggulu for good measure! I got lotsa problems!)

Malcolm wrote:
just for ganapuja

Author: Malcolm
Date: Friday, September 9th, 2011 at 3:00 AM
Title: Re: 100 Syllable Mantra SUPO KAYO ME BHAVA
Content:
heart said:
I think someone told me a long time ago that Sanskrit probably never was a spoken language, is that not true?
/magnus

Clarence said:
It is still spoken in some monasteries in India.

heart said:
Where?

/magnus

Malcolm wrote:
There are 3000 families that speak Sanskrit in Varanasi.

Author: Malcolm
Date: Friday, September 9th, 2011 at 3:27 AM
Title: Re: 100 Syllable Mantra SUPO KAYO ME BHAVA
Content:
padma norbu said:
Namdrol,

Could you tell me if the practice I described is basically Namkhai Norbu's Vajrasattva practice? I know there are at least 2 versions (one with mandala offering and one with Purification of Six Lokas). Trying to save as much \$\$ as I can since I just signed up for credit counseling and canceled all my cards and am in debt up to my ancestor's eyeballs, otherwise i would just go ahead and buy the book and cds and dvds or

whatever.

Malcolm wrote:

Just file for bankruptcy. Practice Vajrasattva according to any ngondro text you have. Don't make things complicated.

N

Author: Malcolm

Date: Friday, September 9th, 2011 at 3:35 AM

Title: Re: 100 Syllable Mantra SUPO KAYO ME BHAVA

Content:

padma norbu said:

lol, well my credit counselor said I didn't qualify for bankruptcy. She volunteered this info without me asking.

Malcolm wrote:

Tax debts (as long as you filed properly) and credit card debts can be discharged through bankruptcy. School loans cannot.

N

Author: Malcolm

Date: Friday, September 9th, 2011 at 9:56 AM

Title: Re: why did you 'guess' buddhism?

Content:

Matt J said:

I don't know any realized Platonist masters. When I first started to meditate, there wasn't a single Platonist master in the area.

Also, I don't accept the idea that Buddhist teachers are more realized than other traditions. How do you measure realization? With a cup?

Malcolm wrote:

That is because you don't understand what Buddha meant by realization.

N

Author: Malcolm

Date: Friday, September 9th, 2011 at 9:57 AM

Title: Re: How to know a teachers level of realization?

Content:

Matt J said:

Whack him/her with a stick.

Author: Malcolm

Date: Friday, September 9th, 2011 at 7:54 PM

Title: Re: 100 Syllable Mantra SUPO KAYO ME BHAVA

Content:

dakini_boi said:

According to traditional Sanskrit pronunciation, are seed syllables such as HUM and HRIM ever pronounced with the final sound nasalized, as in HUNG or HRING?

Malcolm wrote:

Yes. ṃ and ṅ are nasalized.

Author: Malcolm

Date: Friday, September 9th, 2011 at 7:55 PM

Title: Re: 100 Syllable Mantra SUPO KAYO ME BHAVA

Content:

Namdrol said:

ཅ་ཆ་ཇ་ are tonal, in descending order. Sanskrit ca cha ja are not tonal, since Sanskrit is not a tonal language (a point Sapan makes very clear). Thonmi Sambhota wanted to make sure that Tibetans who were reading mantras were not to pronounce ca cha ja the same way they were pronouncing ཅ་ཆ་ཇ་. This led to other problems, of course, later on.

dakini_boi said:

This is quite ironic. So this leads me to wonder - when Tibetans say "tsitta" or "dza," is this because they are unable to say "citta" and "ja," or is it simply because of a misunderstanding of a writing convention. . . which has become so widespread it's become a convention in itself?

Malcolm wrote:

They can say citta, and is yes, it is because of misunderstanding a writing convention.

Author: Malcolm

Date: Friday, September 9th, 2011 at 7:58 PM

Title: Re: Benefits of Nagarjuna / Dangers of Existence & Non-Existence

Content:

retrofuturist said:

How does belief in Existence or Non-Existence bring suffering or put roadblocks in the way of one's spiritual progress?

Malcolm wrote:

Not escaping higher realms because one engages in spiritual practice in the context of a

real self (existence); negating the effects of karma and therefore, falling into lower realms (non-existence).

It is really that simple.

N

Author: Malcolm

Date: Friday, September 9th, 2011 at 8:01 PM

Title: Re: Evolution of humans and Mahayana Buddhism

Content:

Aemilius said:

creationism is still a false view

Malcolm wrote:

That is sufficient.

He knows nothing of value to any Buddhist. His books are all speculative nonsense.

Author: Malcolm

Date: Friday, September 9th, 2011 at 8:15 PM

Title: Re: How to know a teachers level of realization?

Content:

Malcolm wrote:

The Rig pa rang sharTantra states:

Without understanding, very proud,
foolish, confused, following the words,
not understanding the meaning of secret mantra,
hurting others' feelings with arrogant words,
entering incorrect paths,
not seeing the face of the mandala of the empowerment,
corrupting his commitments,
unable to respond to questions,
little education, very proud,
the unqualified master is a student's demon,
not being a master who can teach secret mantra,
he cannot teach dzogchen Ati.

Longchenpa adds:

"If one associates with such a Guru, one impairs all temporary good, and ultimately one falls into samsara and lower realms."

At least your prospective Guru must have a good education in secret mantra; that

implies he has a good education in sutra. Sometimes, even a realized person is not necessarily a good teacher, more like pratyekabuddhas than bodhisattvas.

Author: Malcolm

Date: Friday, September 9th, 2011 at 8:28 PM

Title: Re: Dzogchen and other traditions

Content:

kalden yungdrung said:

- How do we call here the paths of those people who are dwelling below the path of seeing? Tib / Sanskr.
- How do you call the path of seeing? Tib / Sanskr.

Malcolm wrote:

Worldly paths:

Sambhara mārga; tshogs lam; path of accumulation.

Prayoga mārga; sbyor lam; path of application/preparation.

Transcendent paths:

Darśana mārga; mthong lam; path of seeing

Bhavana mārga; sgom lam; path of cultivation

Āśaikṣa marga; mi slop pa'i lam; path of no further training (buddhahood)

Author: Malcolm

Date: Friday, September 9th, 2011 at 8:58 PM

Title: Re: Dzogchen and other traditions

Content:

kalden yungdrung said:

- How do we call here the paths of those people who are dwelling below the path of seeing? Tib / Sanskr.
- How do you call the path of seeing? Tib / Sanskr.

Namdrol said:

Worldly paths:

Sambhara mārga; tshogs lam; path of accumulation.

Prayoga mārga; sbyor lam; path of application/preparation.

Transcendent paths:

Darśana mārga; mthong lam; path of seeing

Bhavana mārga; sgom lam; path of cultivation

Āśaikṣa marga; mi slop pa'i lam; path of no further training (buddhahood)

Hayagriva said:

There are various schemes -- for the mahamudra scheme you can look in the mahamudra threads here. For Dzogchen, third vision of thögal = path of seeing.

How do the Dzogchen and Mahamudra path(s) fit with these framework?

Author: Malcolm

Date: Friday, September 9th, 2011 at 10:00 PM

Title: Re: 100 Syllable Mantra SUPO KAYO ME BHAVA

Content:

dakini_boi said:

According to traditional Sanskrit pronunciation, are seed syllables such as HUM and HRIM ever pronounced with the final sound nasalized, as in HUNG or HRING?

Namdrol said:

Yes. Ṃ and ṅ are nasalized.

dakini_boi said:

What I meant to ask was, if you are trying to pronounce mantras according to Sanskrit pronunciation, would you ever use NG, as in HUNG/HRING, or would you always use M sound at the end?

Malcolm wrote:

As I hear it, sort of a mng...In the Western yoga world they seem to default to a hard mmm, but I think this is not quite correct.

Author: Malcolm

Date: Saturday, September 10th, 2011 at 7:19 AM

Title: Re: Do "dzogchen practices" help or hinder your thinking ability

Content:

padma norbu said:

??

I typically read stuff about meditation that it helps you to deal with stress and clears your head, allowing you to think much better.

Well, non-meditation might be different. How does it affect you?

I personally seem to find that my brain doesn't want to think about stuff, which is difficult when I am trying to figure out some programming stuff and my brain just seems to put on its brakes.

I don't know what's going on or if it related to my practices, but my brain is on vacation

and doesn't look like it ever wants to come back.

Malcolm wrote:

Given that the practice of Dzogchen ultimately results in omniscience, it should help.

Author: Malcolm

Date: Saturday, September 10th, 2011 at 9:53 AM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

Namdrol said:

recognizing rigpa and realizing emptiness are different.

N

alwayson said:

What is the difference?

Malcolm wrote:

The first means you are a practitioner; the second means you are an awakened person.

Author: Malcolm

Date: Saturday, September 10th, 2011 at 7:55 PM

Title: Re: 100 Syllable Mantra SUPO KAYO ME BHAVA

Content:

dakini_boi said:

And while we're still on the subject. . .

Namdrol, do you have any idea why in most cases व is used for both Sanskrit व and व?

Why don't we have व for example?

Malcolm wrote:

There is a recognized regular shift from f --> v --> b in Indo European languages. For example, the Roman word for priest, "flamen", by phonetic shift becomes brahmin in Sanskrit. These shifts are regular and predictable.

In Kashmir and among Newars Sanskrit "va" often takes on a "ba" sound. Most Newars say Bajrayogini, not Vajrayogini.

Author: Malcolm

Date: Saturday, September 10th, 2011 at 8:09 PM

Title: Re: Delusion

Content:

devilyoudont said:

If cessation is spontaneous, what practice can bring you enlightenment?

If cessation is gradual, what practice CAN'T bring you enlightenment?

Malcolm wrote:

Cessation is not spontaneous since it is the absence of a cause.

Cessation is not gradual since it is the absence of a cause.

N

Author: Malcolm

Date: Saturday, September 10th, 2011 at 8:41 PM

Title: Re: Delusion

Content:

devilyoudont said:

Are non-spontaneity and non-gradation the temporal properties of a non-event?

Malcolm wrote:

A non event has no temporal properties of which one can speak.

N

Author: Malcolm

Date: Saturday, September 10th, 2011 at 9:14 PM

Title: Re: Silliness

Content:

devilyoudont said:

If enlightenment is spontaneous, what practice can bring you cessation?

If enlightenment is gradual, what practice can't bring you cessation?

Malcolm wrote:

Awakening is not spontaneous since it does not arise without a cause. It is not gradual since it occurs in one instant.

Author: Malcolm

Date: Saturday, September 10th, 2011 at 10:07 PM

Title: Re: Annoyance :P

Content:

Namdrol said:

Awakening is not spontaneous since it does not arise without a cause. It is not gradual since it occurs in one instant.

devilyoudont said:

Is enlightenment conditioned? Is it instantaneous and not non-instantaneous?

Malcolm wrote:

I don't use the term enlightenment. Awakening however is a permanent state, from which one cannot regress.

I also don't answer pointless questions. If something occurs in an instant, it occurs in an instant, not two, three, four or sixteen instants.

N

Author: Malcolm

Date: Saturday, September 10th, 2011 at 10:12 PM

Title: Re: I am the director of the documentary TULKU. Ask me anything.

Content:

GesarMukpo said:

I don't think my future has going to study ... Buddhism at an institution involved.

Malcolm wrote:

What a pity.

Formal education results in disciplined thinking and expression. Not necessary for making films and music videos perhaps, but useful for communicating and teaching things like Dharma. It [Dharma] is also something best learned by adults, and not by children. Learning Dharma requires a degree of emotional maturity. Otherwise, it is just rote religion. Rote religion is not Dharma.

Edit: I don't meant you have to get a master's in Buddhism. However, studying things formally like Madhyamaka, Abhidharma, and so on in a rigorous place is very beneficial.

N

Author: Malcolm

Date: Saturday, September 10th, 2011 at 10:16 PM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

alwayson said:

Then emptiness must be the insight into appearances.

That would make sense that it is sort of separate.

Malcolm wrote:

Yes, appearances as defined by all of one's experience.

Author: Malcolm

Date: Saturday, September 10th, 2011 at 10:21 PM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

alwayson said:

You mean even the physical?

Usually appearances just refers to the designation of conceptual constructs

Malcolm wrote:

Appearances are both conceptual and non-conceptual.

N

Author: Malcolm

Date: Saturday, September 10th, 2011 at 10:30 PM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

alwayson said:

Then are there two levels of realizing emptiness?

One for conceptual appearances?

And one for actual physical matter?

Malcolm wrote:

There are two levels of realizing emptiness, the emptiness of persons and the emptiness of phenomena (that includes all material and mental phenomena).

Author: Malcolm

Date: Saturday, September 10th, 2011 at 10:47 PM

Title: Re: Delusion

Content:

devilyoudont said:

Are you awake?

Malcolm wrote:

Nope.

Half asleep.

N

Author: Malcolm

Date: Saturday, September 10th, 2011 at 10:49 PM

Title: Re: Delusion

Content:

devilyoudont said:

Serious, serious question about which I have no preconceived ideas, I swear: What is the relationship between cessation and awakening? If cessation cannot be instantaneous or gradual, temporal or atemporal, how can awakening be instantaneous?

Malcolm wrote:

Cessation occurs when, through awakened insight, one removes a cause of further arising. Without awakening, first, there is no analytical cessation.

Author: Malcolm

Date: Saturday, September 10th, 2011 at 11:35 PM

Title: Re: 100 Syllable Mantra SUPO KAYO ME BHAVA

Content:

dakini_boi said:

And while we're still on the subject. . .

Namdrol, do you have any idea why in most cases व is used for both Sanskrit व and व? Why don't we have व for example?

Namdrol said:

There is a recognized regular shift from f --> v --> b in Indo European languages. For example, the Roman word for priest, "flamen", by phonetic shift becomes brahmin in Sanskrit. These shifts are regular and predictable.

In Kashmir and among Newars Sanskrit "va" often takes on a "ba" sound. Most Newars say Bajrayogini, not Vajrayogini.

dakini_boi said:

Thanks, Namdrol. I understand that the pronunciation changes - but pronunciation aside, I don't understand why written mantras wouldn't be consistent with the original. After all, the Tibetans came up with the written syllable व specifically for that purpose.

So, when you come across the seed syllable BAM in a mantra, do you always pronounce it as VAM, Namdrol?

Malcolm wrote:

Depends on my mood.

Author: Malcolm

Date: Saturday, September 10th, 2011 at 11:36 PM

Title: Re: 100 Syllable Mantra SUPO KAYO ME BHAVA

Content:

dakini_boi said:

Why don't we have རྒྱུ for example?

Malcolm wrote:

[/quote]

Sometimes you see this, actually.

Author: Malcolm

Date: Saturday, September 10th, 2011 at 11:36 PM

Title: Re: 100 Syllable Mantra SUPO KAYO ME BHAVA

Content:

dakini_boi said:

By the way, interesting to note that when ChNN was transmitting a medicine buddha mantra at one of his recent retreats, he pronounced "bhekhandze" and even mentioned that he was doing so because this was how it was transmitted to him!

Malcolm wrote:

Yes, that is correct. That is how ChNN likes to do things.

N

Author: Malcolm

Date: Saturday, September 10th, 2011 at 11:39 PM

Title: Re: Delusion

Content:

Namdrol said:

Cessation occurs when, through awakened insight, one removes a cause of further arising. Without awakening, first, there is no analytical cessation.

devilyoudont said:

Thanks, but why and how are you so certain that awakening is instantaneous?

Malcolm wrote:

It states it to be the case in the Abhisamayālaṃkāra, and other Mahāyāna texts, as opposed to a sixteen moment path of seeing proposed in Abhidharma kośa.

N

Author: Malcolm

Date: Sunday, September 11th, 2011 at 12:30 AM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

White Lotus said:

...however awareness is the point within the circle. it is not empty, it resides within emptiness.

Malcolm wrote:

rigpa is also empty.

Author: Malcolm

Date: Sunday, September 11th, 2011 at 12:33 AM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

White Lotus said:

no need to see emptiness.

Malcolm wrote:

You are just deluding yourself further.

You should actually study Dzogchen, learn from qualified masters for some number of years and practice it rather than belaboring others with poorly digested intellectual snippets from a febrile imagination.

In other words, you should be asking questions, not providing answers.

N

Author: Malcolm

Date: Sunday, September 11th, 2011 at 12:36 AM

Title: Re: "On White Women and Buddhism"

Content:

xylem said:

in Washington DC I find many African-American people decide upon seeing me that I am what they call "white".

Malcolm wrote:

I have met you. In this country, you are white.

N

Author: Malcolm

Date: Sunday, September 11th, 2011 at 6:00 AM

Title: Re: "On White Women and Buddhism"

Content:

kirtu said:

And what of my non-white relatives and ancestors from my mother's family? Are they just wiped away?

Malcolm wrote:

No.

kirtu said:

Look if we assert racial silliness (and unfortunately our history does) we get in trouble. The classic examples: Barak Obama : is he black or white?

Malcolm wrote:

Black. Yes, I know he has a white mother. I know black people with white mothers and white people with black mothers and some people of mixed parentage who don't identify with either.

kirtu said:

Wentworth Miller: is he black or white? wmiller.jpeg

Malcolm wrote:

I don't know. He could be either, that is up to him.

Author: Malcolm

Date: Sunday, September 11th, 2011 at 6:07 AM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

xabir said:

<http://www.heartofnow.com/files/emptiness.html> "
onclick="window.open(this.href);return false;

alwayson said:

Namdrol,

Is this a good link or is it garbage?

Malcolm wrote:

Better to rely on traditional sources.

Author: Malcolm

Date: Sunday, September 11th, 2011 at 7:31 AM

Title: Re: "On White Women and Buddhism"

Content:

Jikan said:

he'll know if he's white or black when it's night and he needs a cab.

kirtu said:

So you are agreeing with the statement that race is a social construct that others use to define you (or impose their view of you on you) and then to execute social rules or prejudices about you?

Kirt

Malcolm wrote:

Of course "race" is a social construct, it has no genetic basis.

N

Author: Malcolm

Date: Sunday, September 11th, 2011 at 7:35 AM

Title: Re: the ever-changing Western view of Madhyamaka

Content:

Namdrol said:

Basically the rang stong/gzhan stong controversy is bullshit, and so is the prasangika/svatantrika controversy.

If you want to understand Madhyamaka, don't read Tibetan accounts of Madhyamaka dating after the 13th century. And here, it is better still just to rely on Indian masters. The sole exception to this is Khenpa Shenga's treatises, which are just Indian commentaries turned into footnoted annotations of root texts.

N

Virgo said:

Keeping the above in mind, what would you recommend in English?

Kevin

Malcolm wrote:

The Yogic Deeds of Bodhisattvas

INTRODUCTION TO THE MIDDLE WAY: Chandrakirti's Madhyamakavatara with

Commentary by Jamgon Mipham

THE ORNAMENT OF REASON: The Great Commentary to Nagarjuna's Root of the Middle Way

NAGARJUNA'S REASON SIXTY (Yuktisastika) with CANDRAKIRTI'S COMMENTARY (Yuktisastikavrtti)

This is my shortlist.

Mab

Author: Malcolm

Date: Sunday, September 11th, 2011 at 7:37 AM

Title: Re: The Rainbow Body, Tibetan Kings, dmu-thag, Agganna Sutta

Content:

AilurusFulgens said:

....

Malcolm wrote:

The actual name of the result described in Dzogchen tantras is "body of light" -- the term rainbow body is a Tibetan popular term that is at best very imprecise.

Author: Malcolm

Date: Sunday, September 11th, 2011 at 7:39 AM

Title: Re: why did you 'guess' buddhism?

Content:

Matt J said:

....Also, I don't accept the idea that Buddhist teachers are more realized than other traditions. How do you measure realization? With a cup?

Namdrol said:

That is because you don't understand what Buddha meant by realization.

N

Kyosan said:

You are probably right that he doesn't understand. In fact, I doubt that any of us know precisely what Buddha meant by realization. For sure I don't.

Malcolm wrote:

Then you are are like a man shooting arrows in the dark.

N

Author: Malcolm

Date: Sunday, September 11th, 2011 at 7:41 AM

Title: Re: why did you 'guess' buddhism?

Content:

Kyosan said:

I'd like to clarify what I said. I think that all of us understand the Dharma at some level and that is why we are Buddhists, and that is especially true for people who choose themselves to become Buddhists. We see truth and value in the Buddhist dharma. But that doesn't mean that we understand the dharma at the same level as a Buddha does.

Malcolm wrote:

When someone understands what the Buddha meant by "realization" then they will understand that this term does not apply to those outside the Buddhist fold.

N

Author: Malcolm

Date: Sunday, September 11th, 2011 at 8:55 PM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

alwayson said:

So is it possible for this typical New Age style pseudoBuddhist guru, "Thusness," to have realized material emptiness (aka third vision / eighth bhumi) and is on the way to rainbow body?

Malcolm wrote:

Third vision = path of seeing, not the eighth bhumi.

N

Author: Malcolm

Date: Sunday, September 11th, 2011 at 9:00 PM

Title: Re: why did you 'guess' buddhism?

Content:

Kyosan said:

I'd like to clarify what I said. I think that all of us understand the Dharma at some level and that is why we are Buddhists, and that is especially true for people who choose themselves to become Buddhists. We see truth and value in the Buddhist dharma. But that doesn't mean that we understand the dharma at the same level as a Buddha does.

Namdrol said:

When someone understands what the Buddha meant by "realization" then they will understand that this term does not apply to those outside the Buddhist fold.

N

Kyosan said:

I think that the one Buddha vehicle and the way of bodhisattvas can be very broad. That is how I envision them.

Malcolm wrote:

There is a great fault in being closed minded. There are equally great faults in being overly broad minded.

In reality, without the realization of the meaning dependent origination, one is not an awakened person. Dependent origination is solely the teaching of the Buddha. Yes it is true that some persons figure out dependent origination without the benefit of being taught by a Buddha. But such people do not teach.

N

Author: Malcolm

Date: Sunday, September 11th, 2011 at 9:01 PM

Title: Re: Delusion

Content:

Malcolm wrote:

Hi, it is sixteen consecutive mental cognitions through the four noble truths.

N

Namdrol said:

It states it to be the case in the Abhisamayālaṃkāra, and other Mahāyāna texts, as opposed to a sixteen moment path of seeing proposed in Abhidharma kośa.

N

Virgo said:

Loppon, in Abhidharma kośa, are path moments mentioned? If so do these consist of 16 actual consecutive moments? Or would the path moment be just one moment in a mind door process series of sixteen moments, each other moment in the series performing it's own separate function?

I may be off base here because I am comparing what I have learned in the Theravada Abhidhamma to what you have said above. However, even "path moment" maybe be understood very differently in the Abhidharma kosha, I'm not sure. I would really like to know more.

Thank you,

Kevin

Author: Malcolm

Date: Sunday, September 11th, 2011 at 9:07 PM

Title: Re: "On White Women and Buddhism"

Content:

kirtu said:

So why should we continue to propagate the concept...

Malcolm wrote:

People think tribally. And as long as we continue to look different from one another, for that long people will continue to think in terms of "races" because race is a an effect of culture. "Race" is a result of attraction choices, environment, wealth, and a whole host of other things which result in non-verbal behaviorial cues. These behavariial cues are utilized in establishing human dominance patterns and social heirarchies.

We are all hutus and tutsis.

N

Author: Malcolm

Date: Sunday, September 11th, 2011 at 9:51 PM

Title: Re: Do "dzogchen practices" help or hinder your thinking ability

Content:

Dechen Norbu said:

So, having a very good teacher is important, especially because western life brings a lot of challenges if we are to practice more or less "traditionally". It's not like we can go to a retreat and people take care of us while we practice.

Malcolm wrote:

It is also important to remember that we are Mahāyāna practitioners, and engaging in the activities connected with the six perfections is important.

N

Author: Malcolm

Date: Sunday, September 11th, 2011 at 10:27 PM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

Acchantika said:

Is then the initial recognition of rigpa equal to the path of seeing/first bhumi?

Also, is it accurate to describe this as recognition of clarity, whereas "realising emptiness" is effectively recognition of the inseparability of clarity and emptiness?

Malcolm wrote:

As to the first question, no.

As to the second question, yes.

As to the third question, realizing emptiness here in Dzogchen has the same meaning as realizing emptiness in any other mahāyāna school.

N

Author: Malcolm

Date: Monday, September 12th, 2011 at 1:28 AM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

alwayson said:

Seriously what is this "path of seeing?"

I'm tired of searching for reasonable info on it in books on Buddhism.

What is it already?

Malcolm wrote:

It is the moment your understanding of emptiness ceases to be an intellectual construct and becomes a valid direct perception.

Author: Malcolm

Date: Monday, September 12th, 2011 at 1:29 AM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

alwayson said:

Seriously what is this "path of seeing?"

I'm tired of searching for reasonable info on it in books on Buddhism.

What is it already?

Namdrol said:

It is the moment your understanding of emptiness ceases to be an intellectual construct and becomes a valid direct perception.

Malcolm wrote:

The Abhisamaya alamakara will have detailed information.

N

Author: Malcolm

Date: Monday, September 12th, 2011 at 3:03 AM

Title: Re: the great vegetarian debate

Content:

David N. Snyder said:

It is a myth that all vegetarians are healthy.

Malcolm wrote:

The healthiest vegetarian cuisine is South Indian cooking. It is the most balanced, the most diverse, strong on rice and bean combinations, easy to digest.

It is not Vegan since no Vedic based diet can be.

N

Author: Malcolm

Date: Monday, September 12th, 2011 at 3:20 AM

Title: Re: the great vegetarian debate

Content:

David N. Snyder said:

It is a myth that all vegetarians are healthy.

Namdrol said:

The healthiest vegetarian cuisine is South Indian cooking. It is the most balanced, the most diverse, strong on rice and bean combinations, easy to digest.

It is not Vegan since no Vedic based diet can be.

N

Adamantine said:

With all the carbs and dairy though isn't it a bit fattening? I love this food but as I get older and the metabolism slows I need to think about slimming down. Also so many Lamas have diabetes now partially from the Indian white-rice obsession when genetically they are used to whole-grain barely (tsampa).

Malcolm wrote:

South Indian food is not necessarily carb heavy. The reason many Tibetans are getting diabetes is because they like the western diet.

https://en.wikipedia.org/wiki/South_Indian_cuisine "
onclick="window.open(this.href);return false;

Also, Tibetans ignore their own medical system and eat like crap.

N

Author: Malcolm

Date: Monday, September 12th, 2011 at 5:01 AM

Title: Re: the great vegetarian debate

Content:

Adamantine said:

I know south Indian food well, I have eaten it in India as well as regularly in NYC, being a vegetarian it is probably the tastiest veggie cuisine there is. However, between potatoes, basmati rice and various lentil dumplings, pancakes, and crepes

Malcolm wrote:

The crepes are fermented lentils and rice, 50/50.

Anyway, there is plenty of protein in that diet for most people.

N

Author: Malcolm

Date: Monday, September 12th, 2011 at 5:09 AM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

Andrew108 said:

It seems that we may take the notion of Rigpa and the famous concept of emptiness and think that they are something we need...

Malcolm wrote:

All very nice, but you didn't answer the OP's question.

N

Author: Malcolm

Date: Monday, September 12th, 2011 at 5:26 AM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

Andrew108 said:

Neither have you answered the question.

But that's o.k as I don't think anyone is capable of answering in an accurate way.

Malcolm wrote:

I did. It is pretty straight forward. To put it another way, when a person ceases to reify phenomena in terms of the four extremes, that is the direct perception of emptiness. Until that point, their "emptiness" remains an intellectual sequence of negations; accurate perhaps, but conceptual nevertheless.

The "recognition" of rigpa, which is simply the knowledge (rig pa) about one's state as a working basis for practice, does not require realization of emptiness as a prerequisite, and can't -- since if it did, no one could practice Dzogchen. '

In terms of the four visions, for as long as one continues to reify phenomena, for that long, one will never reach the third vision. This is the principal reason in modern Dzogchen practice, emphasis is placed on the basis through tregchö, rather the path, tögal. If you are a first stage bodhisattva and so on, then the four visions in Dzogchen will be very, very rapid. However, there is no guarantee that one will realize emptiness merely through practicing tregchö. Of this reason then, practices such as tummo, etc. are also recommended.

N

Author: Malcolm

Date: Monday, September 12th, 2011 at 5:34 AM

Title: Re: Garab Dorje Guru Yoga

Content:

Andrew108 said:

The point is to receive the direct transmission. This is a guru yoga practice.

Malcolm wrote:

Yes, Tom seem to be missing that point.

Author: Malcolm

Date: Monday, September 12th, 2011 at 8:28 AM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

Andrew108 said:

The way Rigpa is defined is as self-originated intrinsic awareness.

Malcolm wrote:

No, it isn't.

For this reason all of your other comments are skewed.

N

Author: Malcolm

Date: Monday, September 12th, 2011 at 8:29 AM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

deepbluehum said:

I say you and Namdrol are both right. You are right because the direct introduction does provide a glimpse into emptiness.

Malcolm wrote:

It is not the same as the realization of the path seeing.

It is an example wisdom only.

N

Author: Malcolm

Date: Monday, September 12th, 2011 at 8:48 AM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

Andrew108 said:

A genuine experience of emptiness and a genuine experience of rigpa are the same - this experience is glimpsed during direct transmission from teacher to student.

Malcolm wrote:

Many people make this mistake. Such people never understand Dzogchen.

Author: Malcolm

Date: Monday, September 12th, 2011 at 7:28 PM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

Andrew108 said:

The point is that Rigpa has no continuity or time within it..

Malcolm wrote:

This is a trivial point and does not go beyond Madhyamaka.

N

Author: Malcolm

Date: Monday, September 12th, 2011 at 7:53 PM

Title: Re: Evolution of humans and Mahayana Buddhism

Content:

Aemilius said:

It gives depth to buddhism, and is therefore essential to it.

Malcolm wrote:

It is not essential to Buddhism, any more than Meru Cosmology is.

Aemilius said:

If you don't accept it you will as an implication hold that transcendental vision is nonsense, that great teachers like Karmapa, Tsongkhapa, Nagarjuna and others are liars or worse, when they perceive the events of previous Yugas and previous Kalpas. I don't think you wish this either, do you ?

Malcolm wrote:

I think they uncritacally accepted the worldview handed down to them. I also think they had no tools to evaluate cosmological statements related to time and so on.

Sorry, when it comes to measuring the physical universe, we have a better understanding of it than ancient peoples.

In terms of eons, modern humans have only been out of Africa for 70,000 years or so.

The rest of it is religious speculation.

This of course does not mean that sentient life is confined to this planet, or that huge time frames mentioned in sutras are not relevant -- but there are issues with applying the fantastic numbers mentioned in sutras and so on to this planet and this crop of human beings.

On the other hand, it is fruitless to provide substitute speculations.

So we have to deal with two facts. Modern humans have only been present on the Indian subcontinent for at most 70,000 years. This fact stands in contradiction to traditional narratives about the history of Jambudvīpa.

We should default to modern understanding, since it corresponds with the perception of ordinary people and is all that can be confirmed with any empirical certainty.

The beliefs of ancient Buddhist masters about the history of the world are pretty irrelevant.

N

Author: Malcolm

Date: Monday, September 12th, 2011 at 8:18 PM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

Andrew108 said:

This is far from being a trivial point. But as others have said it is better to check these things with a teacher.

Malcolm wrote:

It is a trivial point because time is merely a convention. There is no time or continuity at all, other than conventionally. In Dzogchen, that which is shared with Madhyamaka can be considered trivial since we are not discussing something unique and specific to Dzogchen teachings.

Also the term "intrinsic awareness" is a translation misnomer that has, unfortunately, gained broad currency. Using the term "intrinsic awareness" for "rig pa/vidyā" is very limiting. First of all, the adjective "intrinsic" is misapplied. Intrinsic describes a quality that something else possesses. For example, diamonds are intrinsically hard; gold is intrinsically shiny; water is intrinsically wet. [X] is intrinsically aware? The intrinsic awareness of what? Of what is awareness an intrinsic quality?

There are other problems to this translation which lead people to reify rigpa as some truly existing ground ala Advaita's brahman.

Author: Malcolm

Date: Monday, September 12th, 2011 at 8:51 PM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

Andrew108 said:

You seem to have suggested that recognition of rigpa and realizing emptiness are

different.

Malcolm wrote:

Yes, they are quite different.

If not, then all people who have recognized rigpa would be first stage bodhisattvas. But they are not.

The second fault of your assertion above is that people who have not realized emptiness will believe that they had, and such people will then be incurable.

Andrew108 said:

I don't mind the idea that I may be wrong.

Malcolm wrote:

That is a useful personal quality.

N

Author: Malcolm

Date: Monday, September 12th, 2011 at 9:11 PM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

Andrew108 said:

this is also what ChNN calls instant presence.

Malcolm wrote:

"Instant presence" is one of the ways in which Norbu Rinpoche translates the term "rig pa", in order to distinguish it from his translation of the term "dran pa", presence, which is usually translated as mindfulness.

Author: Malcolm

Date: Monday, September 12th, 2011 at 10:47 PM

Title: Re: Vajra Armor

Content:

dakini_boi said:

Just wondering, is Vajra Armor practice used for emotional disorders?

How about lung imbalance, for example insomnia? Or would there be other practices more specific to such things?

Malcolm wrote:

The collection of activities for Vajra armor states:

"This Vajra armor volume of mantras destroys all of the four hundred and four classes of disease, the one thousand and eighty classes of spirits, the eighty-four bad omens, the

three hundred and sixty calamities, the eighteen kinds of untimely death, and so on."

I'd say it is pretty inclusive.

M

Author: Malcolm

Date: Monday, September 12th, 2011 at 10:52 PM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

Namdrol said:

If not, then all people who have recognized rigpa would be first stage bodhisattvas. But they are not.

Andrew108 said:

How do you know they are not?

Malcolm wrote:

I have personal experience of the subject we are discussing and I am not a first stage bodhisattva. In other words, I am relying on my personal authority to answer your question.

N

Author: Malcolm

Date: Monday, September 12th, 2011 at 11:30 PM

Title: Re: Yidam and Dzogchen

Content:

Kai said:

First of all, I believe that its highly speculative but I suspect the reversible effect if occurs, only lasts for a split second or less. In the book "Dzogchen practice", it was stated that the Adi-Buddha, Samantabhadra/Samantabhadri, experienced two of the three innate unelighenments at the start of universe and was able to overcome the delusions by the arising of His wisdom to recognize the eight appearances from the basis. Hence He retains his Buddhahood and become the Adi Buddha. And this might be the same event that happens to all Buddhas eventually if the Dzogchen tantras are to be believed.

Malcolm wrote:

There are three explanations possible, given that Dzogchen tantras and traditions definitely state that Samantabhadra was intially subject to either one or two ignorances (ma rig pa, avidyā):

1) The Dzogchen assertion that all sentient beings attain "full awakening (sangs rgyas)" at the end of a given mahākalpa requires interpetation and must not be taken literally.

- 2) Buddhahood is, up to a point, in fact reversible.
- 3) Buddhas and sentient beings newly form at the beginning of a mahākalapa.

All three possibilities present problems in terms of traditional Indian Mahāyāna Buddhology.

This controversy first came to my attention when my Sakya khenpo mentioned it in passing in the early '90's.

Author: Malcolm

Date: Monday, September 12th, 2011 at 11:33 PM

Title: Re: Vajra Armor

Content:

dakini_boi said:

Thanks you guys. I didn't know what the 404 diseases were, your clarification helps, Pema Chopel.

Why does the text say "volume of mantras"? - I thought there was just one Vajra Armor mantra

Malcolm wrote:

There is only one mantra. Here volume is a translation of 'bum, which also means 100,000. So it means this mantra includes everything. If I translated it as "the one hundred thousand mantras of Vajra armor" you would even be more confused, in addition to such a translation being incorrect.

N

Author: Malcolm

Date: Monday, September 12th, 2011 at 11:54 PM

Title: Re: Vajra Armor

Content:

dakini_boi said:

Haha, yes that's true. Thanks for the clarification.

Just one more question about the Vajra Armor mantra - I know there's no visualization for it, but I'm curious - who is the deity associated with it? Is it Vajrapani, or Guru Dragpo? Or are these one and the same in this case?

Thanks for answering my questions, I offer you several recitations of Vajra Armor.

Malcolm wrote:

Padmashavari, a form of Vajrapani. There are in fact versions of this practice that are full fledged yidam practices.

Author: Malcolm

Date: Tuesday, September 13th, 2011 at 2:40 AM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

alwayson said:

Namdrol is my signature correct?

I think it will help some confusion

Malcolm wrote:

Those sambhogakāya forms are not the real Sambhogakāya. The real Sambhogakāya can only be seen by eight stage bodhisattvas on up.

N

Author: Malcolm

Date: Tuesday, September 13th, 2011 at 6:40 AM

Title: Re: Yidam and Dzogchen

Content:

Kai said:

In the ongoing development, many Tibetan masters have been trying to get Vajrayana closer to traditional Mahayana by emphasizing that the tenth to Twelfth Bhumis in the tantras are actually equivalent to the Tenth Bhumi as stated in the Sutras. While the tantric thirteenth equates that to the sutric Eleventh, the only minor difference between the two is a formal tantra empowerment.

Malcolm wrote:

That is definitely not a POV that a Sakyapa or a Nyingmapa would be liable to accept.

Author: Malcolm

Date: Tuesday, September 13th, 2011 at 7:00 AM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

deepbluehum said:

You hating the words of the precious teacher, the Buddha, makes you the sort of person that my samaya says I cannot associate with. So either you have to recant, or you have to go or I do. The moderators need to speak up here.

alwayson said:

Do you know whats funny?

If you are a Vajrayana practitioner you are not allowed to even stay over at a regular Mahayana guy's house for more than a week.

I think Namdrol said this somewhere.

Malcolm wrote:

No, one is not allowed to remain in a temple where there is no faith in Mahayana for more than a week.

N

Author: Malcolm

Date: Tuesday, September 13th, 2011 at 8:00 PM

Title: Re: Yidam and Dzogchen

Content:

xabir said:

You guys seem to take Samantabhadra as a literal real account of what happened, but didn't ChNNR says it should be taken metaphorically?

Malcolm wrote:

That is a sems sde presentation. The presentation in Man ngag sde is very specific.

N

Author: Malcolm

Date: Tuesday, September 13th, 2011 at 8:25 PM

Title: Re: Evolution of humans and Mahayana Buddhism

Content:

Aemilius said:

Truth is essential to BuddhaDharma...

Malcolm wrote:

But not cosmologies.

Author: Malcolm

Date: Tuesday, September 13th, 2011 at 8:28 PM

Title: Re: Evolution of humans and Mahayana Buddhism

Content:

eL_chupacabra said:

My perception of the situation in Europe is of a growth in materialism, both in the younger generations and in academia.

Kai said:

While in Americas, the sign of increasing fanaticism and religious fundamentalism is becoming a serious issue.....

Malcolm wrote:

No, there has always been a large percentage of religious wingnuts in the US and a religious zeal associated with "Democracy".

Author: Malcolm

Date: Tuesday, September 13th, 2011 at 8:32 PM

Title: Re: Yidam and Dzogchen

Content:

kirtu said:

No that's standard across schools although I don't remember for sure if an Arhat was equated exactly with a 6th bhumi bodhisattva in terms of wisdom (it's the in terms of wisdom where the equating is done on this). So when Arhats are awakened from their samadhi and they take rebirth they are reborn as sixth bhumi bodhisattvas.

Kirt

Malcolm wrote:

Hi Kirt:

No, this is not accepted in Sakya, it is rejected by Gorampa. 1) Arhats do not realize emptiness free from extremes 2) They do not have the necessary merit stores.

Author: Malcolm

Date: Tuesday, September 13th, 2011 at 8:43 PM

Title: Re: why did you 'guess' buddhism?

Content:

Kyosan said:

When someone understands what the Buddha meant by "realization" then they will understand that this term does not apply to those outside the Buddhist fold.

N

catmoon said:

Stop a moment and think of all the people who might be counter examples. The silent, self-taught Buddhas. The saints. The peacemakers. Maybe the fellow down the street who runs the deli. Do you really wish to invalidate all their realizations just because they are outside the tribe?

Malcolm wrote:

They are not counter examples. And the Buddha was very specific on this point: In whatsoever Dhamma and Discipline, Subhadda, there is not found the Noble Eightfold Path, neither is there found a true ascetic of the first, second, third, or fourth degree of saintliness. But in whatsoever Dhamma and Discipline there is found the Noble Eightfold Path, there is found a true ascetic of the first, second, third, and fourth degrees of saintliness.[54] Now in this Dhamma and Discipline, Subhadda, is found the Noble Eightfold Path; and in it alone are also found true ascetics of the first, second, third, and fourth degrees of saintliness. Devoid of true ascetics are the systems of other teachers.

Author: Malcolm

Date: Tuesday, September 13th, 2011 at 8:50 PM

Title: Re: Yidam and Dzogchen

Content:

kirtu said:

No that's standard across schools although I don't remember for sure if an Arhat was equated exactly with a 6th bhumi bodhisattva in terms of wisdom (it's the in terms of wisdom where the equating is done on this). So when Arhats are awakened from their samadhi and they take rebirth they are reborn as sixth bhumi bodhisattvas.

Kirt

Namdrol said:

Hi Kirt:

No, this is not accepted in Sakya, it is rejected by Gorampa. 1) Arhats do not realize emptiness free from extremes 2) They do not have the necessary merit stores.

kirtu said:

Really? I know Khenpo Kalsang has mentioned it. So this is accepted by Nyingma, Gelug and Kagyu alone?

Kirt

Malcolm wrote:

Really. Please the difference between Hināyāna and Mahāyāna in Gorampa's "Distinguishing views".

Author: Malcolm

Date: Tuesday, September 13th, 2011 at 9:41 PM

Title: Re: Yidam and Dzogchen

Content:

Namdrol said:

Really. Please the difference between Hināyāna and Mahāyāna in Gorampa's "Distinguishing views".

kirtu said:

I had "Freedom from Extremes" but had to give it away for the move. Ok - thanks!

Kirt

Malcolm wrote:

BTW, I don't think this is accepted in Nyingma either.

Author: Malcolm

Date: Tuesday, September 13th, 2011 at 9:49 PM

Title: Re: Evolution of humans and Mahayana Buddhism

Content:

Aemilius said:

Scientific cosmology supports nihilism.

Malcolm wrote:

There is no scientific cosmology in the sense that there is an Abidharma cosmology, or a Ptolmeic cosmology.

But if you wish to continue to believe that our sky is blue since the southern face of Mt Meru is made of sapphire, no one is going to stop you.

N

Author: Malcolm

Date: Tuesday, September 13th, 2011 at 11:28 PM

Title: Re: Yidam and Dzogchen

Content:

Kai said:

Since Namdrol, you explicitly stated that Mahamudra and Semde give the same result which is the 13th Bhumī Buddhahood of the lower yanas. By logical deduction, Longde should also lead to the same realization as the observation shown above. Therefore its not a far stretch to conclude that only the Menngagde division is able to lead one into the 16th Bhumī.

Malcolm wrote:

klong sde has the four visions, therefore, it has the same result as man ngag sde. Sems sde does not have this, therefore, no "rainbow" body in sems sde.

Kai said:

However, when one reaches the teachings of the highest level, it is suddenly stated that there is only one or a few paths which could lead to the true and ultimate Buddhahood while the rest is just provisional and temporal ones that will eventually degenerate.

Malcolm wrote:

Yes, and when you read Yangti tantras, they are critical of ati and spyi ti, and so on.

N

Author: Malcolm

Date: Wednesday, September 14th, 2011 at 1:30 AM

Title: Re: why did you 'guess' buddhism?

Content:

catmoon said:

It seems to me that your position contains the assumption that only Buddhists can practice the Eightfold Path.

Malcolm wrote:

Yes.

The eight-fold path starts with right view, and right view, the view of middle way, belongs solely to the Buddhist school.

Author: Malcolm

Date: Wednesday, September 14th, 2011 at 1:32 AM

Title: Re: why did you 'guess' buddhism?

Content:

Kyosan said:

If Buddhists can discover the true nature of all things, others can also.

Malcolm wrote:

Pratyekabuddhas discover the principle of dependent origination through their own power. But they do not teach. Thus, they do not lead others to liberation. Also their liberation is not complete -- in order to become fully awakened, they must also traverse the bodhisattva path.

N

Author: Malcolm

Date: Wednesday, September 14th, 2011 at 1:34 AM

Title: Re: why did you 'guess' buddhism?

Content:

catmoon said:

It seems to me that your position contains the assumption that only Buddhists can practice the Eightfold Path.

Namdrol said:

Yes.

The eight-fold path starts with right view, and right view, the view of middle way, belongs solely to the Buddhist school.

catmoon said:

Nonsense.

Malcolm wrote:

You can believe what you wish. I have not found any evidence of the middle way, dependent origination, being taught anywhere other than in Buddhism. It is not that case that I have not bothered to look.

N

Author: Malcolm

Date: Wednesday, September 14th, 2011 at 2:00 AM

Title: Re: why did you 'guess' buddhism?

Content:

Kyosan said:

If Buddhists can discover the true nature of all things, others can also.

Namdrol said:

Pratyekabuddhas discover the principle of dependent origination through their own power. But they do not teach. Thus, they do not lead others to liberation. Also their liberation is not complete -- in order to become fully awakened, they must also traverse the bodhisattva path.

N

Kyosan said:

The bodhisattva path is much broader than you think it is. A non-Buddhist can be a bodhisattva.

Malcolm wrote:

I am not really that interested in people's vague, ill-formed and speculative ideas about these issues.

I know what the great Mahāyāna Buddhist masters of India have said about these issues, have tested them with reasoning and found them to be sound. Therefore, I follow their advice on these issues. If other people wish to follow their own speculations, they are free to do so.

N

Author: Malcolm

Date: Wednesday, September 14th, 2011 at 2:01 AM

Title: Re: why did you 'guess' buddhism?

Content:

catmoon said:

It seems to me that your position contains the assumption that only Buddhists can practice the Eightfold Path.

Namdrol said:

Yes.

The eight-fold path starts with right view, and right view, the view of middle way, belongs solely to the Buddhist school.

KeithBC said:

The Eightfold Path is a requirement for enlightenment. No argument there. No argument either that only Buddhism teaches it.

However, there is nothing to prevent someone (with exceptionally good karma, no doubt) from discovering the Eightfold Path on his or her own and practicing it, without having encountered Buddhism. It is not the "-ism" or "-ist" that matters, but the understanding and practice. Anyone, Buddhist or not, who practices the Eightfold Path well enough can become enlightened. (I will accept a quibble that the person could be considered a Buddhist even if he or she doesn't know it.)

Om mani padme hum

Keith

Malcolm wrote:

Such a person would, by definition, be a pratyekabuddha.

Author: Malcolm

Date: Wednesday, September 14th, 2011 at 2:02 AM

Title: Re: why did you 'guess' buddhism?

Content:

Namdrol said:

You can believe what you wish. I have not found any evidence of the middle way, dependent origination, being taught anywhere other than in Buddhism. It is not that case that I have not bothered to look.

N

alwayson said:

um what about Bon?

Malcolm wrote:

Bon is basically a knock off of Buddhism.

Author: Malcolm

Date: Wednesday, September 14th, 2011 at 2:05 AM

Title: Re: why did you 'guess' buddhism?

Content:

Kyosan said:

A non-Buddhist can be a bodhisattva and a Buddhist bodhisattva can appear to be non-Buddhist.

Malcolm wrote:

No, a non-buddhist cannot be a bodhisattva. In order to be a bodhisattva, someone must have roused bodhicitta, the wish to attain buddhahood for the benefit of all sentient beings. A person who has done so, is by definition a Buddhist.

A bodhisattva however can appear as a non-Buddhist -- but they will not teach.

Author: Malcolm

Date: Wednesday, September 14th, 2011 at 2:08 AM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

Namdrol said:

However, there is no guarantee that one will realize emptiness merely through

practicing tregchö. Of this reason then, practices such as tummo, etc. are also recommended.

N

always on said:

Ok NOW I am starting to get this.

Based on this comment, realizing emptiness is some special tantric gnosis having to do with the center channel / avadhuti.

Malcolm wrote:

That depends on the practitioner.

Author: Malcolm

Date: Wednesday, September 14th, 2011 at 2:22 AM

Title: Re: why did you 'guess' buddhism?

Content:

Kyosan said:

You are a follower of Tibetan Buddhism aren't you? The Dalai Lama sides with me on this.

Malcolm wrote:

People misunderstand HHDL all the time.

Author: Malcolm

Date: Wednesday, September 14th, 2011 at 2:28 AM

Title: Re: why did you 'guess' buddhism?

Content:

catmoon said:

Isn't it possible to rouse bodhicitta without knowing what a Buddha is?

Malcolm wrote:

No. Not really.

However, sometimes we term the sincere wish to liberate beings from suffering (compassion) "bodhicitta", because cultivating the former inevitably leads to the latter - since compassion is the seed of bodhicitta. Likewise, we frequently term non-buddhists of exceptional compassion "bodhisattvas" without meaning they are full bodhisattvas in the formal Mahāyāna sense.

It is important to make a distinction between popular usage, and technical usage. For example, some people call certain very strong forms of Marijuana "Buddha bud".

What we here are discussing is the formal usage of terms and what they mean.

Author: Malcolm

Date: Wednesday, September 14th, 2011 at 2:59 AM

Title: Re: why did you 'guess' buddhism?

Content:

Kyosan said:

A bodhisattva however can appear as a non-Buddhist -- but they will not teach.

Why is that? Why won't a bodhisattva appearing as a non-Buddhist teach?

Malcolm wrote:

What would they teach? They would not teach Buddhist Dharma. They might teach things non-Buddhist wish to hear. But those things do not lead to liberation. Even if a Bodhisattvas appearing as non-Buddhists teaches Dharma, the non-Buddhist will hear it as whatever teaching they are accustomed to. The limitation is not on the side of the bodhisattva, but rather on the side of his students.

N

Author: Malcolm

Date: Wednesday, September 14th, 2011 at 5:42 AM

Title: Re: why did you 'guess' buddhism?

Content:

Kyosan said:

None of these are specifically Buddhist, but all help bring people closer to liberation.

Malcolm wrote:

Not necessarily, such things only lead people to higher stations in samsara.

Author: Malcolm

Date: Wednesday, September 14th, 2011 at 5:46 AM

Title: Re: Lung?

Content:

kirtu said:

So is lung mostly an indulgence in distraction brought on by chi not flowing correctly in the body and causing emotional excitation issues and distractions?

Kirt

Malcolm wrote:

No, not at all. It is a disfunction the element of air in the body.

Author: Malcolm

Date: Wednesday, September 14th, 2011 at 6:26 AM

Title: Re: Lung?

Content:

kirtu said:

So is lung mostly an indulgence in distraction brought on by chi not flowing correctly in the body and causing emotional excitation issues and distractions?

Kirt

Namdrol said:

No, not at all. It is a disfunction the element of air in the body.

kirtu said:

Well what does it result in? I ask because Tsoknyi Rinpoche was excerpted recently and I read the entire question and answer series from the document that the excerpt came from and he says that Westerners have lung too high in the body and it needs to be brought down to just below the navel (the dan tien in Taoism/taiqi) and that as a result of lung Westerner's seem to be excitable and easily distracted but actually he's talking to people who already seem to know what the symptoms are so he doesn't go into that too much. He did the same thing in a video.

Kirt

Malcolm wrote:

These are the general symptoms of a vata disorder:

wishes to move, sighing, instability in the mind; dizziness; roaring the ears; dry, red rough tongue; inclination for bitter tastes; shifting pains; cold and shivering; trembling and pervasive twinges⁵; fatigue; stiffness; atrophy; chapping, feeling breaks, bulging, constricted; great pain when trembling; prickling; goosebumps; insomnia; yawning, shivering; wishing to stretch; aimless chatter; feeling of having been beaten on hips, waist, bones, and all the joints; twinge and pain in the occipital notch, the chest and the jaw; the vata points become sensitive and are painful when pressed; dry heaves; in the morning, bubbly sputum; bloating, roaring, pain after digesting in the morning.

The reason he says it needs to be brought below the navel is that the natural location of vata in the body is in the pelvic region.

Author: Malcolm

Date: Wednesday, September 14th, 2011 at 8:56 PM

Title: Re: Evolution of humans and Mahayana Buddhism

Content:

Aemilius said:

If you accept the process of rebirth in the six realms to be true, then this Mt Meru map illustrates an important truth.

Malcolm wrote:

Accepting the former does not require acceptance of the latter.

Author: Malcolm

Date: Wednesday, September 14th, 2011 at 9:03 PM

Title: Re: why did you 'guess' buddhism?

Content:

catmoon said:

It seems to me that your position contains the assumption that only Buddhists can practice the Eightfold Path.

Namdrol said:

Yes.

The eight-fold path starts with right view, and right view, the view of middle way, belongs solely to the Buddhist school.

tobes said:

It doesn't "belong" anywhere or to anyone.

To say so contradicts the very essence of that view.

Malcolm wrote:

In reply to your pointless semantic quibble:

"Belongs" as in the sense of apples belonging in an apple bin -- an apple bin is where apples go, and it is where apples are found, and when you want to put apples in their proper place, you put them in the apple bin, and not the orange bin.

Author: Malcolm

Date: Wednesday, September 14th, 2011 at 9:57 PM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

Andrew108 said:

Emptiness/Rigpa or Rigpa/emptiness your choice but always always always they are together...A genuine understanding of emptiNESS is required otherwise things don't fall into themselves - no collapse.

Malcolm wrote:

A proper understanding of emptiness is required, but not the realization of emptiness. If the realization of emptiness were required to have vidyā (knowledge of the basis), no one who was not an ārya on the stages could practice Dzogchen at all.

The realization of emptiness is also not a requirement for the basic requirement of tregchö i.e. stable placement in a momentary uncontrived awareness (ma bcos pa shes pa skad gcig ma). A proper understanding of emptiness is required.

Further, the experience of emptiness, while necessary, is not at all the same thing as realizing emptiness. The experience of emptiness is experiencing an awareness [shes pa] free of concepts, often referred to as recognizing the gap between two thoughts. If you follow the teaching of Chogyal Namkhai Norbu, terming this experience "dharmakāya", as some teachers do, is a big mistake. It is just an impermanent experience.

N

Author: Malcolm

Date: Wednesday, September 14th, 2011 at 10:00 PM

Title: Re: why did you 'guess' buddhism?

Content:

deepbluehum said:

I'm wondering how are you supposed to help beings overcome their suffering if you don't teach dharma? How are you supposed to teach dharma if you don't realize ultimate bodhichitta? How are you supposed to realize ultimate bodhichitta if you don't receive those teachings from someone else who has? Isn't that someone else a Buddha? No Buddha ever attained Buddhahood who didn't serve countless Buddhas. Dharma is not like water. It doesn't run all over the place. It is special and precious. You have to find a rare source.

catmoon said:

Not at all. If you'll allow me to disregard former lives, the pratyekabuddha works it all out for himself, just as Buddha did. Or, you could look at it this way: It is indeed special and precious, the sources are rare, but it occasionally happens that the source is oneself.

Malcolm wrote:

Pratyekabuddha recall the teachings they received from past buddhas, and then apply them, just as Śākyamuni did. It is not the case that any person ever awakens by figuring things out on their own.

N

Author: Malcolm

Date: Wednesday, September 14th, 2011 at 11:10 PM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

Andrew108 said:

No actually that is definitely not an experience of emptiness -

Malcolm wrote:

In this case I will defer to the great meditator, since you clearly are a much more realized person than I.

N

Author: Malcolm

Date: Wednesday, September 14th, 2011 at 11:19 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

alpha said:

What i am left with after his teachings is scattered pieces because he is destroying everything .

Malcolm wrote:

Excellent.

Author: Malcolm

Date: Wednesday, September 14th, 2011 at 11:21 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

alpha said:

What i am left with after his teachings is scattered pieces because he is destroying everything .

Namdrol said:

Excellent.

Clarence said:

Why is that excellent?

Malcolm wrote:

Because preconceptions are the hardest thing to drop.

Author: Malcolm

Date: Wednesday, September 14th, 2011 at 11:50 PM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

Namdrol said:

Further, the experience of emptiness, while necessary, is not at all the same thing as realizing emptiness. The experience of emptiness is experiencing an awareness [shes pa] free of concepts, often referred to as recognizing the gap between two thoughts. If you follow the teaching of Chogyal Namkhai Norbu, terming this experience "dharmakāya", as some teachers do, is a big mistake. It is just an impermanent experience.

N

Karma Dondrup Tashi said:

Is this because awareness, whether or not it contains objects, is also itself always already empty i.e. unobstructed?

Malcolm wrote:

You should ask the great meditator.

Author: Malcolm

Date: Thursday, September 15th, 2011 at 12:30 AM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

alwayson said:

Although he won't confirm it, I believe for Namdrol:

Realizing emptiness = the famous Clear Light OR fourth consecration

In other words it is a high tantric attainment. This is the only thing that makes sense based on his comment regarding tummo.

Malcolm wrote:

No, emptiness can be realized on the basis of the creation stage alone.

N

Author: Malcolm

Date: Thursday, September 15th, 2011 at 12:31 AM

Title: Re: Prostrations - slowly or quickly?

Content:

nirmal said:

]Bhante said,"Suppose a man were condemned to death by a kind king and he came to ask him for a reprieve. Quickly, urgently, he would bow down at the king's feet." "You are quite right," said the yogi.

Should our prostrations be done quickly or slowly?

Malcolm wrote:

However you can.

Author: Malcolm

Date: Thursday, September 15th, 2011 at 12:39 AM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

alwayson said:

In that case I bow out.

I will never understand this shit.

Malcolm wrote:

it is just faster when combined with the completion stage.

Author: Malcolm

Date: Thursday, September 15th, 2011 at 1:10 AM

Title: Re: Yidam and Dzogchen

Content:

alwayson said:

Namdrol doesn't think Dzogchen Upadesha / Mennagade is part of "regular" Vajrayana and disagrees with the standard nine yanas classification of the Nyingmas.

Dzogchen Upadesha is an independent Buddhist vehicle.

heart said:

With all respect to Namdrol I will side with the mainstream Nyingmas in this matter. You are of course free to believe whatever you want.

/magnus

Malcolm wrote:

Hi Magnus:

There have been epochs, traditionally speaking, where only the teaching of Dzogchen has been taught, and nothing else. In this respect, then, Dzogchen must be considered an independent and separate vehicle.

It can also be taught as the apogee of the nine yanas.

In our world system, Dzogchen is part of Vajrayana, in general.

N

Author: Malcolm

Date: Thursday, September 15th, 2011 at 1:17 AM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

alwayson said:

Although he won't confirm it, I believe for Namdrol:

Realizing emptiness = the famous Clear Light OR fourth consecration

In other words it is a high tantric attainment. This is the only thing that makes sense based on his comment regarding tummo.

Namdrol said:

No, emptiness can be realized on the basis of the creation stage alone.

Pero said:

What do you mean by emptiness here? Path of Seeing?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Thursday, September 15th, 2011 at 1:25 AM

Title: Re: Yidam and Dzogchen

Content:

Malcolm wrote:

Basically there are, in the terminology of Dzogchen itself, three classes of vehicles; vehicles of the cause (sravaka through bodhisattvayānas), vehicles of the result (kriya tantra through anuyoga), and the vehicle beyond cause and result i.e. Dzogchen.

We can classify them by path as well, renunciation, transformation and self-liberation.

Each vehicle is so called because it offers a complete path to liberation. One can attain the stature of an ārya through any one of the nine vehicles. In this respect, all nine vehicles stand alone and are independent from one another and may be taught as self-sufficient paths.

So, it is an error to assert that Dzogchen is a separate vehicle, but the others are not. All nine vehicles have the necessary teachings to bring someone to the state of being an ārya.

Whether they can bring one to the state of perfect buddhahood, however, is a different story. Indirectly, all are capable of doing so. Only the three inner yanas can do so in a single lifetime.

Author: Malcolm

Date: Thursday, September 15th, 2011 at 1:27 AM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

Pero said:

What do you mean by emptiness here? Path of Seeing?

Namdrol said:

Yes.

Pero said:

Hmm, but if that is so, creation stage alone would be sufficient to achieve Buddhahood no?

Malcolm wrote:

No. Why? The creation stage can only bring one to the sixth bodhisattva bhumi. To progress further, the completion stage, therefore, is indispensable.

N

Author: Malcolm

Date: Thursday, September 15th, 2011 at 1:54 AM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

Pero said:

Hmm, but if that is so, creation stage alone would be sufficient to achieve Buddhahood no?

Namdrol said:

No. Why? The creation stage can only bring one to the sixth bodhisattva bhumi. To progress further, the completion stage, therefore, is indispensable.

Pero said:

Ah I see. But what does completion stage have that creation stage doesn't then? And also, what about common Mahayana which has no creation/completion?

Malcolm wrote:

Completion stage contains the rapid methods to eradicate the remaining knowledge obscurations as well as remove the subtle subtle afflictive obscuration required to move from the impure bhumis to the pure bhumis.

In common mahāyāna it take two incalculable eons to attain the pure bhumis and a one more bhumi to traverse the three pure bhumis, since the only available methods for eradicating the two obscurations are the practice of the six or ten perfections.

N

Author: Malcolm

Date: Thursday, September 15th, 2011 at 4:12 AM

Title: Re: Tonglen: For the novice?

Content:

Malcolm wrote:

No one can ever take of the sufferings others since no one can take on the karma of others.

The purpose of exchanging oneself and others is develop the courage to deal with helping people in samsara. But there is no danger that one will ever actually take on the suffering of others from this or any other Buddhist practice.

N

Author: Malcolm

Date: Thursday, September 15th, 2011 at 4:59 AM

Title: Re: Tonglen: For the novice?

Content:

Namdrol said:

No one can ever take of the sufferings others since no one can take on the karma of others.

deepbluehum said:

This is a very excellent point, but someone practicing this can experience increased suffering and an increase in the five poisons.

Malcolm wrote:

I don't agree with this claim.

Sending and receiving is an inherently virtuous act. There is no way that this practice can increase one's own suffering since the wish to relieve others of their suffering is inherently virtuous and a negative result can never stem from a virtuous act.

N

Author: Malcolm

Date: Thursday, September 15th, 2011 at 6:07 AM

Title: Re: Ojas

Content:

rai said:

Maybe this is stupid question but is there any connection between Ojas and Lungta?

Thank you!

Malcolm wrote:

Not directly.

Author: Malcolm

Date: Thursday, September 15th, 2011 at 7:07 PM

Title: Re: Yidam and Dzogchen

Content:

Namdrol said:

Whether they can bring one to the state of perfect buddhahood, however, is a different story. Indirectly, all are capable of doing so. Only the three inner yanas can do so in a single lifetime.

Kai said:

Hmmm, I'm sure that not long ago, you mentioned that only one yana (Dzogchen Upadesha/Mennagade or Longde) can bring one to the Perfect Buddhahood while the rest are only temporal Buddhahood and are hence reversible. No? Or a change in stance?

Malcolm wrote:

From the thirteenth bhumi onwards, they are stages of "abiding in wisdom". Presuming one manages to attain the thirteen bhumi, it is unlikely that one's realization will be blocked.

N

Author: Malcolm

Date: Thursday, September 15th, 2011 at 7:17 PM

Title: Re: 100 Syllable Mantra SUPO KAYO ME BHAVA

Content:

catmoon said:

So, why not recite mantras in English? The ancient Indians used the common language of the day, why shouldn't we? When the mantras were composed, people would not have considered Sanskrit any less mundane than we consider English.

Malcolm wrote:

Mantras are constructed according to very specific rules. They are not just "phrases in Sanskrit".

Mantras have their roots in a very specific notion of language.

As for mantras being in English, parts of mantras can be, parts of mantras that were translated in Tibetan, for example.

Author: Malcolm

Date: Thursday, September 15th, 2011 at 7:27 PM

Title: Re: why did you 'guess' buddhism?

Content:

catmoon said:

If your idea above were correct, then any beginner should swiftly attain enlightenment by simply recalling past lives. It just doesn't hang together.

Malcolm wrote:

Actually, this is what that Buddha himself describes.

Now, in order to recall past lives, one has to become an excellent meditator. The recall of past lives is one of the five mundane abhijñās (mundane because you do not need to be an awakened person to possess them) that arise because of developing skill in dhyana.

Of course, this suggests that a person has received teachings from a buddha in the past. Lacking that, one will never figure out the Dharma on one's own. Why? Because one cannot pull oneself out of samsara by one's bootstraps, as it were.

All Buddhas of the past had gurus. All buddhas of the future will have had gurus. All buddhas of the present had gurus.

N

Author: Malcolm

Date: Thursday, September 15th, 2011 at 10:01 PM

Title: Re: What Tibetan med is this?

Content:

threebit3 said:

Does anyone know a traditional Tibetan med, round pill, that has a white outer coating on it? I took it only on

the full moon.

Malcolm wrote:

Some kind of precious pill.

N

Author: Malcolm

Date: Thursday, September 15th, 2011 at 10:45 PM

Title: Re: Re Death & Wind, Bile, Phlegm

Content:

pemachophel said:

Namdrol,

When one dies and is reborn, are any imbalances in the wind, bile, and phlegm wiped clean and one starts again with these in relative balance, or does the imbalance that led to death (assuming the death was due to disease) in some way carry on? IOW, does a propensity for a certain type of imbalance carry on from life to life? Any clarification on this issue would be much appreciated.

Malcolm wrote:

According to Tibetan medicine, imbalances in the three doṣas, vata, pitta and kapha, come from the afflictions of desire, hatred and ignorance. Thus, as long as one has three afflictions there will always be imbalances in three doṣas. Not all people have the same mix of afflictions, and hence in some people vata disorders will be stronger, and so on.

N

Author: Malcolm

Date: Thursday, September 15th, 2011 at 11:25 PM

Title: Re: Mantra & Medicine

Content:

dakini_boi said:

I'm wondering, what makes a mantra particularly effective in treating physical imbalances? For example, the vajra armor mantra is supposed to be effective to treat the "404 diseases" - is this presumably because it repels the 8 classes of spirits? If this is the case, then wouldn't Dorje Drollo or Vajrakilaya practice be just as effective? Yet I know that accomplished Vajrakilaya or Dorje Drollo siddhas may still do vajra armor for "healing" purposes.

Another question is - in what case(s) is mantra sufficient alone for healing, and in what case(s) are physical medicines also required - how would a Tibetan doctor determine this?

Thank you

Malcolm wrote:

You can use the mani for healing, if you are a mani siddha. All mantras ultimate can be used for healing. But some mantras have a specialized function for this, and Vajra armor is one such mantra.

If you go to a Tibetan doctor, one assumes that your mantra is not working so well.

N

Author: Malcolm

Date: Thursday, September 15th, 2011 at 11:26 PM

Title: Re: Chulen

Content:

alwayson said:

Can a nonpractitioner take these pills?

If so, what are the highest quality chulen pills on the market?

Malcolm wrote:

If you are looking for mundane rasāyana, then taking Chavyanaprasha regularly is your best bet.

N

Author: Malcolm

Date: Thursday, September 15th, 2011 at 11:57 PM

Title: Re: Angioedema

Content:

Epistemes said:

My partner has angioedema, including hives and swelling in the fingers and toes. Does TM cover how to treat something like this?

Malcolm wrote:

Yes, seeing a Tibean doctor may be of some benefit. Exact treatment would depend on a whole host of factors I cannot begin to predict.

N

Author: Malcolm

Date: Friday, September 16th, 2011 at 12:56 AM

Title: Re: Kali Yuga

Content:

Karma Dondrup Tashi said:

Sometimes I have intuitions though that the world is progressing toward a point of greater awakening. Is this just romantic BS or is it real?

Malcolm wrote:

In my opinion, romanticism.

Author: Malcolm

Date: Friday, September 16th, 2011 at 1:26 AM

Title: Re: How do you know if you've recognized rigpa?

Content:

deepbluehum said:

I can't agree. The recognition is not always already there and must be recognized utilizing a method that must be taught.

Karma Dondrup Tashi said:

IMHO the path in dzogchen is not "try to recognize", that is a path of renunciation or path of transformation path - the path in dzogchen is remaining without doubt, having received direct introduction.

Malcolm wrote:

Direct introduction is not a great translation, in actuality. The phrase is "ngo rang thog du sprad" which means more like "a direct self-encounter with [one's] state [lit. face]".

Author: Malcolm

Date: Friday, September 16th, 2011 at 2:55 AM

Title: Re: Re Death & Wind, Bile, Phlegm

Content:

pemachophel said:

Got it. Thank you.

Malcolm wrote:

I.e. ultimately, Dharma is the best medicine, and awakening is perfect health.

Author: Malcolm

Date: Friday, September 16th, 2011 at 2:58 AM

Title: Re: How do you know if you've recognized rigpa?

Content:

Karma Dondrup Tashi said:

No duality to become free of in the first place.

Chögyäl Namkhai Norbu relates that once someone asked the famous Dzogchen

Master, Yungtön Dorje Pel, what his practice consisted of, and he replied with the negative “mepa” or “there isn’t.”

Elias Capriles

deepbluehum said:

Quotes like this are often taken out of context, because this quote refers to the practice of nonmeditation and no one will ever know what this means without instructions and blessings from the lineage. Your comments re paths of renunciation, transformation and self-liberation are innaposite.

Karma Dondrup Tashi said:

No-one can "know" what non-meditation means by being "instructed" about it or via "blessings". This is the whole point of direct introduction - it can only be realized directly in that moment when my mind is united with my guru's mind. In transformation we still receive "instructions" and "blessings". Not in self-liberation. Are you saying that self-liberation is a causal path?

Malcolm wrote:

no, he is saying that a guru is a requirement.

N

Author: Malcolm

Date: Friday, September 16th, 2011 at 3:02 AM

Title: Re: Yidam and Dzogchen

Content:

Kai said:

Jamgon Kongtrul is a great Kagyu master but He is a famed Dzogchen master, so His conclusion can't be far away from the truth and it also resolves certain "dilemmas" in this thread.

Malcolm wrote:

There are two systems. One in which the sixteen bhumis directly correspond with the thirteen bhumis + three. Another where the bhumis are given as descriptive names for experiences through the four visions.

They are both correct explanations.

N

Author: Malcolm

Date: Friday, September 16th, 2011 at 3:48 AM

Title: Re: How do you know if you've recognized rigpa?

Content:

deepbluehum said:

lol this is teaching a method; where are you going with this?

Karma Dondrup Tashi said:

Neither what I said nor secret refuge is a "method" since nothing in dzogchen is causal. The path in dzogchen is not based on causality, but on lhundrub, spontaneity. Rigpa sees that even the stains, confusions and obscurations of samsara were always katak, pure, and lhundrub, perfect, because nirvana and samsara are both of the nature of the Base and the Base always and forever has been katak and lhundrub.

Malcolm wrote:

No, this is actually not correct. In order for there to be samsara in the basis, there must be ignorance in the basis. But there isn't. This is why it is said that basis is originally pure [ka dag]. The Rosary of Pearls tantra states:

The mere term delusion cannot be described

within the original purity of the initial state,

likewise, how can there be non-delusion?

Therefore, pure of delusion from the beginning.

What you have presented above is a common mahamudra misunderstanding of what "basis" means in Dzogchen.

What you describe is the kun gzhi [ālaya] of the Mahāmudra teachings, not the "gzhi" (sthana) of Dogchen teachings.

Author: Malcolm

Date: Friday, September 16th, 2011 at 4:39 AM

Title: Re: Logical Fallacies

Content:

Kyosan said:

All dharmas (things) are neither existent nor nonexistent.

This statement is logically inconsistent. But in Buddhism, it points to the middle way. It says that existing and non-existing are invented in our minds. It points to suchness and helps free beings from sufferings.

Malcolm wrote:

It is perfectly logical when you understand the assumptions upon which it is drawing.

Context is King.

Author: Malcolm

Date: Friday, September 16th, 2011 at 5:25 AM

Title: Re: How do you know if you've recognized rigpa?

Content:

Karma Dondrup Tashi said:

Neither what I said nor secret refuge is a "method" since nothing in dzogchen is causal. The path in dzogchen is not based on causality, but on lhundrub, spontaneity. Rigpa sees that even the stains, confusions and obscurations of samsara were always katak, pure, and lhundrub, perfect, because nirvana and samsara are both of the nature of the Base and the Base always and forever has been katak and lhundrub.

Namdrol said:

No, this is actually not correct. In order for there to be samsara in the basis, there must be ignorance in the basis. But there isn't. This is why it is said that basis is originally pure [ka dag]. The Rosary of Pearls tantra states:
The mere term delusion cannot be described
within the original purity of the initial state,
likewise, how can there be non-delusion?
Therefore, pure of delusion from the beginning.

What you have presented above is a common mahamudra misunderstanding of what "basis" means in Dzogchen.

What you describe is the kun gzhi [ālaya] of the Mahāmudra teachings, not the "gzhi" (sthana) of Dogchen teachings.

Karma Dondrup Tashi said:

Unfortunately I know nothing about mahamudra. Ok, now: what I am understanding from this is that I can't say that nirvana and samsara are in the base since the base is empty of both wisdom and confusion from the start - is that more or less correct?

Malcolm wrote:

What exists in the basis is the three wisdoms of the basis, essence, nature and compassion.

Ignorance has never existed in the basis, per se. Therefore, it is inappropriate to state that either samsara or nirvana have existed or will ever exist in the basis. Ignorance (ma rig pa) means not knowing what the basis is. Rig pa is knowing (rig pa) what the basis is. Realization means becoming integrated with that knowledge.

Original purity means that there has never been a time when the basis was ever stained in anyway.

Author: Malcolm

Date: Friday, September 16th, 2011 at 6:18 AM

Title: Re: Logical Fallacies

Content:

Kyosan said:

All dharmas (things) are neither existent nor nonexistent.

This statement is logically inconsistent. But in Buddhism, it points to the middle way. It says that existing and non-existing are invented in our minds. It points to suchness and helps free beings from sufferings.

el_chupacabra said:

Importantly in this case, dialectical logic differs from formal logic.

https://en.wikipedia.org/wiki/Dialectic#Dialectical_method_and_dualism "
onclick="window.open(this.href);return false;

"Another way to understand dialectics is to view it as a method of thinking to overcome formal dualism and monistic reductionism. For example, formal dualism regards the opposites as mutually exclusive entities, whilst monism finds each to be an epiphenomenon of the other. Dialectical thinking rejects both views...In the dialectical method, both have something in common, and understanding of the parts requires understanding their relationship with the whole system. The dialectical method thus views the whole of reality as an evolving process."

Malcolm wrote:

It is also not a dialectical statement -- context is everything.

The statement means that dharmas do not come into existence in the first place, therefore, they cannot perish and become non-existent. It is not a dialectical statement, but one meant to show that the categories of existent and non-existent do not apply to dependently originated phenomena.

N

Author: Malcolm

Date: Friday, September 16th, 2011 at 7:58 AM

Title: Re: Logical Fallacies

Content:

Namdrol said:

The statement means that dharmas do not come into existence in the first place, therefore, they cannot perish and become non-existent. It is not a dialectical statement, but one meant to show that the categories of existent and non-existent do not apply to dependently originated phenomena.

It is perfectly logical when you understand the assumptions upon which it is drawing.

Context is King.

el_chupacabra said:

yes, but that original assertion is not based simply upon assumption, the context was established through reasoning using the method of catuṣkoṭi - four members in a relation of exclusive disjunction - to which simple formal logic is inadequate.

The key phrase is "understanding of the parts requires understanding their relationship with the whole system" - a method used by the Buddha and by Nagarjuna to great effect, after all, why exclude the idea of dependent origination in the methodology itself?

Malcolm wrote:

The Caturskoti itself is based on assumptions about language and meaning, that is why it is failure when subjected to formal logic as a simple formal statement i.e. $\neg(x, \neg x, x+\neg x), \neg(x+\neg x))$.

However, the first statement (x) of the Caturskoti is not established, there is a cascading negation. This has to do with the linguistic parameters Nāgārjuna frames existence and non-existence in, in chapter 15 where he states quite explicitly that a non-existent is what people commonly call an existent that has changed its state into something else.

N

Author: Malcolm

Date: Friday, September 16th, 2011 at 7:59 AM

Title: Re: Logical Fallacies

Content:

Kyosan said:

The original statement itself is logically inconsistent. Because existent and nonexistent are mutually exclusive, they can't both be either true or false according to formal logic.

el_chupacabra said:

Yes, according to formal logic either something is true or not. Dialectical logic adds the two other propositions of "both" or "neither".

Malcolm wrote:

The Caturskoti establishes a cascading negation where both and neither are also not true since a truth was not established to begin with.

N

Author: Malcolm

Date: Friday, September 16th, 2011 at 8:29 AM

Title: Re: Logical Fallacies

Content:

Kyosan said:

All dharmas (things) are neither existent nor nonexistent.

Namdrol said:

The statement means that dharmas do not come into existence in the first place, therefore, they cannot perish and become non-existent. It is not a dialectical statement, but one meant to show that the categories of existent and non-existent do not apply to dependently originated phenomena.

el_chupacabra said:

erm... isn't this exactly the fourth proposition in Nagarjuna's dialectic?

Malcolm wrote:

No, since Nāgārjuna is not asserting some phenomena either exists nor does not exist.

The point is since no phenomena have arisen in reality there are no phenomena to which any of the four predicates in catuṣkoṭi may be applied.

Author: Malcolm

Date: Friday, September 16th, 2011 at 8:47 AM

Title: Re: Chulen

Content:

Epistemes said:

Could this replace a daily multivitamin?

Malcolm wrote:

Definitely.

Author: Malcolm

Date: Friday, September 16th, 2011 at 9:16 AM

Title: Re: Logical Fallacies

Content:

el_chupacabra said:

That seems a strange reading to me.

Malcolm wrote:

It is nevertheless, the correct one, and the only one that rescues Nāgārjuna from the fetter of being accused of being a terrible logician. In fact, the catuṣkoṭi is not all that important in Madhyamaka -- too much of it has been made by Western enthusiasts of Nāgārjuna.

In fact, the whole eight-fold negation of the mangalam is predicated on the fact that dependently arisen phenomena do not in fact arise, hence Nāgārjuna says of

dependent origination: not ceasing, not arising, etc., when he praise the Buddha for teaching dependent origination.

Since phenomena do not arise , here again is a cascading negation of the other seven possibilities. If there is no arising, there can be no cessation, permanence, impermanence and so on.

In reality it is very simple, but if one should approach these texts with the wrong set of assumptions about language and so on, they will seem very strange and illogical. If you approach them with the correct set of assumptions about language (i.e. Nāgārjuna's) based on a close read of the texts in either Sanskrit or Tibetan, freed from the constraints of later Tibetan polemics or later Sino-Japanese Buddhist metaphysical speculations ala tathāgatagarbha, it is all very straight forward and somewhat boring.

N

Author: Malcolm

Date: Friday, September 16th, 2011 at 9:29 AM

Title: Re: why did you 'guess' buddhism?

Content:

tobes said:

It's neither pointless nor semantic: you know very well that it is utterly arbitrary which place you put apples and which place you put oranges.

Malcolm wrote:

For intellectuals who pointlessly like to quibble with others it is arbitrary. For grocers, it is practical to place apples with apples and oranges with oranges.

Author: Malcolm

Date: Friday, September 16th, 2011 at 9:31 AM

Title: Re: why did you 'guess' buddhism?

Content:

tobes said:

So maybe you're playing some upaya game here, or maybe you hold two opposing positions: one when you argue within the discourse of Madhyamaka and one when you talk about Madhyamaka.

Malcolm wrote:

When trying to direct people to the correct aisle in a grocery store so they can buy beans, I don't send them to the meat counter.

Likewise, when trying direct people to where they can find the eight fold path, I don't send them to Santeria or Taoism, since they won't find it there.

N

Author: Malcolm

Date: Friday, September 16th, 2011 at 7:06 PM

Title: Re: Chulen

Content:

rai said:

is the idea of rasāyana that we are eating more of things like chulen or Chavyanaprasha and less normal food?

Malcolm wrote:

The Ayurvedic/Tibetan medical idea of rasayāna is that one does a week long cleanse; then one relies on a very pure diet combined with a rasayāna preparation like Chavayanaprash.

There is also a more "religious" idea of chulen, where one, having done a similar cleanse, relies on a practice such as White Tara, Amitayus, or Mandarava combined with special chulen pills.

Finally, there are yogic chulens that depend mainly on prāṇāyama exercises.

One can consider these outer, inner and secret rasāyanas. The use of these depends on one's health and needs.

N

Author: Malcolm

Date: Friday, September 16th, 2011 at 7:47 PM

Title: Re: Christian explorations of Rainbow Body

Content:

Epistemes said:

I'm not incredibly sure what to make of this. It's the first I've ever heard of such a phenomenon, and I can't quite see how such a phenomenon fits within a Buddhist view of life, death, humanity and the cosmos.

http://www.snowlionpub.com/pages/N59_9.html "
onclick="window.open(this.href);return false;

Malcolm wrote:

The notion of rainbow body is tied up with tantric concepts about the human body and the four elements which constitute it.

At basis is the idea that at the most subtle level, relatively speaking, physical matter exists as light which we reify as solid matter. When we have remove the afflictions that obscure our vision of reality, ordinary phenomena, including our own bodies, are revealed to us as compositions of dynamic light-energy and we become free of course matter since we no longer reify it.

This is possible because everything is empty, insubstantial and not real.

N

Author: Malcolm

Date: Friday, September 16th, 2011 at 10:15 PM

Title: Re: Prayers for my girlfriend

Content:

Epistemes said:

Please continue your prayers to the medicine Buddha, as I cannot.

She still suffers.

Malcolm wrote:

Medicine Buddha's dharani:

Oṃ namo bhagavate bhaiṣajye guru vaiḍūryaprabharājāya tathāgatāya arhate saṃyak saṃbuddhāya tadyathā oṃ bhaiṣajye bhaiṣajye mahā bhaiṣajye rājā samudgate svāhā

Anyone can recite this.

Author: Malcolm

Date: Friday, September 16th, 2011 at 11:17 PM

Title: Re: Prayers for my girlfriend

Content:

Epistemes said:

Please continue your prayers to the medicine Buddha, as I cannot.

She still suffers.

Namdrol said:

Medicine Buddha's dharani:

Oṃ namo bhagavate bhaiṣajye guru vaiḍūryaprabharājāya tathāgatāya arhate saṃyak saṃbuddhāya tadyathā oṃ bhaiṣajye bhaiṣajye mahā bhaiṣajye rājā samudgate svāhā

Anyone can recite this.

Epistemes said:

"Cannot" not just being privilege, but ability (those are some odd words) and understanding of what's being said.

Malcolm wrote:

Oṃ — auspicious

Namo — homage

Bhagavate — transcendent conquerer

bhaiṣajye guru — guru of physicians

vaiḍūryaprabharājāya — to the king of sapphire light

tathāgatāya — to the tathagata

arhate — the arhat

saṃyak sambuddhāya — to the true perfect buddha

tadyathā — thus

Oṃ — as above

bhaiṣajye bhaiṣajye — physician, physician,

mahā — great

bhaiṣajyerāja — king of physicians

samudgate — his special power heals disease

svāhā — well established

Author: Malcolm

Date: Saturday, September 17th, 2011 at 12:54 AM

Title: Re: Christian explorations of Rainbow Body

Content:

deepbluehum said:

Please keep in mind that the concept of Rainbow Body is only of particular importance to Dzogchen. Few other teachings lineages discuss it.

Malcolm wrote:

Not so, it is discussed in Kagyu and Sakya as well.

Author: Malcolm

Date: Saturday, September 17th, 2011 at 12:55 AM

Title: Re: Is crying healthy?

Content:

Epistemes said:

A Buddhist discussion board is probably the most inane place to post a thing like this...

...but Western centers for natural healing claim that crying is a sign of emotional healthiness.

Crying most surely is a sign of attachment and samsara, as the Buddha indicates, but

what if it's physically healthy?

Malcolm wrote:

Like any physical function supressing the urge is not healthy, forcing it is also not healthy.

Author: Malcolm

Date: Saturday, September 17th, 2011 at 12:56 AM

Title: Re: Getting Real, Getting Dirty

Content:

Malcolm wrote:

PC Buddhism, yuck, spare me.

Author: Malcolm

Date: Saturday, September 17th, 2011 at 1:21 AM

Title: Re: Air's function

Content:

Malcolm wrote:

Not to my knowledge, no.

Virgo said:

In a general sense, does the element of air ever perform the function of "pulling" per se? I know air usually has to do with movement and that is has a quality of "pushing" (or is it displacing?) due to it's function of manifesting as pressure.

I know there is the downward-clearing wind in the body, and at other times other winds move "downward" but does the wind ever perform the function of "pulling", ie. acting as a force or in conjunction with other forces to pull something to a certain destination. Pulling (attracting, bringing, causing something to tag along) it seems, would be different from pushing (repelling, moving something towards something else based on pressure exerted).

I ask this question because I am trying to understanding physics a little better (especially gravity as explained in Einsteins Theories) from the perspective of the elements.

Kevin

Author: Malcolm

Date: Saturday, September 17th, 2011 at 1:23 AM

Title: Re: Chronic Gastritis

Content:

AdmiraUim said:

I am wondering there are any dietary changes which you would recommend to help with

this condition. The doctors do not know what is causing my chronic stomach inflammation as I don't drink any alcohol or smoke and I am negative for a common bacteria that causes stomach inflammation. I have been told I will have good and bad days and given a leaflet on indigestion which isn't even gastritis grrrrrrrrrrrrrrrrrr

Malcolm wrote:

Do you have acid reflux?

when do you eat, what do you eat, how do you eat it?

?

Author: Malcolm

Date: Saturday, September 17th, 2011 at 2:00 AM

Title: Re: Chronic Gastritis

Content:

AdmiraUim said:

Do you have acid reflux?

when do you eat, what do you eat, how do you eat it?

?

No I don't have acid reflux. I eat three meals a day. For breakfast I eat toast and porridge (around 7am/8am), for lunch (between 12-2pm) light soup or sushi. My main meal at night (8 or 9pm), I eat a variety of things from indian/asian cooking. but usually chicken or red meat and at the weekends i eat quite lightly so usually a veg stir fry for a main meal.

Malcolm wrote:

Have you connected this inflammation to any types of food?

What time of day/ which meal to you experience it?

Before or during meals, immediately after meals, or after digesting a meal (about an hour)?

Author: Malcolm

Date: Saturday, September 17th, 2011 at 2:03 AM

Title: Re: Christian explorations of Rainbow Body

Content:

deepbluehum said:

Please keep in mind that the concept of Rainbow Body is only of particular importance to Dzogchen. Few other teachings lineages discuss it.

Namdrol said:

Not so, it is discussed in Kagyu and Sakya as well.

deepbluehum said:

True. I should have said "made into a core teaching."

Malcolm wrote:

It is a core teaching of Kagyu and Sakya as well.

Author: Malcolm

Date: Saturday, September 17th, 2011 at 2:03 AM

Title: Re: Renounced Catholicism

Content:

Dechen Norbu said:

I'm too a student of Chogyal Namhkai Norbu and what you say is over simplistic and, in fact, pretty far from what he teaches.

Epistemes said:

What does he teach?

Malcolm wrote:

He is a teacher of Dzogchen. Very famous, has a number of books Crystal and the Way of Light being chief among them. He is one of my main teachers.

Author: Malcolm

Date: Saturday, September 17th, 2011 at 2:25 AM

Title: Re: Renounced Catholicism

Content:

alwayson said:

Yes exactly what are the prerequisites for webcast transmission?

Malcolm wrote:

You sign on.

Author: Malcolm

Date: Saturday, September 17th, 2011 at 2:34 AM

Title: Re: Christian explorations of Rainbow Body

Content:

deepbluehum said:

That's apparently open to interpretation.

Malcolm wrote:

No, it isn't.

deepbluehum said:

Rainbow Body is irrelevant for some in these schools.

Malcolm wrote:

Rainbow body is a central concern in Lamdre as well as Yogini.

It is also a central topic in Cakrasamvara literature as well.

This is heading off topic.

Author: Malcolm

Date: Saturday, September 17th, 2011 at 3:22 AM

Title: Re: Getting Real, Getting Dirty

Content:

Namdrol said:

PC Buddhism, yuck, spare me.

kirtu said:

What's PC about no hitting on people and trying to be welcoming to everyone and not making women do most of the cleaning?

Kirt

Malcolm wrote:

First of all, Buddhists, male and female, have a hard enough time getting laid.

Secondly, woman do most of the cleaning because men are slob. It is not a plot.

Woman, in general, have different needs around neatness than men do. Proof? Men's bathrooms and women's bathrooms.

N

Author: Malcolm

Date: Saturday, September 17th, 2011 at 7:06 AM

Title: Re: Getting Real, Getting Dirty

Content:

xylem said:

people shouldn't have affairs with people in the sangha.

Malcolm wrote:

I assume by "affair" here you mean consensual relations between adults who are not otherwise in relationships already?

If so, then I think you are being very extreme.

N

Author: Malcolm

Date: Saturday, September 17th, 2011 at 8:08 AM

Title: Re: Chronic Gastritis

Content:

AdmiraJim said:

Have you connected this inflammation to any types of food?

What time of day/ which meal to you experience it?

Before or during meals, immediately after meals, or after digesting a meal (about an hour)?

It never completely goes away. I have noticed that fatty foods upset it, specifically milk and cheese and mince, although I have noticed if the milk is used in something cooked (porridge or sauces) it doesn't have the same impact. I have also bizarrely noticed that it gets worse if I am around people who are wearing strong perfume/aftershave. I get it the worst after digesting meal a but it can happen during a meal or before too.

Malcolm wrote:

I think you should investigate whether you have a food "allergy".

N

Author: Malcolm

Date: Sunday, September 18th, 2011 at 9:00 PM

Title: Re: WOMPT & Sex

Content:

Malcolm wrote:

If you are a lay tantric practitioner you need to practice the yoga of passion, perceiving yourself as a heruka and your partner as a dakini (for example, Kalacakra and Vishvamata). The yoga of passion is not connected with the completion stage, it is connected with the creation stage, so there is no need to worry about losing semen and so on.

As far as which orifice, etc., this is mainly a sutrayāna affair. There are no restrictions for a practitioner practicing the yoga of passion. The body of a deity is completely pure.

N

Author: Malcolm

Date: Monday, September 19th, 2011 at 2:11 AM

Title: Re: WOMPT & Sex

Content:

Namdrol said:

The yoga of passion is not connected with the completion stage, it is connected with the creation stage, so there is no need to worry about losing semen and so on.

wayland said:

Hi Namdrol,

Isn't it the case that emission of semen expels the 'essence' of deities which reside at points within the subtle body of the practitioner? Does it not contravene tantric vows?

Malcolm wrote:

No. If that were true, then defecation and urination would also be a problem. Semen, like feces and urine, is a waste product.

No, not in general. However if one is engaged in karma mudra practice and so on, it does. Tantric vows are different for people doing different practices.

Author: Malcolm

Date: Monday, September 19th, 2011 at 2:13 AM

Title: Re: WOMPT & Sex

Content:

Kelwin said:

1) How would you respond to Adamantine saying earlier that 'If I understand and remember correctly one of the tantric vows involves avoiding falling into the trap of pretending one or one's partner is deity and thinking of ordinary sex as leading to enlightenment, etc..'?

Malcolm wrote:

It is a branch downfall to regard a consort who has not been ripened by empowerment as deity.

Kelwin said:

2) If the yoga of passion (which is a new term to me) is creation stage only, does this answer still apply for those doing completion stage practices?

3) Would the choice of orifice not have a significant effect on inner energies being exchanged?

Malcolm wrote:

There is no "exchange" of energy in the yoga of passion.

The yoga of passion is a term from Lamdre, BTW. But it can be applied across the board to any anuttarayoga tantra practice. For example, in Cakrasamvara, ordinary intercourse without the three perceptions is a downfall.

N

Author: Malcolm

Date: Monday, September 19th, 2011 at 2:17 AM

Title: Re: the great vegetarian debate

Content:

deepbluehum said:

Raw plant foods only is an excellent support for dharma practice.

Malcolm wrote:

This diet is not good for Dharma practice since it is bad for one's health, from a Tibetan Medical POV.

Virtually all plant foods need to be cooked before eaten, or eaten with digestive enhancements like vinegar and oil, as in a salad.

N

Author: Malcolm

Date: Monday, September 19th, 2011 at 3:24 AM

Title: Re: WOMPT & Sex

Content:

Namdrol said:

It is a branch downfall to regard a consort who has not been ripened by empowerment as deity.

Kelwin said:

Yup, I know that, but I find that difficult to combine with other instructions. How could I possibly have sex in a state of awareness and not regard my girlfriend to be a deity?

What distinction am I missing here?

Malcolm wrote:

Ultimately it means that tantric Buddhists should not have sexual partners who are not also practitioners.

Author: Malcolm

Date: Monday, September 19th, 2011 at 4:35 AM

Title: Re: the great vegetarian debate

Content:

deepbluehum said:

...I have been drinking green smoothies and eating greens, fruits, nuts and seeds for long enough to attribute strong confidence to my account.

Malcolm wrote:

I predict you will have a variety of vata disorders before too long, with all due respect.

N

Author: Malcolm

Date: Monday, September 19th, 2011 at 5:57 AM

Title: Re: the great vegetarian debate

Content:

deepbluehum said:

...I have been drinking green smoothies and eating greens, fruits, nuts and seeds for long enough to attribute strong confidence to my account.

Namdrol said:

I predict you will have a variety of vata disorders before too long, with all due respect.

N

deepbluehum said:

It would have happened by now. Besides, I don't need cooked foods to fix a vata disorder. Raw organic cumin, cayenne, ginger and other hot plants will do.

Malcolm wrote:

It's not that simple. I wish it were.

Author: Malcolm

Date: Monday, September 19th, 2011 at 8:49 AM

Title: Re: The four kayas

Content:

Epistemes said:

Can someone give me some reference point for understanding the four kayas?

I've read definitions, seen the terms used in context, etc., but they don't make much sense to me.

Malcolm wrote:

This is a species of Buddhist doceticism.

Dharmakāya, in brief, has several different versions. The basis version is that Dharmakāya is the complete realization of emptiness and the omniscience that springs from that realization.

Sambhogakāya is, in this basic version, rarified form body which exists outside samsara and is responsible primarily for communicating dharma to advanced bodhisattvas.

Nirmanakāya manifest to ordinary beings.

These terms get used differently in Vajrayāna systems where the three kāyas are understood as different aspects of the nature of the mind, clarity, emptiness and the inseparability of the two.

N

Author: Malcolm

Date: Monday, September 19th, 2011 at 8:16 PM

Title: Re: The four kayas

Content:

Namdrol said:

These terms get used differently in Vajrayāna systems where the three kāyas are understood as different aspects of the nature of the mind, clarity, emptiness and the inseparability of the two.

Epistemes said:

What about svabhavikakaya? My understanding of it is that it is the highest (greatest) of all the kayas and incorporates the other three - which seems to be suggesting that svabhavikakaya is synonymous with actual Buddhahood.

Malcolm wrote:

It can be a name for the intrinsic identity of all three kāyas in Vajrayāna; in sutra, in general, it is a synonym of Dharmakāya.

N

Author: Malcolm

Date: Monday, September 19th, 2011 at 9:37 PM

Title: Re: Ka Dag Chen Po

Content:

Malcolm wrote:

The Rig pa rang shar tantra states:

"Child of a good family, at the time of nirvana when wisdom moves in the sky from the appearance of wisdom rising up from the basis having slipped from grasp of the body, vidyā moves in the sky traveling through the pathway of the eye. Furthermore, it should be understood in the following way: the vidyā from the heart dissolves into a thigle. The thigle dissolves into a lamp. The lamp dissolves into light. The light dissolves into a form. The form dissolves into a cluster. The cluster dissolves into wisdom. Wisdom dissolves into natural formation (lhun grub). After natural formation dissolves into great original purity, the stages are complete. The appearance of the manner of dissolution and the manner of liberation of those persons who have seen the truth is just like that."

The Great Tantra of Beautiful Good Fortune states:

Since the reality of vidyā and dharmatā
exist like the surface of a mirror,
never being obscured by the condition of ignorance (avidyā)
is called "great original purity".

Author: Malcolm

Date: Monday, September 19th, 2011 at 9:42 PM

Title: Re: The four kayas

Content:

AilurusFulgens said:

What is then the "Rainbow Body of Great Transference" as possessed by Padmasambhava in this trikaya-doctrine?

Where does it fit in?

Malcolm wrote:

Generally considered to be a sambhogakāya.

Author: Malcolm

Date: Monday, September 19th, 2011 at 11:16 PM

Title: Re: Ka Dag Chen Po

Content:

Pero said:

...does this mean that Kadag Chenpo is attained only by completing the four visions?

Malcolm wrote:

Correct.

Author: Malcolm

Date: Tuesday, September 20th, 2011 at 12:14 AM

Title: Re: The four kayas

Content:

conebeckham said:

As for the Sambhogakaya being the "physical body in it's natural state," I don't think there is a such a thing as the "Natural State of the Physical body." If you're talking about Light Bodies, then it's not really appropriate to say they are "physical," is it?

Malcolm wrote:

The rūpakāya is two fold. Rūpa here means material. Light is a part of matter since it is an object of the eye.

N

Author: Malcolm

Date: Tuesday, September 20th, 2011 at 1:21 AM

Title: Re: WOMPT & Sex

Content:

Zenda said:

Interesting. What does this mean for tantric practitioners who are married to someone from another faith tradition? Does this vary by school?

Malcolm wrote:

No, the vows are pretty consistent over all.

It means that they are constantly committing a branch downfall.

Author: Malcolm

Date: Tuesday, September 20th, 2011 at 1:32 AM

Title: Re: WOMPT & Sex

Content:

Zenda said:

Interesting. What does this mean for tantric practitioners who are married to someone

from another faith tradition? Does this vary by school?

Namdrol said:

No, the vows are pretty consistent over all.

It means that they are constantly committing a branch downfall.

Dhondrub said:

And here we go again... reminds me of good old e-sangha

Malcolm wrote:

This issue was not a big deal in Tibet, since everyone was a Vajrayāna initiate by the time they were ten.

In India, where these vows were elaborated, it was more important.

And naturally, some Vajrayāna practitioner married to a non-Buddhist is going to get all freaked out, get all angry, tell me I am wrong, that their Lama said it was ok, blah blah blah.

N

N

Author: Malcolm

Date: Tuesday, September 20th, 2011 at 1:36 AM

Title: Re: Is Pure Land "Buddhism" contradictory to Buddhism?

Content:

alwayson said:

Pure Lands are just bardo experiences.

Huifeng said:

Reading these words is also a bardo experience.

Which bardo are you referring to?

Malcolm wrote:

Bardo of the time of death.

Author: Malcolm

Date: Tuesday, September 20th, 2011 at 2:18 AM

Title: Re: Ka Dag Chen Po

Content:

Pero said:

Is there a difference with realization in dissolving into atoms? If one achieves the latter, is one a Buddha on the 16th bhumi as well? Or 13th at least?

Malcolm wrote:

Yes, there is a difference in realization. Someone who has this realization will return as a tulku. A Buddha of the sixteenth bhumi will not. Or so it is said.

N

Author: Malcolm

Date: Tuesday, September 20th, 2011 at 2:38 AM

Title: Re: WOMPT & Sex

Content:

Chaz said:

I haven't actually asked my Lama, but I'm pretty sure he's ok with my Wiccan wife - everybody else in the Sangha is. At least they haven't taken my Super-Secret Vajra Decoder Ring away yet.

Malcolm wrote:

There is hope for Wiccans. There is hope for anyone who likes to dance nude in the woods under full moons.

Author: Malcolm

Date: Tuesday, September 20th, 2011 at 4:08 AM

Title: Re: WOMPT & Sex

Content:

Malcolm wrote:

It is the first of the eight -- i.e. relying on an unqualified consort.

xylem said:

i'm curious which branch downfall so that i can ask my own teachers about this....

-xy

Zenda said:

Interesting. What does this mean for tantric practitioners who are married to someone from another faith tradition? Does this vary by school?

Namdrol said:

No, the vows are pretty consistent over all.

It means that they are constantly committing a branch downfall.

Author: Malcolm

Date: Tuesday, September 20th, 2011 at 8:50 AM

Title: Re: Ka Dag Chen Po

Content:

Pero said:

Is there a difference with realization in dissolving into atoms? If one achieves the latter, is one a Buddha on the 16th bhumi as well? Or 13th at least?

Namdrol said:

Yes, there is a difference in realization. Someone who has this realization will return as a tulku. A Buddha of the sixteenth bhumi will not. Or so it is said.

Pero said:

But doesn't that mean that one can't get totally realized through trekcho alone? And consequentially one can't get totally realized through any of the other inner tantras since their completion stage is basically trekcho too?

Malcolm wrote:

The completion stages in the sarma tantras is not confined to tregchö.

N

Author: Malcolm

Date: Tuesday, September 20th, 2011 at 8:04 PM

Title: The Buddha had no brain?

Content:

Andrew108 said:

in that buddhas don't have a brain.

Malcolm wrote:

Really? The Buddha had no brain?

(Awesome!)

Author: Malcolm

Date: Tuesday, September 20th, 2011 at 8:05 PM

Title: Re: Lungta

Content:

rai said:

hi all,

need some tips and tricks what to do to raise the lungta (or what to avoid)! it seems i am going down with everything =D

also i tried to understand the concept of Lungta relying on materials i've managed to find but still i have very vague idea so if you know any helpful materials, books in english it would be very appreciated.

thanks!

Malcolm wrote:

raise prayer flags on a proper day with a sang offering.

Author: Malcolm

Date: Tuesday, September 20th, 2011 at 8:25 PM

Title: Re: The brain and Dzogchen...

Content:

Namdrol said:

Really? The Buddha had no brain?

Andrew108 said:

And Buddha Amitahba's brain is where?

Malcolm wrote:

Which type of Buddha are you talking about?

N

Author: Malcolm

Date: Tuesday, September 20th, 2011 at 8:31 PM

Title: Re: The brain and Dzogchen...

Content:

Andrew108 said:

Any type of buddha.

Malcolm wrote:

I am pretty sure that Sakyamuni had a brain, just like he had a heart, lungs, liver, spleen, kidney, etc.

N

Author: Malcolm

Date: Tuesday, September 20th, 2011 at 9:55 PM

Title: Re: Benefits of Nagarjuna / Dangers of Existence & Non-Existence

Content:

Epistemes said:

I'm going to sound really stupid, but I'm here to learn, so:

When Nagarjuna says that there is no existence, is he claiming that the Earth, universe, and multi-verses do not exist in the sense that they cannot be sensually experienced? Or, is he, in a spirit of recognizing the universality of pratītyasamutpāda and sūnyatā, saying that the Earth, universe, and multi-verses do not intrinsically exist as such?

Malcolm wrote:

For Nāgārjuna, stating that things exist is a statement that they inherently exist.

Therefore, the only existence that Nāgārjuna was willing to grant phenomena was what we term a relative or nominal existence. Thus he is saying "...that the Earth, universe, and multi-verses do not intrinsically exist as such" "in a spirit of recognizing the universality of pratītyasamutpāda and sūnyatā".

N

Author: Malcolm

Date: Tuesday, September 20th, 2011 at 10:06 PM

Title: Re: Pointing Out / Systematic Instruction

Content:

Astus said:

What I really admire in his approach - and Kagyu Mahamudra generally - is the detailed methodology they apply in this training.

Malcolm wrote:

Dzogchen etc., also have very detailed methodologies. They are just less sutra oriented.

N

Author: Malcolm

Date: Tuesday, September 20th, 2011 at 10:54 PM

Title: Re: The brain and Dzogchen...

Content:

Andrew108 said:

His enlightenment was not brain-based.

Malcolm wrote:

The Hevajra Tantra states the following:

Vajragarbha asked: "This yoga of the completion stage, its bliss is called great bliss,

completion is not a meditation,
so why do creation?”
The Bhagavan replied: “Incredible, the great bodhisattva
has lost the power of faith.
Where does bliss come from without the existence of the body?
Such a bliss cannot be spoken of.
Bliss pervades all migrating beings
in the form of pervaded and pervader;
just as the fragrance present in a flower,
cannot be known without the flower’s existence.
In the same way, since form and so on won’t exist,
also bliss itself won’t be perceived.

The Vajrayāna view of awakening is that awakening is very much based in the body as this passage from the Hevajra Tantra shows. The key to awakening in Vajrayāna in general is embodiment. The mind/matter dualism (ala Decartes) we find in sutra is superseded in Vajrayāna, that is the key to why Vajrayāna is more rapid.

N

Author: Malcolm

Date: Tuesday, September 20th, 2011 at 10:56 PM

Title: Re: The brain and Dzogchen...

Content:

AlexanderS said:

The 16th karmapa could teach meditation to birds. Apparently Thaye Dorje has also demonstrated this.

I honestly think some birds are more advanced meditators than I am

Point being, a bird with it's little brain can enter a state of samadhi apparently.

Malcolm wrote:

Samadhi is a mental factor present in all beings in the desire realm. So this is nothing surprising at all.

Author: Malcolm

Date: Tuesday, September 20th, 2011 at 11:43 PM

Title: Re: The brain and Dzogchen...

Content:

AlexanderS said:

So is awakening possible in Dewachen? Of course I could suppose one has a body there too.

Malcolm wrote:

Even in sutra it is stated that in order to awaken one must be a human being. Therefore, embodiment in general is precondition of awakening; human embodiment is the specific precondition.

Author: Malcolm

Date: Tuesday, September 20th, 2011 at 11:48 PM

Title: Re: The brain and Dzogchen...

Content:

Andrew108 said:

That whatever my limited brain-based view perceives is not mistaken for the ultimate - and that would include the 4 visions.

Malcolm wrote:

The entire point of the detailed analysis of gestation in Dzogchen is to explain the physical development of the channels that make the four visions possible.

N

Author: Malcolm

Date: Tuesday, September 20th, 2011 at 11:56 PM

Title: Re: The brain and Dzogchen...

Content:

Andrew108 said:

A brain can't hold the knowledge of a buddha.

Malcolm wrote:

Why? This is a mere assertion on your part.

Why limit one part of a Buddha's sensory apparatus when you don't, for example, limit his tongue? A Buddha's tongue, according to reports, can see and hear. Why should a Buddha's brain be restricted to some limitation if the rest of his body is not?

The reason why buddhas are omniscient is that all objects of knowledge are illusory. Omniscience is not a function of memory addresses in a chip, after all. There should be no reason why having a human brain should limit a buddha at all. A buddha without a human brain however is an impossibility since possession of a fully favored human body with all senses intact and functioning is a defined precondition for awakening. It is also a defined precondition for receiving Vajrayāna empowerments. Why? If one's organs are damaged and incomplete, it is held that one's body mandala is incomplete and that one will not be able to fully awaken in a single lifetime via Vajrayāna methods.

N

Author: Malcolm

Date: Wednesday, September 21st, 2011 at 12:04 AM

Title: Re: The brain and Dzogchen...

Content:

Andrew108 said:

@ your previous post - Yes that seems to be the case - however the point with the four visions is that they are experiences that infer rather than embody. You have experience of what it is like but until the body passes away you don't embody 'the inconceivable'.

Malcolm wrote:

That is completely not true. If it were, the so called "great transformation body" ['pho ba chen po] would not be possible. Your view is more similar to the Gelug interpretation of illusory body i.e. one needs to discard this gross body at the time of death etc. Such a view is definitely not the view of Dzogchen.

Andrew108 said:

The 4 visions are a body/brain-based simulacrum until the body passes.

Malcolm wrote:

This is also not how the four visions function according to the anatomy of Dzogchen.

N

Author: Malcolm

Date: Wednesday, September 21st, 2011 at 12:05 AM

Title: Re: The brain and Dzogchen...

Content:

Namdrol said:

A buddha without a human brain however is an impossibility since possession of a fully favored human body with all senses intact and functioning is a defined precondition for awakening.

Andrew108 said:

So was the buddha a buddha or a human?

Malcolm wrote:

The Buddha was a human being who fully awakened. Then he was a buddha. You can consider human beings to be larval buddhas, just as caterpillars are larval butterflies and moths.

N

Author: Malcolm

Date: Wednesday, September 21st, 2011 at 12:16 AM

Title: Re: The brain and Dzogchen...

Content:

Andrew108 said:

So does the practitioner who achieves 'great transformation body' and I'm thinking only of Guru Rinpoche and Garab Dorje still have a brain after this transformation?

Malcolm wrote:

Apparently the concept of a Buddha having a brain is non-controversial run a search on the following:

Buddha Kasyapa's Brain relics.

Not only that, Longchenpa is held to have been a buddha. I have some of his brain relics. So clearly, these two Buddhas had brains. (can't beleive I am having this conversation).

Furthermore, the Dzogchen tantras list a kind of ring sel, a ka ri ram, which is based on the brain and the nerves.

N

Author: Malcolm

Date: Wednesday, September 21st, 2011 at 12:42 AM

Title: Re: The brain and Dzogchen...

Content:

Namdrol said:

Not only that, Longchenpa is held to have been a buddha. I have some of his brain relics. So clearly, these two Buddhas had brains. (can't beleive I am having this conversation).

Andrew108 said:

Well do you have any Guru Rinpoche brain relics? To what extent was Longchenpa's brain a contributory factor in his enlightenment?

Malcolm wrote:

Very important -- I dare say that without he is could not have engaged in the cultivating the three prajñā: hearing, reflection and cultivation. Not to mention his memory would have been terrible without a brain.

Author: Malcolm

Date: Wednesday, September 21st, 2011 at 1:21 AM

Title: Re: I am the director of the documentary TULKU. Ask me anything.

Content:

Chaz said:

Why can't a tulku live his or her life as they see fit and to hell with what everyone else wants?

Malcolm wrote:

Usually because there is money/power/property wrapped in tulku recognitions.

Author: Malcolm

Date: Wednesday, September 21st, 2011 at 2:27 AM

Title: Re: The brain and Dzogchen...

Content:

Andrew108 said:

In fact if we say something like timeless awareness

Malcolm wrote:

Please don't.

Translating ye shes as "timeless awareness" is terrible. "Ye shes" translates only the word jñāna.

Author: Malcolm

Date: Wednesday, September 21st, 2011 at 2:31 AM

Title: Re: The brain and Dzogchen...

Content:

Andrew108 said:

There is definitely a sense that the realization that matters is not really human - goes beyond or steps out of the space of human cognition.

Malcolm wrote:

Or, a buddha has a mind whose cognitive range exceeds that of ordinary persons and whose realization merely expands the potential of what human cognition is capable of.

N

Author: Malcolm

Date: Wednesday, September 21st, 2011 at 8:13 PM

Title: Re: Ka Dag Chen Po

Content:

Kai said:

Longchenpa seem to disagree:

Malcolm wrote:

There is a difference between ka dag and ka dag chen po.

Author: Malcolm

Date: Wednesday, September 21st, 2011 at 9:14 PM

Title: Re: Chulen

Content:

Namdrol said:

If you are looking for mundane rasāyana, then taking Chavyanaprasha regularly is your best bet.

Epistemes said:

Can Chyavanprash be taken alongside Vimala?

Malcolm wrote:

yes

Author: Malcolm

Date: Thursday, September 22nd, 2011 at 1:23 AM

Title: Re: Schizophrenia and depression

Content:

Gyaltzen Tashi said:

Dear all,

What causes these mental illnesses - schizophrenia and depression? How are they treated in Tibetan medicine?

Regards,

Gyaltzen Tashi

Malcolm wrote:

There are many possible causes of depression. These will be treated according to their causes which are imbalances in the doṣas (humors) caused by diet, behavior, season or spirits or a combination of these.

What western medicine terms "schizophrenia" will generally be considered a spirit induced disorder. This will be treated generally with massage, herbs, diet and lifestyle, depending on the type of spirit diagnosed.

N

Author: Malcolm

Date: Thursday, September 22nd, 2011 at 1:24 AM

Title: Re: Buddhism on God

Content:

Hayagriva said:

But does God have a brain?

Malcolm wrote:

Well, Buddha does not have one apparently.

Author: Malcolm

Date: Thursday, September 22nd, 2011 at 2:43 AM

Title: Re: Chulen

Content:

AilurusFulgens said:

Namdrol, do there exist Tibetan texts, which would deal exclusively with Chulen?

In what way does the "religious" chulen differ from a yogic one? And how does a medical one differ from those two just mentioned?

Are the differences just in the substances employed or are there also some other factors at play?

A. Fulgens

Malcolm wrote:

As for question one:

Yes, many.

Long life practice combined with using blessed pills, without the benefit of the medical approach, is a kind of religious chulen.

Yogic chulen means working with prāṇāyāma.

Author: Malcolm

Date: Thursday, September 22nd, 2011 at 4:58 AM

Title: Re: Wall Gazing

Content:

Astus said:

There is "wall contemplation" (biguan 壁觀) and there is "facing the wall" (mianbi 面壁). In Bodhidharma's story the two becomes the same eventually. As for why in Soto Zen they rather sit facing the wall and how they call it, I do not know.

Malcolm wrote:

When translated into Tibetan, "faced a wall" was translated as "faced reality".

Author: Malcolm

Date: Thursday, September 22nd, 2011 at 8:49 PM

Title: Re: They killed him!

Content:

Sönam said:

USA is not the great country american citizen think it is ... that's a lie.

Malcolm wrote:

USA is pretty nice place to live, actually.

N

Author: Malcolm

Date: Thursday, September 22nd, 2011 at 8:54 PM

Title: Re: Ka Dag Chen Po

Content:

Kai said:

Longchenpa seem to disagree:

Namdrol said:

There is a difference between ka dag and ka dag chen po.

Kai said:

Just to ask, for sake of verification, what is the verse from the tantra that specifically state the actual difference?

Malcolm wrote:

See above.

N

Author: Malcolm

Date: Thursday, September 22nd, 2011 at 9:16 PM

Title: Re: Zen and the dogma of non-duality

Content:

ajax said:

Not to suggest that there is no such thing as non-duality, no, of course not. The existence of non-duality is beyond questioning.

Malcolm wrote:

A) There is no such a thing as non-duality

B) The existence of non-duality is not beyond question in any sense.

N

Author: Malcolm

Date: Thursday, September 22nd, 2011 at 10:04 PM

Title: Re: Me

Content:

Epistemes said:

The nuances of "me" are so incredibly subtle. The way some of you here on this forum write and answer questions displays an aspect of "me"-ness. Even our very usernames display that aspect. And more. It seems rather inescapable.

Malcolm wrote:

Buddhism is not about losing your personality. Buddhism is about getting over false thinking about it.

N

Author: Malcolm

Date: Thursday, September 22nd, 2011 at 10:07 PM

Title: Re: The brain and Dzogchen...

Content:

Sönam said:

As ChNN explains it clearly, brain is "only" a senses storage unit.

Andrew108 said:

Unfortunately I have to disagree. I think it is more than that. I think concepts are also brain-based. Would you agree?

Malcolm wrote:

I don't see how -- concepts are the basic unit of measuring time in Buddhism. One concept lasts a kṣana, and a kṣana is 1/75th (00.0013) of a second.

N

Author: Malcolm

Date: Thursday, September 22nd, 2011 at 10:19 PM

Title: Re: They killed him!

Content:

Sönarn said:

http://www.rfi.fr/actuen/articles/104/article_1446.asp

Malcolm wrote:

That place is a condo compared to this:

Author: Malcolm

Date: Thursday, September 22nd, 2011 at 10:27 PM

Title: Re: They killed him!

Content:

el_chupacabra said:

I think his name was Troy Davis btw

(not being able to find anything about Roy Davies I immediately suspected the news had chosen to bury the story!)

The jail stats for the U.S. are pretty incredible - 25% of the global jail population is in the U.S. and when you break it down according to colour/race the figures look even worse. On top of that is the work they do for very little money, its a form of legalized slavery.

Malcolm wrote:

Yup, prisons are big business in the US. But our large prison population is actually a sign of wealth. Poorer nations cannot afford to keep large incarcerated populations and they cannot afford the police forces that put them there.

This article explains a bit. Salient point:

...The United States, in fact, has relatively low rates of nonviolent crime. It has lower burglary and robbery rates than Australia, Canada and England.

People who commit nonviolent crimes in the rest of the world are less likely to receive prison time and certainly less likely to receive long sentences. The United States is, for instance, the only advanced country that incarcerates people for minor property crimes like passing bad checks, Whitman wrote.

<http://www.nytimes.com/2008/04/23/world/americas/23iht-23prison.12253738.html?pagewanted=all> " onclick="window.open(this.href);return false;

Author: Malcolm

Date: Thursday, September 22nd, 2011 at 10:35 PM

Title: Re: The brain and Dzogchen...

Content:

Namdrol said:

I don't see how -- concepts are the basic unit of measuring time in Buddhism. One concept lasts a kṣana, and a kṣana is 1/75th (00.0013) of a second.

Andrew108 said:

I'm not sure I understand. Do you mean to say that concepts are too quick to be brain-based?

Malcolm wrote:

No, neurons transmit about at .5 m/s, whereas a concept, according to this, last about 1.3 m/s.

The neurons responsible for thinking, which reside within the gray matter of the brain, are not myelinated. They are very thin, and transmit at speeds around 0.5 m/s.

<http://www.examiner.com/biology-in-chicago/how-fast-is-a-thought#ixzz1Ygy6U7fa> "onclick="window.open(this.href);return false;

What I mean is that irrespective of whether a mind has appropriated a coarse physical body or not, this is how long a thought endures i.e. 1.3 milliseconds.

Author: Malcolm

Date: Friday, September 23rd, 2011 at 2:03 AM

Title: Re: They killed him!

Content:

Sönam said:

But concerning Obama ... could he interfere? could he say, no it won't happen!, easy or not easy. If it was not for electoralist reasons, could he says no, as far as I am President no one will die from the death penalty? If he was a real great President, could he choose to act so?

Sönam

Malcolm wrote:

No, he can't do that. The death penalty was suspended in by the supreme court of the united states in 1972, and reauthorized by the supreme court in 1976.

It is a state by state issue and it is legal to execute prisoners for capital crimes outlined by the 1976 decision.

The President of the United States has no authority to end the death penalty unilaterally, even if he wanted to.

Author: Malcolm

Date: Friday, September 23rd, 2011 at 4:00 AM

Title: Re: Zen and the dogma of non-duality

Content:

ajax said:

Not to suggest that there is no such thing as non-duality, no, of course not. The existence of non-duality is beyond questioning.

Namdrol said:

A) There is no such a thing as non-duality

B) The existene of non-duality is not beyond question in any sense.

N

Kyosan said:

Non-duality is part of Buddhism. It is taught in the Mahayana sutras, not just in the Zen literature. It is the middle way and it is beneficial because it helps beings overcome their attachments. It is also a term used to describe the underlying nature of all things.

Malcolm wrote:

Non-duality is not a thing. There is no non-dual thing or state and so on.

There is a difference between an absence of duality (Madhyamaka, and so on) and so called "non-duality".

Author: Malcolm

Date: Friday, September 23rd, 2011 at 6:43 AM

Title: Re: They killed him!

Content:

Sönam said:

don't play it too much ! about democracy you still have a lot to do, as for exemple suppress the first item of your constitution "In God we Trust", and better to have real democratics elections, not "great" electors ... but there is no need to go further, we already had this discussion with some folks here (or there).

Malcolm wrote:

""In God We Trust" was adopted as the official motto of the United States in 1956. It is also the motto of the U.S. state of Florida. The phrase has appeared on U.S. coins since 1864 and on paper currency since 1957.[1] Its Spanish equivalent, En Dios Confiamos, is the motto of the Central American nation of Nicaragua.[2]"

https://en.wikipedia.org/wiki/In_God_We_Trust "
onclick="window.open(this.href);return false;

And first part of constitution:

We the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.

No mention of God.

Author: Malcolm

Date: Friday, September 23rd, 2011 at 8:31 PM

Title: Re: The brain and Dzogchen...

Content:

Andrew108 said:

If ChNN says the brain is like an office then I don't have to accept it as a definitive truth. I can see it as a relative truth. If ChNN says the brain is appearance/emptiness inseparable then I would accept that as a definitive truth and proceed accordingly.

Malcolm wrote:

That reason why Norbu Rinpoche says this is because Dzogchen is predicated on an understanding of the human body that founded on medical ideas current in Tibet and India at that time.

In Dzogchen, the rtsal or energy of wisdom, ye shes, is specifically stated to be located in the brain. And the brain is specifically stated to be the organ that coordinates input from the five material sense organs. This is symbolized by the presence of the mandala of the 58 herukas in the brain, just as the eight consciousness are symbolized by the presence of the 42 peaceful deities in the heart.

Also, the two truths is not an important concept in Dzogchen, or as ChNN put it to me in person 19 years ago, "In Dzogchen there is only one truth, not two truths".

N

Author: Malcolm

Date: Friday, September 23rd, 2011 at 8:36 PM

Title: Re: Completion of the path of Tögal

Content:

username said:

It is naive and absurd to say confidently they completed the third vision or validating their experiences as genuine thogal visions from afar in cyberspace is a complete misunderstanding of Dzogchen. All sorts of experiences and classes of beings can arise

and though possible I very much doubt either of these business people who are fallen and fugitives from their lineage masters ever reached even the beginnings of the first vision.

Malcolm wrote:

In fact, the Old's had their experiences confirmed by their teacher, Lama Drimed, up to the second vision. But they mistakenly concluded they were finished with the four visions when they had not actually finished the second vision, or so the story runs. Then there was a disagreement and they left Lama Drimed after having spend nine years in retreat.

At this point, apparently, they do not even consider themselves Buddhists, and perhaps never did.

N

Author: Malcolm

Date: Friday, September 23rd, 2011 at 8:42 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Pero said:

I'm pretty sure for today and for Lama Zabdon Nyingthig it said open webcast on Merigar schedule. Anyway you can try to tune in even if you're not sure if it's closed or not. If it will be a closed webcast you just won't be able to. Almost every webcast nowadays is open BTW. Maybe one per year is closed.

Epistemes said:

I tried tuning into the webcast this morning from both a PC and my iPad with no luck. There's about 6 hours difference between where I am and Paris. It's 8:39 AM here, so it's 2:39 AM in Paris. Something should be going on with the retreat by now, I would think, and something should be webcasted if it was available, right?

I'm really confused by this definition of "open." One person says I should view the open webcasts, but another says THE open webcast is the direct transmission, and then another says almost every webcast is open.

Malcolm wrote:

The evening session should start at 2:pm eastern time today.

<http://www.timeanddate.com/worldclock/city.html?n=195> "
onclick="window.open(this.href);return false;

Author: Malcolm

Date: Friday, September 23rd, 2011 at 10:00 PM

Title: Re: Zen and the dogma of non-duality

Content:

alwayson said:

There is NO such thing as nonduality in Buddhism, including Zen.

Karma Dondrup Tashi said:

[T]he real condition of existence appears in different forms, either pure or impure, but its real nature does not change. This is why it is said that it is nondual. "Nondual" is in fact a term that is used in dzogchen a great deal[.]

Dzogchen: the Self-Perfected State, Chogyal Namkhai Norbu

You can't ape arrogance, son. You can only earn it. Then it'll be the real thing. Good luck with that.

Malcolm wrote:

The term non-dual (gnyis med, or advaya) is used frequently in Buddhist texts. The term non-duality (gnyis med nyid, advaita) is virtually never used, showing up only one time in the entire Kengyur, in a single passage in the Kalacakra tantra (hooray for a text searchable Tibetan canon!); and nineteen times in the Tengyur, the translations of Indian commentaries.

Author: Malcolm

Date: Friday, September 23rd, 2011 at 10:02 PM

Title: Re: Completion of the path of Tögal

Content:

username said:

It is naive and absurd to say confidently they completed the third vision or validating their experiences as genuine thogal visions from afar in cyberspace is a complete misunderstanding of Dzogchen. All sorts of experiences and classes of beings can arise and though possible I very much doubt either of these business people who are fallen and fugitives from their lineage masters ever reached even the beginnings of the first vision.

Namdrol said:

In fact, the Old's had their experiences confirmed by their teacher, Lama Drimed, up to the second vision. But they mistakenly concluded they were finished with the four visions when they had not actually finished the second vision, or so the story runs. Then there was a disagreement and they left Lama Drimed after having spend nine years in retreat.

At this point, apparently, they do not even consider themselves Buddhists, and perhaps

never did.

N

heart said:

I don't get it, Lama Drimed is capable of leading other people on that level?

/magnus

Malcolm wrote:

Yes. He has a number of people in retreat under his guidance doing the main practices of Dzogchen.

Author: Malcolm

Date: Saturday, September 24th, 2011 at 12:02 AM

Title: Re: Completion of the path of Tögal

Content:

username said:

Is the 9th bhumi beyond falling?

Malcolm wrote:

Eighth bhumi on up are irreversible

Author: Malcolm

Date: Saturday, September 24th, 2011 at 2:31 AM

Title: Re: Zen and the dogma of non-duality

Content:

Namdrol said:

The term non-dual (gnyis med, or advaya) is used frequently in Buddhist texts. The term non-duality (gnyis med nyid, advaita) is virtually never used, showing up only one time in the entire Kengyur, in a single passage in the Kalacakra tantra

Jinzang said:

What do you think is the distinction between non-dual and non-duality?

Malcolm wrote:

The first refers to an absence of extremes. The second is advocating a philosophical position.

N

Author: Malcolm

Date: Saturday, September 24th, 2011 at 4:03 AM

Title: Re: What are some "must have" books?

Content:

Jnana said:

The point is this: There's no need for anyone aspiring to enter the Mahāyāna to learn two different Sthaviravāda abhidharma systems. If one has already learned the Theravāda system there is no need whatsoever for learning the Sarvāstivāda system.

All the best,

Geoff

Malcolm wrote:

Hi, Geoff:

This is not really the case. There is a continuity of ideas that run through Sarvastivada right up through both wings of Mahāyāna and on into Vajrayāna.

Thervāda and Sarvastivāda tenets are very different in a number of important ways.

N

Author: Malcolm

Date: Saturday, September 24th, 2011 at 6:14 AM

Title: Re: Zen and the dogma of non-duality

Content:

Karma Dondrup Tashi said:

Again, "non-duality" is used, no need to fear the boogey-man Advaita.

Malcolm wrote:

Those who don't really know what Advaita is quickly wind up becoming crypto-advaitans by obsessing about the word "non-dual".

N

Author: Malcolm

Date: Saturday, September 24th, 2011 at 7:59 PM

Title: Re: Tanpai Rinpoche at Yogaville

Content:

Jikan said:

What's going on here?

Malcolm wrote:
Marketing.

Author: Malcolm

Date: Saturday, September 24th, 2011 at 8:09 PM

Title: Re: Zen and the dogma of non-duality

Content:

Karma Dondrup Tashi said:

It appears that gnyis med can also be legitimately translated "non-duality" without fear that it will be mistaken for Avdaita.

Wise and learned people realize the non-duality (gNyis-Med) (of enlightenment and unenlightenment) ...

The Practice of Dzogchen, Longchen Rabjam, p.16

Malcolm wrote:

Appearances are often deceiving.

While Tulku Thundup is certainly a qualified teacher -- he is not a native English speaker, I don't think he knows Sanskrit all that well, and he does not edit his own material.

As I said, gnyis med is certainly used frequently in Buddhist texts, but it should never be translated as non-duality, since it is missing the -ity part i.e. nyid or tā.

Because of imprecise translations there are many people indeed who think that basic message of Mahāyāna Buddhism, Zen, Dzogchen, Mahāmudra, and so on are exactly the same as Advaita. In particular this is demonstrated by the convergence of Zen and Advaita in such teachers as Adyashanti, etc., and some of his students, such as Loach Kelley, who also has studied Dzogchen.

Crystal is a book taught by a Tibetan in Italian, not his native language, translated on the fly by someone without deep knowledge of Buddhism in general [Barry Simmons] and edited by John Shane, also someone without a deep knowledge of Buddhism.

While Crystal is one of my favorite books of all time, it is not without its flaws, and for this and that reason it was almost allowed to die. It was re-edited quite a bit, however, and has its present form. It is still not a perfect book in every respect.

I also know a lot of people in Dzogchen Community who are confused about the difference between non-dual and non-duality.

It is an important issue only because it is at the root of much confusion for so many people.

N

Author: Malcolm

Date: Saturday, September 24th, 2011 at 8:24 PM

Title: Re: What are some "must have" books?

Content:

Namdrol said:

This is not really the case. There is a continuity of ideas that run through Sarvastivada right up through both wings of Mahāyāna and on into Vajrayāna.

Thervāda and Sarvastivāda tenets are very different in a number of important ways.

Jnana said:

The only Sarvāstivāda ideas that a bodhisattva aspirant would need to understand on any level is the Sarvāstivāda version of causes and conditions and the Sarvāstivāda version of the intermediate state. And in each case, one doesn't have to be a Sarvāstivāda scholar. Other areas such as the sixteen aspects of the four noble truths and the defilements eliminated at each of the four arya stages aren't really relevant to the Mahāyāna.

Malcolm wrote:

You are down playing something very critical.

N

Author: Malcolm

Date: Saturday, September 24th, 2011 at 10:33 PM

Title: Re: Zen and the dogma of non-duality

Content:

Namdrol said:

It is an important issue only because it is at the root of much confusion for so many people.

Acchantika said:

Nondual means free from duality. Nonduality means the state or condition of being free from duality. Neither is a philosophical position, in any tradition that uses the terms.

I think overcomplicating the issue is what is at the root of confusion for so many.

Malcolm wrote:

There is no actual state or condition that is free from duality. If one should think that there is, one will have not understood one single thing about Buddha Dharma.

Because people think there is a real state free from dualistic extremes, they fall into the pit of eternalism and grasping, never even recognizing emptiness correctly, let alone realizing it, and hampering their understanding of dependent origination.

Thinking there is such a thing as a real state of non-duality is precisely the Advaita Vedanta, Trika and so on.

N

Author: Malcolm

Date: Saturday, September 24th, 2011 at 11:55 PM

Title: Re: Zen and the dogma of non-duality

Content:

Namdrol said:

There is no actual state or condition that is free from duality. If one should think that there is, one will have not understood one single thing about Buddha Dharma.

Because people think there is a real state free from dualistic extremes, they fall into the pit of eternalism and grasping, never even recognizing emptiness correctly, let alone realizing it, and hampering their understanding of dependent origination.

Thinking there is such a thing as a real state of non-duality is precisely the Advaita Vedanta, Trika and so on.

N

Acchantika said:

By the same token, people will read this and think it equates to nihilism, not understanding a single thing about the Buddha Dharma, falling in to the pit of nihilism and mental dullness and so on.

Language is dualistic, and as language so thought; it is better to use this to our advantage than spend our lives dodging traps.

Malcolm wrote:

As Nāgārjuna states:

By relying on the conventional, the ultimate will be understood;
by realizing the ultimate, nirvana will be attained.

It is extremely important that key concepts be treated with care. It is also very important to avoid using language shared with other philosophical systems. I know any number of people who really are under the impression that there is really no difference between Dzogchen, Advaita and so on. And mostly, it is because of this pesky word "non-duality".

There is just as much danger of mental dullness and so with an eternalist view as there is with a nihilist view. In both cases, the conclusion will be reached that view is not important, karma does not matter, and so on.

N

Author: Malcolm

Date: Sunday, September 25th, 2011 at 7:33 AM

Title: Re: What are some "must have" books?

Content:

Namdrol said:

You are down playing something very critical.

Jnana said:

Developing an understanding of the foundational teachings is important. Whether this is interpreted through a classical Indian Sarvāstivāda filter or a Theravāda filter is not so important. By the time of the classical period (i.e. the first few centuries of the common era) both of these exegetical systems had accreted to a point where they were unnecessarily complex. Old Guatama likely wouldn't have been very impressed with any of their large classical treatises.

Malcolm wrote:

In general, the point of departure for most Sanskrit-writing Mahayana Indian authors which have any relevance at all in Tibetan Buddhism, whether sutra or tantra, is the Kosha.

Perhaps it is merely a Tibetan Buddhist thing.

N

Author: Malcolm

Date: Sunday, September 25th, 2011 at 7:49 AM

Title: Re: Completion of the path of Tögal

Content:

Pema Rigdzin said:

Not sure what to make of this couple...

On a sidenote, apparently Batman is a togal practitioner too:

<http://thelostyak.com/2010/02/25/the-comics-connection-i-batman-does-togal/> " onclick="window.open(this.href);return false;

padma norbu said:

Thank you, I was able to learn more about Tögal from that blog about batman than anyone on this board or anywhere else has been willing to share.

Malcolm wrote:

"So it might not be too far fetched to see tögal as something of a rehearsal for the events that occur during the death process.

Traditionally, however, tögal is not usually presented in this way."

In fact, traditionally, tögal is frequently presented in this way.

N

Author: Malcolm

Date: Sunday, September 25th, 2011 at 9:16 PM

Title: Re: Completion of the path of Tögal

Content:

heart said:

So you are saying he reached the third vision himself? Or isn't that necessary to be able to guide people through the visions?

/magnus

Malcolm wrote:

I don't know. I don't know Lama Drimed personally.

I have friend of mine who did an 8 year retreat under Chagdud Tulku focusing on thogal. But I don't think he got past the second vision himself.

It took Kunzang Dechen Lingpa seven years to reach the third vision in strict retreat.

N

Author: Malcolm

Date: Sunday, September 25th, 2011 at 9:18 PM

Title: Re: Lama Migmar at Kripalu Januray 2012

Content:

Virgo said:

Hi everyone,

"Mother Tara Empowerment" by Lama Migmar Tseten

http://www.kripalu.org/program/view/MTE-121/mother_tara_empowerment

It seems that Lama Migmar will be giving empowerments for White, Gold, Red, and Green Taras in MA.

Unfortunately the page is worded slightly strangely since it is probably written by somebody from Kripalu (I don't know).

Does anybody know if these are the full empowerments for each, and will the practice texts and instructions for all these Sadhanas be given or be available?

Thank you,

Kevin

Malcolm wrote:

They are initiations. All the practice texts will be available.

Author: Malcolm

Date: Sunday, September 25th, 2011 at 10:43 PM

Title: Re: Zen and the dogma of non-duality

Content:

Acchantika said:

Mistaking Advaita for Dzogchen et al is not like mistaking fire for ice...

Malcolm wrote:

I don't agree. It is exactly like mistaken fire for ice.

Author: Malcolm

Date: Sunday, September 25th, 2011 at 10:45 PM

Title: Re: Zen and the dogma of non-duality

Content:

Acchantika said:

There is of course more than one way to interpret statements like "there is no condition or state that is free from extremes" etc.

Malcolm wrote:

The view of dzogchen is "gnas lugs med pa" i.e. no reality.

N

Author: Malcolm

Date: Monday, September 26th, 2011 at 12:21 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Sönam said:

As far as Rinpoché is giving teaching, he gives direct introduction ... he always teaches in "direct introduction mode" (and he did confirm that in today's teaching)

Sönam

booker said:

I guess there's a formal difference in the direct transmission over the webcast, which involves extra practice (empowerment) and one needs instructions from senior students - and this happens only three times per year. Other than this there are open webcasts, like now happening from Paris or upcoming from Barcelona.

No?

Sönam said:

I must admit that something is not clear there ... as Rinpoché did repeat this w-e that he was giving direct transmission in each of his teaching (maybe there is a trick there ...).

Sönam

Malcolm wrote:

Direct introduction simply means the teacher teaches Dzogchen from his true knowledge of Dzogchen. It does not mean he necessarily shouts something, or holds up something, or shocks the students, and so on. These are methods that can be part of an introduction or not, at the teacher's discretion.

Author: Malcolm

Date: Monday, September 26th, 2011 at 2:00 AM

Title: Re: Zen and the dogma of non-duality

Content:

Acchantika said:

I mean only that in sems sde the central focus seems to be on a basic, unconditioned awareness that is free from duality, which, coincidentally, is the premise of Advaita and what "nondual" actually refers to, at least in the latter. That is where the perceived similarities end.

At the very least, I think it is understandable the two would be conflated by the uniformed. Like me.

Malcolm wrote:

One: bodhicitta in sems sde is not something that is considered real; cit is sat i.e. real in Advaita.

Two: there are two basic ways the term "non-dual" is used in Buddhism: free from subject and object perception (trivial) and free from ontic extremes (non-trivial).

Three, sometimes the word "non-dual" in translation is misleading. Here is an example

from sem sde. This:

rgyu dang 'bras bu gnyis las 'das
sems can sangs rgyas gnyis med pas
sangs rgyas sems kyis sgrub ma byed

It might be translated as:
Beyond the duality of cause and result,
since sentient beings and buddhas are non-dual,
buddhahood is not accomplished with the mind.

But that translation would be a little wrong.

A better way to render it would be:

Beyond both cause and result,
since both sentient beings and buddhas do not exist
buddhahood is not accomplished with the mind.

What is the difference you ask? Here there is a pair, a cause and a result i.e. sentient being are a cause, buddhas are a result. But since neither exist, therefore, buddhahood cannot be accomplished with mind.

These issues are often quite subtle.

N

Author: Malcolm

Date: Monday, September 26th, 2011 at 3:17 AM

Title: Re: Tibetan Acupuncture

Content:

Fa Dao said:

I don't remember where I read it but I remember reading that at one time Tibet had as a part of its treatment therapies its own system of acupuncture. But for some reason it was banned or something. I am a Doctor of Chinese medicine primarily focusing on acupuncture and would love to know about its Tibetan counterpart.

Malcolm wrote:

We use needle on moxa as well as bloodletting points. But we generally only use needle on heat and nerve diseases, unlike Chinese medicine where they use it on everything.

Author: Malcolm

Date: Monday, September 26th, 2011 at 3:20 AM

Title: Re: Zen and the dogma of non-duality

Content:

AlexanderS said:

This is one of the reasons I find it very hard to know what we working towards in buddhism and impossible to explain to anyone else.

Malcolm wrote:

All traditions are of buddhism are working towards the same goal, freedom from afflictions that are the cause of suffering. Some buddhist traditions, from Mahayāna on up, also aim at omniscience.

Omniscience is not as scary as it sounds. A Buddhas omniscience is predicated on the fact that all objects of knowledge, including buddhahood itself, are completely illusory.

This is also the view of Dzogchen i.e. everything, including buddhahood, etc., is completely equivalent to an illusion; not "like an illusion", as some people in Mahāyāna with a poor understanding hedge -- completely equivalent.

Author: Malcolm

Date: Monday, September 26th, 2011 at 3:26 AM

Title: Re: Tibetan Acupuncture

Content:

Fa Dao said:

thanks Namdrol...was there a time when it was used for more than that?

Malcolm wrote:

Never. It has to do with the theory of needle in Tibetan medicine -- i.e. it is used mainly for inflammation and heat diseases i.e. pitta and blood. It is considered a cold and rough therapy, not good for vata and kapha at all. So I always especially recommend that vata-deranged people generally avoid acupuncture unless there is serious reason for them to use it to cut the end of a heat disease.

Tibet is a cold place, China is a hot place. There are more heat diseases in China than Tibet. Our Moxa is much more developed than Chinese moxabustion. Why? Tibet is a cold country.

N

Author: Malcolm

Date: Monday, September 26th, 2011 at 3:33 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Sönam said:

That I know, and Rinpoche underline it again and again, and I also say "he always teaches in "direct introduction mode"" ... what is not clear for me is why there is "special webcast session for direct introduction" as all sessions include direct introduction. And when I said there must be a trick, I was thinking Rinpoche makes "special sessions" called direct introduction for those listening could have no doubt about it (the fact that it includes direct introduction).

Sönam

Malcolm wrote:

IN that case he is not only giving introduction he is giving transmission of three roots, etc., depending on the day.

Author: Malcolm

Date: Monday, September 26th, 2011 at 4:14 AM

Title: Re: Ankle, Knee, Elbow Itch

Content:

Clarence said:

The last 2 nights I have been unable to sleep because I have very strong itching sensations around the ankles, on the front of my knees and at the back of my elbows. So, all places where the skin is very thin. Tonight it is also itching on my outside thighs. However, there is no rash to be found. Nowhere. I have been having a little cold the last 3 or 4 days. Nothing major and the first one in 2 years. I am generally healthy, so this is pretty strange. Any idea what this could be? Oh yeah, I don't have problems during the day. At least, nothing like when I sit down.

Many thanks, C

Malcolm wrote:

No clue.

Author: Malcolm

Date: Monday, September 26th, 2011 at 4:34 AM

Title: Re: Ankle, Knee, Elbow Itch

Content:

Clarence said:

Ah, that is too bad, but thanks for the answer anyway.

Malcolm wrote:

Has the heat gone on?

Do you have a food allergy, new clothes, new soap, new pet, new lover, new job? What has changed besides your recent cold?

Are you getting shingles perhaps?

N

Author: Malcolm

Date: Monday, September 26th, 2011 at 7:56 AM

Title: Re: Tibetan Acupuncture

Content:

Fa Dao said:

Namdrol, I have to respectfully disagree...China is not only a "hot" place. In fact the weather there is quite varied. Ranging from below freezing to dry and arid to tropical. As to whether or not Tibetan moxabustion is superior to Chinese moxabustion, unless you are a practitioner of both Tibetan and Chinese medicine you cant really claim that either.

Malcolm wrote:

I have dicussed the way Chinese moxa is practiced with several OMDs and I have clinical experience in Tibetan hospitals with doctors who are fully cross trained in both systems. Tibetan moxabustion is more developed than Chinese Moxa. Acupuncture is more developed in Chinese medicine. This is just a fact, nothing to really argue about.

In general, compared to Tibet, the Chinese climate is quite warm.

Author: Malcolm

Date: Monday, September 26th, 2011 at 9:22 AM

Title: Re: Tibetan Acupuncture

Content:

Fa Dao said:

While it is obviously true that Tibet is colder on the whole, there are places in China that are bitterly cold as well. As to the moxabustion unless you were discussing this with some older precommunist practitioners your information about Chinese moxabustion will be limited. Sadly nowadays in China as elsewhere moxabustion is only used for cold and deficiency disorders. It used to be used for both hot and cold disorders as well as deficiency and excess disorders. Not a lot that are doing that nowadays. This is due to a number of factors, one of which was not its lack of efficacy. Both moxabustion and acupuncture came close to becoming lost arts in China.

Malcolm wrote:

Moxa is used in number of ways in TM -- as a therapy in and of itself, it is mostly used for cold/kapha diseases -- it is also used to dispell the vata which comes at the end of an serious heat diseases, and so on.

It is generally contraindicated as a main treatment for virtually all heat diseases, the only exception is heat being driven by vata.

N

Author: Malcolm

Date: Monday, September 26th, 2011 at 8:37 PM

Title: Re: Ankle, Knee, Elbow Itch

Content:

Clarence said:

P.S. I will look into shingles, don't know what those are off the top of my head.

Malcolm wrote:

Adult chicken pox.

Sounds to me like you might have a mild allergy to dog dander.

You need to wash all the clothes that you were wearing when you contacted the dog.

You need to rub a good quality pitta pacifying ayurvedic oil on the affected areas after you shower.

N

Author: Malcolm

Date: Monday, September 26th, 2011 at 8:51 PM

Title: Re: Zen and the dogma of non-duality

Content:

catmoon said:

Now who would these people of poor understanding be? Who uses the term illusion-like?

Malcolm wrote:

Sometimes [quite often] teachers will speak the level of their students, when their own view is in fact higher or different. Why? Because sometimes teachers realize that they must feed the truth to their students in small doses.

Some people, hearing that all phenomena are completely equivalent with illusions freak out. Some people who hear that phenomena are empty, freak out. This is why it is a bohdhisattva downfall to teach emptiness to the immature.

N

Author: Malcolm

Date: Monday, September 26th, 2011 at 8:55 PM

Title: Re: Dalai Lama speaks on reincarnation

Content:

alwayson said:

WOW

HH Dalai Lama is REALLY throwing down the gauntlet with the commies / socialists here. Hopefully China becomes capitalistic, so we don't have to put up with their crap anymore.

Embrace Capitalism China!!!!:

<https://www.youtube.com/watch?v=Edf7xPbPZrc> "
onclick="window.open(this.href);return false;

narraboth said:

1. Religious freedom is not linked to socialism or capitalism. The main idea here is, Chinese Communist Party denies religion, but they want to get involved with religious issue, that's shameless.
2. China is kind of a capticalism country now, maybe more capitalist than some european countries, just china is without democracy.
3. Talking about making crap, maybe chinese government think the US national debt they hold are more dodgy. How about thinking capticalism's own problem before raising an improper/controversial/Tea Party idea.

Malcolm wrote:

China is a mercantile state. This is a pre- Capitalist phase. Wiki states: "Mercantilism is the economic doctrine that says government control of foreign trade is of paramount importance for ensuring the prosperity and security of a state. In particular, it demands a positive balance of trade."

It continues:

Mercantilist policies have included:

High tariffs, especially on manufactured goods; [x]

Monopolizing markets with staple ports; [x, i.e. walmart]

Exclusive trade with colonies;

Forbidding trade to be carried in foreign ships;

Export subsidies; [x]

Banning all export of gold and silver;

Promoting manufacturing with research or direct subsidies; [x]

Limiting wages; [x]

Maximizing the use of domestic resources; [x]

Restricting domestic consumption with non-tariff barriers to trade. [x]

Author: Malcolm

Date: Monday, September 26th, 2011 at 9:25 PM

Title: Re: Evolution of humans and Mahayana Buddhism

Content:

Aemilius said:

Another interesting point is the plurality of worlds that we find in Theravada and Mahayana buddhism. The idea was known in ancient Greek world, it was known in the islamic world, one sentence in Quran speaks of worlds, it is also present in the Thousand and One Nights collection of stories. In Europe it re-emerges during the Era of Enlightenment. Thus for example Voltaire, in his novel Zadig, says that besides Earth there are millions of inhabited planets like Earth in the Universe, each unique and different.

Malcolm wrote:

No one said that Buddhist intuitions about multiple worlds was wrong. Just that rather late Sumeru Cosmology presented Buddhist texts dating from the common era is obsolete and has been superceded.

N

Author: Malcolm

Date: Monday, September 26th, 2011 at 9:33 PM

Title: Re: Evolution of humans and Mahayana Buddhism

Content:

Aemilius said:

Another interesting point is the plurality of worlds that we find in Theravada and Mahayana buddhism. The idea was known in ancient Greek world, it was known in the islamic world, one sentence in Quran speaks of worlds, it is also present in the Thousand and One Nights collection of stories. In Europe it re-emerges during the Era of Enlightenment. Thus for example Voltaire, in his novel Zadig, says that besides Earth there are millions of inhabited planets like Earth in the Universe, each unique and different.

Malcolm wrote:

Sarvastivada Buddhist cosmology holds that there are a billion Jambudvipas, each one basically identicle.

Mahāyāna cosmology is a little more diverse, including the idea that the entire universe is contained in the body of the mahāsambhogakāya, Vairocana Himasara, with our world system being located with another world system called kusumatalagarbha alamkara which in turn is in the palm of his hand.

N

Author: Malcolm

Date: Monday, September 26th, 2011 at 9:34 PM

Title: Re: 2 Tibetan monks self-immolate amid Dalai Lama feud

Content:

mr. gordo said:

BEIJING (AP) — Two Tibetan monks set themselves on fire Monday in a protest over China's tight rein over Buddhist practices, a rights group said as the Chinese government reiterated it will choose the next Dalai Lama.

The London-based Free Tibet campaign said Lobsang Kalsang and Lobsang Konchok, both believed to be 18 or 19 years old, self-immolated Monday at the Kirti Monastery in Sichuan province's Aba prefecture.

<http://www.seattlepi.com/news/article/2-Tibetan-monks-self-immolate-amid-Dalai-Lama-fued-2188768.php>

Malcolm wrote:

Fortunately they did not badly hurt themselves.

I don't approve of these acts of self-immolation.

Author: Malcolm

Date: Monday, September 26th, 2011 at 11:08 PM

Title: Re: Zen and the dogma of non-duality

Content:

Namdrol said:

Omniscience is not as scary as it sounds. A Buddhas omniscience is predicated on the fact that all objects of knowledge, including buddhahood itself, are completely illusory.

This is also the view of Dzogchen i.e. everything, including buddhahood, etc., is completely equivalent to an illusion; not "like an illusion", as some people in Mahāyāna with a poor understanding hedge -- completely equivalent.

Kai said:

This is more extreme than some Yogacara originated schools, certainly a POV that Theravada and other Nikaya schools will never accept.....

Malcolm wrote:

This is the standpoint of Haribhadra presented his perfection of wisdom commentaries, so it is pretty standard Mahāyāna.

Author: Malcolm
Date: Monday, September 26th, 2011 at 11:09 PM
Title: Re: Zen and the dogma of non-duality
Content:
Karma Dondrup Tashi said:
Why push nihilism side so hard?

Malcolm wrote:
Who's pushing nihilism? Not me, sir.

As Buddhapalita quips "We do not advocate non-existence. We simply remove claims that existents exist."

Author: Malcolm
Date: Monday, September 26th, 2011 at 11:11 PM
Title: Re: Dalai Lama speaks on reincarnation
Content:
alwayson said:
P.S. Supporting socialism on a Buddhist board is improper, considering it is pure evil.

Malcolm wrote:
Which socialism did you have in mind? You sound like a follower of Ayn Rand.

Author: Malcolm
Date: Monday, September 26th, 2011 at 11:39 PM
Title: Re: In need of guidance about vows....
Content:
Malcolm wrote:
The vow or precept of not killing only extends to physical actions.

However, the commitment of taking refuge in the Dharma is that one must abandon harming sentient beings in thought and deed.

N

Author: Malcolm
Date: Monday, September 26th, 2011 at 11:47 PM
Title: Re: Zen and the dogma of non-duality
Content:

Kai said:
Haribhadra, the same guy who wrote the famous Abhisamayalankara commentary?

Malcolm wrote:
indeed.

Author: Malcolm
Date: Monday, September 26th, 2011 at 11:51 PM
Title: Re: Dalai Lama speaks on reincarnation
Content:

always on said:
I'm simply a supporter of HH Dalai Lama, although I am not a Vajrayanist.

Malcolm wrote:
HHDL is a self-proclaimed marxist.

N

Author: Malcolm
Date: Tuesday, September 27th, 2011 at 2:56 AM
Title: Re: Zen and the dogma of non-duality
Content:

Karma Dondrup Tashi said:
Aren't you being a teenyweeny bit sneaky now Loppon?

...

Which is pretty much standard Sakya spros bral view. But now you use Buddhapalita to support mere non-affirming negation view, which slides back into Gelug emptiness.

Malcolm wrote:
No, Buddhapalita corresponds with spros bral. Buddhapalita's view and the statement gnas lugs med pa are completely consistent with one another.

You cannot ascertain Tsongkhapa's view in Buddhapalita. It is impossible.

N

Author: Malcolm
Date: Tuesday, September 27th, 2011 at 3:16 AM
Title: Re: Lojong, Rushens, and Semdzins
Content:

padma norbu said:

I don't remember the exact details, but I believe what I heard is that there are 9 levels. I asked how many people have completed and was told that nobody has even passed the 3rd or 4th level (forgot). I think actually the words were that the highest level as of right now is 3rd or 4th and nobody has completed them. In other words, the other levels only exist theoretically, I guess, because they are not even written out or discussed since there are no students. I don't know. But, since SMS has been going on for quite a while and involves quite a lot of old hats at this stuff who have been sitting on their bums for quite a long time now chanting mantras, writing books translating Tibetan texts (Jim Valby), I just don't see the point of even attempting it. Why get involved in something nobody will ever likely finish?

Pero said:

Oh I see. Rinpoche hasn't taught more than the 4th level. Apparently it gets quite difficult after the second level. They are written out though. Sort of. There exists a booklet called Santi Maha Sangha (I got it in Merigar, didn't see it online) and in it all levels of SMS are outlined in the form of a poem. There you can see SMS is really something alive, it's really about your own practice developing. Looking at it, it seems to me that completing level 9 basically means achieving Rainbow body haha.

As for your question. Why do you concern yourself whether others will finish it or not? Why don't YOU try to finish it?

alpha said:

what do you learn at the second and third level?

Malcolm wrote:

1-3 sems sde

4-6 klong sde

7-9 man ngag sde

BTW, everything that Rinpoche teaches in these nine levels he also teaches in general. The difference is that SMS is more systematic and a bit more detailed. But he teaches everything to everyone.

N

Author: Malcolm

Date: Tuesday, September 27th, 2011 at 3:33 AM

Title: Re: Ankle, Knee, Elbow Itch

Content:

Clarence said:

Will a good ayurvedic store know what pitta pacifying oil to give me when I ask?

Many thanks once again,

C

Malcolm wrote:

Yup.

Author: Malcolm

Date: Tuesday, September 27th, 2011 at 4:05 AM

Title: Re: Zen and the dogma of non-duality

Content:

alwayson said:

If the Dharmakaya is free from extremes.

Then logically it cannot be separate from me??

Malcolm wrote:

Dharmakāya is not a thing, It is the realization of your own emptiness to the fullest possible degree.

Author: Malcolm

Date: Tuesday, September 27th, 2011 at 4:17 AM

Title: Re: Zen and the dogma of non-duality

Content:

Namdrol said:

It is the realization of your own emptiness to the fullest possible degree.

alwayson said:

Which is tactile bliss?

Malcolm wrote:

Well, that is a side effect.

Author: Malcolm

Date: Tuesday, September 27th, 2011 at 9:00 PM

Title: Re: 1st Lay vow ...what is the definition of 'physical actions'?

Content:

minimayhen88 said:

The 1st lay vow / lay precept / upasaka of non violence

I was informed that"The vow or precept of not killing (harmlessness) only extends to physical actions" Do these 'physical actions' include harsh speech and the mental actions of the mind? Or quite literally only 'not killing'

Kindly,

A young lay follower, who wishes to keep their vow pure

Malcolm wrote:

Quite literally, only "not killing". The five lay precepts as a total apply only to one's physical actions (speech being a physical action).

Basically, there are ten non-virtues: killing, stealing, sexual misconduct for the body; lying, harsh speech, calumny and gossip for speech; malice, envy and wrong view for the mind.

Of these, killing, stealing, sexual misconduct and lying are covered in the vows, as well as intoxicants, for a total of five lay precepts or vows.

N

Author: Malcolm

Date: Tuesday, September 27th, 2011 at 11:24 PM

Title: Re: Angioedema

Content:

Epistemes said:

My partner has angioedema, including hives and swelling in the fingers and toes. Does TM cover how to treat something like this?

Namdrol said:

Yes, seeing a Tibetan doctor may be of some benefit. Exact treatment would depend on a whole host of factors I cannot begin to predict.

N

Epistemes said:

Would going to an ayurvedic doctor be of similar benefit?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Wednesday, September 28th, 2011 at 12:19 AM

Title: Re: 5 organs, elements, spirits

Content:

dakini_boi said:

I know TM is influenced by both Chinese medicine and Ayurveda. In the Chinese system, each of the organs has an elemental correspondence, as well as a "spirit" or aspect of the psyche associated with it. Was any of this integrated into Tibetan medicine?

Further, TCM describes the dying process and what happens to the spirits of the organs. For example, at least in one interpretation, the liver hun (ethereal soul) is what carries our karma/experience of past lives. Is any of this discussed in TM texts/teachings, alongside typical Buddhist descriptions of the dissolution of the elements at the time of death?

Malcolm wrote:

"Elements", yes, for example, wood for liver, metal for lungs and so on. Spirit, no.

Author: Malcolm

Date: Wednesday, September 28th, 2011 at 2:40 AM

Title: Re: 5 organs, elements, spirits

Content:

dakini_boi said:

I know TM is influenced by both Chinese medicine and Ayurveda. In the Chinese system, each of the organs has an elemental correspondence, as well as a "spirit" or aspect of the psyche associated with it. Was any of this integrated into Tibetan medicine?

Further, TCM describes the dying process and what happens to the spirits of the organs. For example, at least in one interpretation, the liver hun (ethereal soul) is what carries our karma/experience of past lives. Is any of this discussed in TM texts/teachings, alongside typical Buddhist descriptions of the dissolution of the elements at the time of death?

Namdrol said:

"Elements", yes, for example, wood for liver, metal for lungs and so on. Spirit, no.

nirmal said:

This may sound a little silly but it is said that if the spiritual disturbance is removed first, then medicine taken by the patient will be very effective and the road to recovery is very fast. Does TM believe in that, Namdrol?

Malcolm wrote:

There are some cultural differences between Tibet and China, and the way "spirits" are

understood is one of them.

AFAIK, while there are spirits or demons associated with most diseases, called "disease lords", they are not specific to a given organ, but rather govern a class of disease as a whole. Religious practice is always a component in any Tibetan medical treatment. So, the answer is yes and no. Yes in general, no on the specifics.

N

Author: Malcolm

Date: Wednesday, September 28th, 2011 at 2:42 AM

Title: Re: Buddhist Tantra has "unstruck sound" like Hindu Tantra?

Content:

alwayson said:

I was wondering if Buddhist Tantra has an "unstruck sound" like Hindu Tantra?

In Hindu tantra the unstruck sound is OM, and it resonates from the Heart Chakra.

P.S. If this is some top secret classified Vajrayana information, then ignore this thread.

Malcolm wrote:

The term anahata is translated into Tibetan as mi zhig, which then gets translated in English as "indestructible", as in anahata bindu i.e indestructible drop.

but the meaning is quite different.

Author: Malcolm

Date: Wednesday, September 28th, 2011 at 9:24 AM

Title: Re: Buddhist Tantra has "unstruck sound" like Hindu Tantra?

Content:

alwayson said:

Ok thanks

Is OM associated with Dharmakaya?

I've heard that before.

Malcolm wrote:

Om stands for the three kāyas.

Author: Malcolm

Date: Wednesday, September 28th, 2011 at 8:16 PM

Title: Re: Buddhist Tantra has "unstruck sound" like Hindu Tantra?

Content:

Adamantine said:

If OM represents all three kayas then why when receiving the empowerments during Guru Yoga does it relate to the body - blessing, aka nirmanakaya?

Malcolm wrote:

Om is made of three parts A O Ṃ i.e. अ, ॐ, and ं, hence it represents the three kāyas.

Though I am certain there is an explanation for why Oṃ represents the body out of body speech and mind (oṃ aḥ hūṃ), I don't have a ready answer.

N

Author: Malcolm

Date: Wednesday, September 28th, 2011 at 8:19 PM

Title: Re: Zen and the dogma of non-duality

Content:

catmoon said:

Now who would these people of poor understanding be? Who uses the term illusion-like?

Namdrol said:

Sometimes [quite often] teachers will speak the level of their students, when their own view is in fact higher or different. Why? Because sometimes teachers realize that they must feed the truth to their students in small doses.

Some people, hearing that all phenomena are completely equivalent with illusions freak out. Some people who hear that phenomena are empty, freak out. This is why it is a bohdhisattva downfall to teach emptiness to the immature.

N

tobes said:

By all means practice and teach Dzogchen, but do not pretend that every interpretation of emptiness must conform to it.

Malcolm wrote:

If an explanation of emptiness does not conform to Dzogchen, then it does not conform to Madhyamaka since the explanation of emptiness in Dzogchen and Madhyamaka are identical.

N

Author: Malcolm

Date: Wednesday, September 28th, 2011 at 8:32 PM

Title: Re: Namkhas (colored-thread elemental) are they only Bon?

Content:

Adamantine said:

I have the book compiling ChNN's teachings on the meaning of and how to make a Namkha. . in the introduction, it seems to imply this is primarily a Bon practice. Is this true? I was thinking of making one and getting it blessed by one of my Nyingma Lamas but if it is primarily a Bon thing he may not know much about it or even approve.. does anyone have any insight? The book alludes to similar practices being widespread among indigenous cultures around the world, which is interesting..

If it is mainly Bonpo, is there an equivalent and effective practice among Buddhists to harmonize the elemental energies of the individual?

Malcolm wrote:

No, thread crosses began as Bon thing and were adapted to Buddhist practice by Guru Rinpoche.

N

Author: Malcolm

Date: Wednesday, September 28th, 2011 at 9:13 PM

Title: Re: Buddhist Tantra has "unstruck sound" like Hindu Tantra?

Content:

Gyalpo said:

In ChNN Rinpoche: Precious Vase, in the explanation of four understanding, there is understanding thru nature of letters. O alone stands for body, because it is something concrete, for A you dont have to do anything, just open mouth, but O we have to make some effort and so on. May be this is the point for OM. And rigpa is explained as anuswara...

Malcolm wrote:

I just this moment read an explanation in Pradīpodyotanābhisaṃdhiprakāśikā by Bhavyakīrti:

"A is Bhagavan Akshobhya; O is Bhagavan Amitabha and Ma is Mahavairocana".

N

Author: Malcolm

Date: Wednesday, September 28th, 2011 at 9:21 PM

Title: Re: Nakayamashingoshoshu Exorcism Gone Wrong - Buddhist Cult?

Content:

Malcolm wrote:

Exorcism by waterboarding ...

Author: Malcolm

Date: Wednesday, September 28th, 2011 at 10:15 PM

Title: Re: Vimala

Content:

Epistemes said:

I recently purchased some Vimala from Siddhi Energetics.

When is the best time to take it - in the morning or before bed?

If in the morning, how long before a meal?

I also take Magnesium Citrate in the evening for digestion.

Should Vimala be taken before or after taking the Magnesium Citrate supplement?

Will Magnesium Citrate reduce the efficacy of Vimala?

Malcolm wrote:

You should take Vimala about an hour before sleeping.

Why are you taking magnesium citrate?

You should separate Vimala from Magnesium citrate by about an hour. Vimala may be used as needed. It can be made a little more effective by taking it with warm milk or a small spot of brandy, port, or other aged alcohol. Vimala may also be taken early in the morning to calm anxiety.

N

Author: Malcolm

Date: Wednesday, September 28th, 2011 at 11:18 PM

Title: Re: Vimala

Content:

Namdrol said:

Why are you taking magnesium citrate?

Epistemes said:

I have to take this plus Metamucil everyday to prevent constipation. I may have some form of colitis. I went to a GI doctor about 3-4 years ago due to some problems with constipation, but by this time I had found the above remedy for preventing it. He said that if the remedy worked, he would advise against a colonoscopy unless the symptoms got worse, which they haven't.

Malcolm wrote:

This a bad long term solution. You will become completely dependent on this.

I reccomend doing some sort of cleanse. Colorado Cleanse I think is one of the best designed.

lifespa.com

This should solve your issue.

N

Author: Malcolm

Date: Thursday, September 29th, 2011 at 12:06 AM

Title: Re: Vimala

Content:

Epistemes said:

Thanks for the link. I'll make sure to do a cleanse in the very near future.

But why is my solution bad, and why is being completely dependent on it not good? I currently look at it from the standpoint of 'If they keep manufacturing this or similar products, I'm good 'til death.' Plus, taking Metamucil has helped with cholesterol.

Malcolm wrote:

Because it means that you are not digesting food properly, and that will lead to major health crises later on. Better to prevent it now while you are still young.

N

Author: Malcolm

Date: Thursday, September 29th, 2011 at 2:50 AM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

alwayson said:

So basically realizing emptiness occurs when the mind winds stop moving?

Is that right?

Malcolm wrote:

not necessarily.

Author: Malcolm

Date: Thursday, September 29th, 2011 at 6:03 AM

Title: Re: Vimala

Content:

Namdrol said:

You should separate Vimala from Magnesium citrate by about an hour. Vimala may be used as needed. It can be made a little more effective by taking it with warm milk or a small spot of brandy, port, or other aged alcohol. Vimala may also be taken early in the morning to calm anxiety.

Epistemes said:

What are your primary reasons for suggesting that Vimala be taken separately from Magnesium citrate? Magnesium citrate has a number of benefits aside from my primary reason for making it a daily supplement. Is there something in Magnesium citrate that could counter-act Vimala?

How does one determine when Vimala is needed versus making it a daily supplement?

Malcolm wrote:

Mostly because in Tibetan medicine we don't load up on pills all at the same time.

The purpose of Vimala is to help one sleep and otherwise reduce symptoms of vata disturbances.

Author: Malcolm

Date: Thursday, September 29th, 2011 at 8:35 PM

Title: Re: Buddhist Tantra has "unstruck sound" like Hindu Tantra?

Content:

Namdrol said:

I just this moment read an explanation in Pradīpodyotanābhisaṃdhiprakāśikā by Bhavyakīrti:

"A is Bhagavan Akshobhya; O is Bhagavan Amitabha and Ma is Mahavairocana".

N

Adamantine said:

Nice.. that just leaves Ratnasambhava and Amoghasiddhi unaccounted for

Malcolm wrote:

Not really, body, speech and mind are included here.

Author: Malcolm

Date: Thursday, September 29th, 2011 at 11:12 PM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

Namdrol said:

No. Why? The creation stage can only bring one to the sixth bodhisattva bhumi. To progress further, the completion stage, therefore, is indispensable.

N

Kai said:

A unique Sakya school doctrine?

Malcolm wrote:

Perhaps.

Author: Malcolm

Date: Friday, September 30th, 2011 at 12:29 AM

Title: Re: WOMPT & Sex

Content:

Namdrol said:

Semen, like feces and urine, is a waste product.

wayland said:

Hi Namdrol,

I have never yet encountered any instructions which equate the qualities of semen with those of feces or urine...Just curious, is the teaching on the parity of these substances a feature of your school or is it more widespread?

Malcolm wrote:

It is from Tibetan Medicine as well as Dzogchen Nyinthig.

Simply put, sukra [semen], both male and female is the byproduct [kita] that is left over when the final product of digestion, ojas, is formed. Ojas is the real "bodhicitta" in the body, and directly supports the indestructible drop in the heart.

N

Author: Malcolm

Date: Friday, September 30th, 2011 at 12:44 AM

Title: Re: 5 organs, elements, spirits

Content:

Namdrol said:

"Elements", yes, for example, wood for liver, metal for lungs and so on. Spirit, no.

dakini_boi said:

So I take it, TM uses Chinese elements (wood, fire, earth, metal, water) when discussing the organs, but Hindu elements (earth, water, fire, air, space) for everything else?

Malcolm wrote:

It uses the five phases for pulse diagnosis; the five elements (India) for everything else.

dakini_boi said:

I should clarify that by "spirits of the organs" I was referring to the wu shen (5 shen) - not spirits in the sense of entities that cause disease (which also exist in TCM), but 5 aspects of consciousness of a human being that are said to reside in the 5 solid organs.

Malcolm wrote:

That concept never made it into Tibetan medicine.

Author: Malcolm

Date: Friday, September 30th, 2011 at 12:45 AM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

Malcolm wrote:

Frankly, I get bored of answering the same questions by the same people over and over again. Even I have limited patience.

Author: Malcolm

Date: Friday, September 30th, 2011 at 2:36 AM

Title: Re: HHDL speaks about

Content:

kirtu said:

There are no long term pacifist Buddhist states, Bhutan being the only exception.

Kirt

Sönam said:

... and there could be a lot to say about!

Sönam

Malcolm wrote:

And not even then...the last war Bhutan was directly involved in was 1865. There were

was a civil war between 1882-1885 as well.

https://en.wikipedia.org/wiki/Bhutan_War " onclick="window.open(this.href);return false;

https://en.wikipedia.org/wiki/Ugyen_Wangchuck " onclick="window.open(this.href);return false;

Bhutan was basically a protectorate of the UK until 1947. That relationship was taken over by India in 1949 and revised in 2007 which allows India full military access to Bhutan because of a border incident in 2005 between PRC and Bhutan. Bhutan has a standing army of 16,000 troops, so it is hardly "pacifist".

N

Author: Malcolm

Date: Friday, September 30th, 2011 at 4:09 AM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

Kelwin said:

Bit of a miss-communication there. If you realize rigpa, you indeed realize emptiness. However, if you only momentarily experience rigpa, you don't realize emptiness. Correct me if I'm wrong Namdrol, I know you will

alwayson said:

I don't get it either.

One's mirror-like nature AND emptiness are BOTH defined as beyond conceptuality.

Namdrol said:

I did. It is pretty straight forward. To put it another way, when a person ceases to reify phenomena in terms of the four extremes, that is the direct perception of emptiness. Until that point, their "emptiness" remains an intellectual sequence of negations; accurate perhaps, but conceptual nevertheless.

N

Malcolm wrote:

Mirrors don't think about reflecting images, they just reflect images. The same thing with the mind. It is just clear. That's all. That clarity is empty i.e. images do not belong to the clarity of the mind nor are they found apart from the mind. Moreover, that clarity of the mind itself is not established in anyway. It is not real. This principle can be known (rig pa) by the mind, but cannot be realized with the mind. This is why, in Dzogchen teachings, the realization of emptiness and the so called "full measure of rig pa" occur at one and

the same time. At that time your knowledge of reality becomes complete. Your rig pa, or knowledge has gone to its fullest extent. Then, after that, it is time to exhaust dharmatā.

N

Author: Malcolm

Date: Friday, September 30th, 2011 at 4:44 AM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

alwayson said:

Logically you are saying that anything below the Third, is a false rigpa "known by the mind" as you put it (since no changes to the body's channels have yet occurred).

Malcolm wrote:

Not a false knowledge, an incomplete knowledge. The state it knows however is neither incomplete nor false, hence it deserves the name "knowledge" or rigpa.

Dzogchen does not work with the channels of the body in the same way as tantra, so it is a completely irrelevant point.

N

Author: Malcolm

Date: Friday, September 30th, 2011 at 4:59 AM

Title: Re: Evolution of humans and Mahayana Buddhism

Content:

PadmaVonSamba said:

You are arguing a commonly misunderstood meaning of sunyata (emptiness).

Malcolm wrote:

You are arguing a commonly misunderstood meaning of sunyata (emptiness).

As Nagarjuna says:

Whoever sees inherent existence, dependent existence,
existence or non-existence,
that person does not perceive
the truth in the Buddha's teachings.

Author: Malcolm

Date: Friday, September 30th, 2011 at 5:42 AM

Title: Re: Why don't Tibetan Lamas resurrect the old "Kapalika" type?

Content:

alwayson said:

Why don't Tibetan Lamas resurrect the old Buddhist "Kapalika" type ascetics to compete with the Hindu sadhus in India?

Come on, its a competition and the Buddhists are losing.

Malcolm wrote:

We have Chö

Author: Malcolm

Date: Friday, September 30th, 2011 at 7:35 PM

Title: Re: WOMPT & Sex

Content:

Namdrol said:

It is from Tibetan Medicine as well as Dzogchen Nyinthig.

Simply put, sukra [semen], both male and female is the the byproduct [kita] that is left over when the final product of digestion, ojas, is formed. Ojas is the real "bodhicitta" in the body, and directly supports the indestructible drop in the heart. N

wayland said:

Thanks Namdrol. So I guess, on this basis, the level of Ojas has more to do with correct diet than semen loss or retention?

Malcolm wrote:

That depends on a number of factors. Ojas can be lost with semen if a man's digestion processes are not good, if they are not eating well, etc. Other causes for the deterioration of ojas is stress, worry, poor habits such as staying up to late, not getting proper rest and so on. Also one is more likely to loose ojas with semen in the summer when one's diet is less nutrititous, less oily, lighter, rougher, and so on.

Author: Malcolm

Date: Friday, September 30th, 2011 at 7:50 PM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

Virgo said:

Are you committed to Bodhicitta?

Kevin

alwayson said:

Yes

When someone teaches the full path to Buddhahood, and not piecemeal, let me know.

Even Norbu does not teach the full path by his own admission.

Essentially you got to put in a lot ngondro, retreats and money to get the full teachings right?

Malcolm wrote:

Nope. ChNN does teach the complete path, the four visions, etc.

It does not mean that he teaches everything in every retreat. But webcast retreats are free for the cost of a yearly membership (180 in the US). That is many, many hours of teachings a year, plus access to many texts not otherwise available.

He will be in the US next year. I suggest you meet him in person.

Don't be like a musk hunter, leaving the corpse and stripping only the glands.

N

Author: Malcolm

Date: Friday, September 30th, 2011 at 8:08 PM

Title: Re: What are some "must have" books?

Content:

Virgo said:

What I am saying is, in Theravada paramattha dhammas have sabhava. They are said to really exist.

Jnana said:

Ah yes, you adhere to the doctrine of the "big four." Good thing that Ven. Ñāṇananda has sufficiently shredded that nonsensical commentarial tenet!

But again, none of this pertains to this thread. If you want dhammas to have sabhāva -- even though the Paṭisambhidāmagga explicitly states that dhammas are empty of sabhāva -- then that's fine by me.

Malcolm wrote:

Paṭisambhidāmagga is definitely post-Prajñāpāramita and likely post-Nāgārjuna.

N

Author: Malcolm

Date: Friday, September 30th, 2011 at 8:12 PM

Title: Re: What are some "must have" books?

Content:

Huifeng said:

It may just be. The Chinese and East Asian systems in general had a range of stuff across the strict Vaibhasika / Sarvastivadin to Sautrantika spectrum, such as the various sastras, the Kosa, Sara, Avatara, as well as the *Satyasiddhi and *Catursatyani sastras; not to mention the PP Upadesa.

~~ Huifeng

Malcolm wrote:

This still means that Sarvastivada is the gold standard for Mahāyāna authors. The Mahāvibhāṣa was the dominant abhidharma text in India for centuries. The only reason Vasubandhu's Kośa became so famous is that he did such an excellent job of summarizing its many details in a short form.

There was an attempt by Tibetans to translate the Mahāvibhāṣa, but according to tradition, only Bagor Vairocana was capable of finishing his section. This translation supposedly still existed as of early twentieth century.

N

Author: Malcolm

Date: Friday, September 30th, 2011 at 8:21 PM

Title: Re: Buddha Nature

Content:

DarwidHalim said:

Maybe I will answer in this way

Even now, we are already Buddha. The difference between Siddharta Gautama and us is Siddharta Gautama is the Buddha who is already awake up from his sleep, while we are buddha who are still sleeping.

Dharmakid said:

I like this interpretation, also. It's simple and it makes sense, at least to me.

Does anyone here object to the simple explanations? And why?

Malcolm wrote:

It's a contradiction in terms.

"Buddha" means "fully awakened one". Someone who is "asleep" is therefore not a buddha by definition.

N

Author: Malcolm

Date: Friday, September 30th, 2011 at 9:43 PM

Title: Re: Why don't Tibetan Lamas resurrect the old "Kapalika" type?

Content:

alwayson said:

Why don't Tibetan Lamas resurrect the old Buddhist "Kapalika" type ascetics to compete with the Hindu sadhus in India?

Come on, its a competition and the Buddhists are losing.

booker said:

Competition for what?

Malcolm wrote:

Souls, of course.

Author: Malcolm

Date: Saturday, October 1st, 2011 at 9:14 PM

Title: Re: Breathing Ashtanga Style

Content:

Clarence said:

So, I just finished an introduction to Ashtanga Yoga this morning. Very interesting I must say. However, some question arose. We were taught the three bandhas and how to hold the two lower bandhas while performing the Asanas. Now, I was always taught (in different yoga classes and pranayama exercises) to breathe through my stomach. When holding the bandhas, one breathes in a manner they call high thoracic breathing. Is that what is called vase breathing in Tibetan Yoga and how do I reconcile the discrepancy with the earlier learned stomach breathing?

Many thanks, C

Malcolm wrote:

No.

A bum can is concentrating the vāyu below the navel. But it can involved all three locks. So there are some similarities.

Author: Malcolm

Date: Saturday, October 1st, 2011 at 9:19 PM

Title: Re: Evolution of humans and Mahayana Buddhism

Content:

PadmaVonSamba said:

He said that since we have to live in a world in which things appear to exist...

Malcolm wrote:

Yes, "things appear to exist". That is quite different than the blanket statement, "things exist".

Author: Malcolm

Date: Sunday, October 2nd, 2011 at 7:03 AM

Title: Re: What are some "must have" books?

Content:

maybay said:

Which Hinayana texts teach the emptiness of all phenomena?

Jnana said:

For example, the Satyasiddhiśāstra. If more Mahāsaṅghika texts had survived, we would likely have many more examples.

Malcolm wrote:

The Satyasiddhi is a Bahuśrutīya text, an off-shoot of the Mahāsaṅghika. But it is not a representative of general Mahāsaṅghika, and it is not representative of so called Hināyāna school that fully embraces full śūnyatā since the Bahuśrutīya deliberately followed Mahāyāna. See Nāgārjuna in Context. Instead it is yet another example of post PP sutra schools.

N

Author: Malcolm

Date: Sunday, October 2nd, 2011 at 7:54 AM

Title: Re: HHDL speaks about

Content:

Karma Dondrup Tashi said:

Yes it was a silly argument.

But I stand by the rest.

This is just the old anarcho-communism versus anarcho-capitalism battle.

Malcolm wrote:

"Anarcho-capitalism" is just neo-liberalism i.e. Ayn Rand libertarian bullshit.

N

Author: Malcolm

Date: Sunday, October 2nd, 2011 at 7:37 PM

Title: Re: What are some "must have" books?

Content:

Huifeng said:

The status of the *Satyasiddhiśāstra is in dispute: Some Chinese took it as Mahāyāna

Malcolm wrote:

Both Vasumitra and Paramartha identify the Bahuśrutīya as pro-Mahāyāna, with Satyasiddhiśāstra as their basic text. Of course, Satyasiddhiśāstra identifies the present moment as ultimately real, so hardly a non-realist position like Madhyamaka.

N

Author: Malcolm

Date: Sunday, October 2nd, 2011 at 7:39 PM

Title: Re: What are some "must have" books?

Content:

Huifeng said:

But, as I mentioned earlier, check out the so called Mahāsūtras (cf. Skillings). These are Sautrāntika sūtras that have some definition "all dharmas are empty" type teachings. They are not present in the Pali, and even some of them have been lost. Vasu quotes them a fair bit in the Kosa, too. And, check out the Mahāsaṅghika commentary to the Ekottarāgama in Chinese, as well. Also the Mahāsaṅghika school Lokānuvartana Sūtra 《佛說內藏百寶經》, which is heavy on the emptiness thing.

~~ Huifeng

Malcolm wrote:

Saying that all dharmas are empty or lack svabhava is not the same thing as saying that all dharmas are completely unreal and mere nominal designations of appearances.

Author: Malcolm

Date: Sunday, October 2nd, 2011 at 7:48 PM

Title: Re: Why don't Tibetan Lamas resurrect the old "Kapalika" type?

Content:

Namdrol said:

Souls, of course.

alwayson said:

Well, bundles of (dependently originated) skandhas designated as mere conceptual labels.

Malcolm wrote:

designated by mere conceptual labels, not as.

Author: Malcolm

Date: Monday, October 3rd, 2011 at 12:08 AM

Title: Re: HHDL speaks about

Content:

Karma Dondrup Tashi said:

"Anarcho-communism" is just neo-liberalism without the need to actually justify its own existence in the marketplace i.e. Noam Chomsky academic ivory tower bullshit.

Malcolm wrote:

No, not even close.

N

Author: Malcolm

Date: Monday, October 3rd, 2011 at 8:09 AM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

deepbluehum said:

None of them said dependent origination is emptiness.

Malcolm wrote:

?

That which is dependent origination
is explained to be emptiness.

-- Mulamadhyamakakarikas.

Author: Malcolm

Date: Monday, October 3rd, 2011 at 8:10 AM

Title: Re: HHDL speaks about

Content:

Karma Dondrup Tashi said:

very optimistic about the future of free-market capitalism. I'm not optimistic about the

future of state capitalism—or rather, I am optimistic, because I think it will eventually come to an end. State capitalism inevitably creates all sorts of problems which become insoluble.

Rothbard

tobes said:

Good luck with that optimism! Post-GFC has seen the unimaginably utopic dream of 'pure' free market capitalism collapse into a shoddy mess of irresolvable debt.

Without sovereignty to intervene, capitalism itself would have collapsed.

The fiction of state-less markets has proved to be utterly catastrophic.

A more misguided optimism, I could scarcely conceive.

Malcolm wrote:

Indeed.

Author: Malcolm

Date: Monday, October 3rd, 2011 at 9:40 AM

Title: Re: HHDL speaks about

Content:

Virgo said:

This is what you guys should be listening to:

<http://www.stansberryresearch.com/pro/1108PSINEWVD/6PSIM903/PR>

Kevin

Malcolm wrote:

Porter Stansberry is an idiot. He is the guy who recently said that geology does not create oil, capital does.

Author: Malcolm

Date: Monday, October 3rd, 2011 at 8:17 PM

Title: Re: HHDL speaks about

Content:

tobes said:

Without sovereignty to intervene, capitalism itself would have collapsed.

The fiction of state-less markets has proved to be utterly catastrophic.

A more misguided optimism, I could scarcely conceive.

Karma Dondrup Tashi said:

You are just worshipping a giant idol called the state that some rich dude made up.

Remove the idol and presto no more "too big to fail". No more corporate bailouts. No more lobbying. No more federal paybacks.

Statism is debt because democracy is debt. Democracy is bribery, bribery requires ever increasing debt, ever-increasing debt always collapses. Always.

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Malcolm wrote:

Your vision is a world divided up among copoprations. It is essentially, coporate fascism meaning, that in end everything will be divided amongst corporations, with nothing to stand in their way.

States develop because people ally to protect common rescources. Corporations form in oder to exploit those resources. Without state invervention, time and again corporations have shown that they are rapacious and incapable of self-control when it comes to exhausting resources.

Since we do not have infinite resources, "anarcho-capitalism" aka neo-liberalism, will and is destroying the planet.

The only sane alternative:

N

Author: Malcolm

Date: Monday, October 3rd, 2011 at 8:18 PM

Title: Re: HHDL speaks about

Content:

tobes said:

Without sovereignty to intervene, capitalism itself would have collapsed.

The fiction of state-less markets has proved to be utterly catastrophic.

A more misguided optimism, I could scarcely conceive.

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Malcolm wrote:

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Since we do not have infinite resources, "anarcho-capitalism" aka neo-liberalism, will and is destroying the planet.

N

Author: Malcolm

Date: Monday, October 3rd, 2011 at 8:39 PM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

deepbluehum said:

Not sure if this is addressed to me, but I didn't say DO is not emptiness.

Malcolm wrote:

Ahem:

deepbluehum wrote:

None of them said dependent origination is emptiness.

N

Author: Malcolm

Date: Monday, October 3rd, 2011 at 8:40 PM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

deepbluehum said:

Conventional language does not recognize that all things are DO'd, but conceives of them as unitary wholes.

Malcolm wrote:

That depends on the convention. That certainly is not the convention around things that are understood to possess parts, for example, machines.

N

Author: Malcolm

Date: Monday, October 3rd, 2011 at 9:03 PM

Title: Re: What are some "must have" books?

Content:

Huifeng said:

But, as I mentioned earlier, check out the so called Mahāsūtras (cf. Skillings). These are Sautrāntika sūtras that have some definition "all dharmas are empty" type teachings. They are not present in the Pali, and even some of them have been lost. Vasu quotes them a fair bit in the Kosa, too. And, check out the Mahāsaṅghika commentary to the Ekottarāgama in Chinese, as well. Also the Mahāsaṅghika school Lokānuvartana Sūtra 《佛說內藏百寶經》, which is heavy on the emptiness thing.

~~ Huifeng

Namdrol said:

Saying that all dharmas are empty or lack svabhava is not the same thing as saying that all dharmas are completely unreal and mere nominal designations of appearances.

Huifeng said:

So ... what do those texts I mentioned say, then?

《佛說內藏百寶經》卷 1: 「佛知諸經法本空本亦無所有。」 (CBETA, T17, no. 807, p. 752, c7)

... the Buddha knows all dharmas as essentially (?) empty, and non-existent ...

etc. etc.

Many of these texts refer to all phenomena as "merely name", non-existent, and so on.

~~ Huifeng

Malcolm wrote:

Ummmm, Huifeng, you just proved my point -- this passage comes from the 內藏百寶經, i.e. the ārya-lokānusamānāvatāra-nāma-mahāyāna-sūtra or the 'phags pa 'jig rten gyi rjes su 'thun par 'jug pa zhes bya ba theg pa chen po'i mdo.

N

Author: Malcolm

Date: Monday, October 3rd, 2011 at 11:39 PM

Title: Re: HHDL speaks about

Content:

Namdrol said:

Since we do not have infinite resources, "anarcho-capitalism" aka neo-liberalism, will and is destroying the planet.

Karma Dondrup Tashi said:

You are quite wrong. Wealth can be generated ad infinitum, that is the whole point.

Malcolm wrote:

You are living in a fantasy.

Economic activity requires energy, of which there are only finite sources.

For example, peak oil- we are past the point of peak oil. It used to be the ratio to expenditure to extraction was 300:1 (circa 1920). It is now 10:1 and rapidly declining.

Unless you place your confidence in as of yet undiscovered energy sources, we are facing a wall. That energy wall will severely limit all global wealth production.

This guy's notion that wealth is created out of thin air is pure Neo-con snake oil.

N

Author: Malcolm

Date: Tuesday, October 4th, 2011 at 12:20 AM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

Malcolm wrote:

Eel-wriggling.

deepbluehum said:
You are not catching my meaning friend.

I'm trying to make Gorampa's point, perhaps in an unwieldy way.

...the thought that, having broken through the reification of grasping at truth, conceptualizes [things] to be mere imputations, is also said to be a form of grasping at the self of phenomena.
--lta ba'i shan 'byed

If you say "DO is emptiness," it is just a convention, a label. That is different than saying, "DO is emptiness. The Tathagata is emptiness. Therefore, the Tathagata is DO'd, and is just a mere label in my mind." This reasoning reifies the conventional as truth. Then, a Madhyamakan has to show that no, she or he has not made the logical argument that DO is emptiness, and that DO and emptiness are just labels. So just because that which arises conditionally is labelled "emptiness," does not mean the Tathagata is an object which we called "emptiness." In fact, the Tathagata cannot arise conditionally, because that would mean that which has transcended impermanence would not have done so. A "Tathagata" has relinquished grasping at truth and falsity, and so having cut the root of samsara, is unarisen.

"I didn't say DO is not emptiness," because first off a Madhyamakan doesn't make claims, and second of all because this conventional parlance is convenient, like bowing to a Buddha photo, because you can't bow to the nonarising essence.

"None of them said DO is emptiness," because Nagarjuna explicitly stated that "empty" and "DO" are just labels. The key point being these labels do not justify negating the Buddha, karma, etc., by claiming the Buddha is a mere imputation.

Author: Malcolm
Date: Tuesday, October 4th, 2011 at 1:31 AM
Title: Re: HHDL speaks about

Content:
Namdrol said:
Unless you place your confidence in as of yet undiscovered energy sources, we are facing a wall. That energy wall will severely limit all global wealth production.

Karma Dondrup Tashi said:
Two words for you - tar sands.

Malcolm wrote:
Peak oil does not mean there is no more easily recoverable oil. It does mean that we are past the peak where there will continue to be easily recoverable supplies of oil -- this will dwindle rapidly as our civilization requires increasingly large quantities of energy.

Tar sands merely prove my point. It is profitable now because oil is very expensive at the moment resulting from an increasing shortage of easily recoverable oil.

Oil from tar sands is very expensive to recover, compared to conventional oil. It is also an environmental nightmare.

You might want to read this:

http://assets.opencrs.com/rpts/RL34258_20071211.pdf "
onclick="window.open(this.href);return false;

There is in fact a finite amount of usable energy on the planet. It comes from burnable resources like oil, coal, wood, corn, and shit and other forms of bio-mass.

That means there is a finite amount of wealth that can be generated from the world at any given time. Since the world is also not infinite, we do not have infinite energy generators, as much as solar and wind advocates would like to imagine.

N

Author: Malcolm

Date: Tuesday, October 4th, 2011 at 1:34 AM

Title: Re: HHDL speaks about

Content:

Namdrol said:

This guy's notion that wealth is created out of thin air is pure Neo-con snake oil.

Karma Dondrup Tashi said:

I acknowledged myself he was a Tea-Partier.

So you, against Smith, basically don't agree that the means of production can produce something that is valued excess of those means?

Malcolm wrote:

One word:

Commodity fetish.

Karma Dondrup Tashi said:

Then why bother to institute a system of redistribution if nothing excess of the means of production has been generated in the first place?

Malcolm wrote:

People do need to be fed, clothed, and housed. It is as simple as taking energy from one place, where it is stored, and expending it somewhere else.

N

Author: Malcolm

Date: Tuesday, October 4th, 2011 at 3:20 AM

Title: Re: HHDL speaks about

Content:

Karma Dondrup Tashi said:

You peak oil doomers always say tar sand development is only happening now because oil prices are high, but you also always say that prices are only high because of scarcity. In which case if more crude fields are developed, prices fall and we go back to crude for a while. So what's the problem? High prices fund the development of the sands, low prices fund the development of the crude.

Malcolm wrote:

There are finite limits to both, and both, along with coal, are destroying the environment.

N

Author: Malcolm

Date: Tuesday, October 4th, 2011 at 3:24 AM

Title: Re: HHDL speaks about

Content:

Karma Dondrup Tashi said:

They would have crumbled into little micro-corporations - as they were meant to do, and as they would have done in a pure capitalistic system.

Malcolm wrote:

No, this is not correct. In a pure capitalist system, a megacorporation would have become the government by now. Why Because they would have either bought or manufactured the guns to make it so.

N

Author: Malcolm

Date: Tuesday, October 4th, 2011 at 3:29 AM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

heart said:

And everything green is grass and Namdrol agrees with everything you say.

/magnus

alwayson said:

What the hell is that supposed to mean?

What do you think emptiness means?

"empty" = "dependently originated"

They are synonymous phrases.

This is not rocket science.

heart said:

Just find me a quote from Nagarjuna then saying that emptiness is dependent origination or else we are finished with this discussion.

/magnus

Malcolm wrote:

That which is dependent origination
is explained to be emptiness.

-- Mulamadhyamakakarikas.

Author: Malcolm

Date: Tuesday, October 4th, 2011 at 3:41 AM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

Malcolm wrote:

The full passage, for context:

That which is dependent origination
is explained to be emptiness,
that is designated from truth,
that is the middle path.

Why? A phenomena
that is not dependently originated does not exist,
therefore, a phenomenon
that is not empty does not exist.

If everything were not empty,
there would be no arising and perishing,

and the consequence would be that for you
the four truths of āryas would not exist.

Deopendent origination and emptiness are synonyms.

N

Author: Malcolm

Date: Tuesday, October 4th, 2011 at 3:45 AM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

heart said:

Just find me a quote from Nagarjuna then saying that emptiness if dependent
origination or else we are finished with this discussion.

/magnus

Namdrol said:

That which is dependent origination
is explained to be emptiness.

-- Mulamadhyamakakarikas.

Kelwin said:

Ok I don't know anything like you guys do. But again, this says DO is empty. It doesn't
say that all of emptiness is DO? Does it?

Could we say for example that the nature of mind is empty, but not dependently
originated?

Malcolm wrote:

If there is no dependently originated mind, there is no mind at all, and hence there is
would be no nature of the mind of which to speak.

N

Author: Malcolm

Date: Tuesday, October 4th, 2011 at 3:46 AM

Title: Re: Difference between recognizing rigpa & realizing emptiness?

Content:

Namdrol said:

Deopendent origination and emptiness are synonyms.

N

alwayson said:
Thats what I said many times

Malcolm wrote:
Some people are a little slow, padawan.

Author: Malcolm
Date: Tuesday, October 4th, 2011 at 3:50 AM
Title: Re: HHDL speaks about
Content:
Karma Dondrup Tashi said:
They would have crumbled into little micro-corporations - as they were meant to do,
and as they would have done in a pure capitalistic system.

Namdrol said:
No, this is not correct. In a pure capitalist system, a megacorporation would have become the government by now. Why Because they would have either bought or manufactured the guns to make it so.

N

Virgo said:
Agreed. Greedy groups will always vie for power. Generally, whoever can muster the most force or power, wins.

Kevin

Malcolm wrote:
Yes, groups _always_ form governments to protect their interests. This is why anarcho-capitalism is such a joke.

There is only one way to be any kind of anarchist, and that is to refuse to play at all.

However, no one lives in an isolated world, and we are not sufficiently advanced as species to live free of the social fiction we call "a government" since there are still resources that various groups wish to protect for their own consumption.

One can choose not to play, however, to some extent, and that is about as anarchist as most of us are going to get.

N

Author: Malcolm

Date: Tuesday, October 4th, 2011 at 4:17 AM

Title: Re: HHDL speaks about

Content:

Karma Dondrup Tashi said:

They would have crumbled into little micro-corporations - as they were meant to do, and as they would have done in a pure capitalistic system.

Namdrol said:

No, this is not correct. In a pure capitalist system, a megacorporation would have become the government by now. Why Because they would have either bought or manufactured the guns to make it so.

N

Karma Dondrup Tashi said:

The it would no longer be a pure capitalist system. Whenever anyone anywhere violates the nonaggression principle, you have lost any appeal to morality and are back to lions and antelopes.

The answer to the question of "who watches the watchers" however cannot be "well, the people who had the guns in the first place". That is just coercion, which has nothing to do with voluntarism.

Malcolm wrote:

Since when has "pure non-aggression" ever been a capitalist principle?

Author: Malcolm

Date: Tuesday, October 4th, 2011 at 4:18 AM

Title: Re: HHDL speaks about

Content:

Namdrol said:

Yes, groups _always_ form governments to protect their interests. This is why anarcho-capitalism is such a joke.

Karma Dondrup Tashi said:

Mindstreams always form egos to protect their interests. This is why Buddhism is such a joke.

Malcolm wrote:

I don't think you can compare Buddhism with anarcho capitalism.

N

Author: Malcolm

Date: Tuesday, October 4th, 2011 at 7:30 AM

Title: Re: HHDL speaks about

Content:

Namdrol said:

Since when has "pure non-aggression" ever been a capitalist principle?

Karma Dondrup Tashi said:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Malcolm wrote:

This is not a capitalist principle per se. It may form a part of libertarian theory, but it is naive and will not scale to whole societies.

Capitalism in general, in any of its forms, right, left or center, is pernicious.

N

Author: Malcolm

Date: Tuesday, October 4th, 2011 at 8:58 AM

Title: Re: HHDL speaks about

Content:

kirtu said:

You mean like the Dutch East India Company, or the British East India Company or Jamestown and similar ventures.

Malcolm wrote:

Nope.

N

Author: Malcolm

Date: Tuesday, October 4th, 2011 at 8:16 PM

Title: Re: Ojas

Content:

Adamantine said:

Namdrol, in TM is ashwagandha also considered a helpful herb to rebuild ojas?

I've never had a Tibetan doctor tell me to fast/cleanse--- I've had them tell me many other things.. once I was told to definitely not have sex or drink alcohol when I was very depleted and couldn't digest food well. Is there a recommended season to do a cleanse from TM POV? And would you want to be in prime good health before attempting this? Is there a Tibetan version of a cleanse, rather than the "colorado cleanse" Is it good for anyone to do on a regular basis, or is there some sign that indicates you really need to do it...

Malcolm wrote:

Seasonal cleanses are recommended in the rgyud bzhi. But the Tibetans do not have the custom even though it is taught in the textbooks of Tibetan medicine.

The reason I recommend the colorado cleanse is that it is based on very sound Ayurvedic principles, and it is the one I personally use. The week long cleanse in the rgyud bzhi is fine, very simple, but, in my opinion, is a little too simple. It is for a time when people were less toxified in general.

Everyone, across the board, who is in reasonable good health, should do a cleanse in the spring and in the fall. Ayurvedic practitioners time it with two festivals, one that occurs in April, another that occurs in October. So that is when I do it to.

Author: Malcolm

Date: Tuesday, October 4th, 2011 at 8:31 PM

Title: Re: What are some "must have" books?

Content:

Namdrol said:

Ummmm, Huifeng, you just proved my point -- this passage comes from the 內藏百寶經, i.e. the ārya-lokānusamānāvatāra-nāma-mahāyāna-sūtra or the 'phags pa 'jig rten gyi rjes su 'thun par 'jug pa zhes bya ba theg pa chen po'i mdo.

N

Huifeng said:

By the time of your sources, it has got "mahāyāna" in the title, but not at first.

It's probably been co-opted by the mahāyāna after the fact.

Using later Sanskrit names is not going to show what it was originally recognized as.

~~ Huifeng

Malcolm wrote:

Looks to me like Lokakṣema was primarily involved in translating Mahāyāna sūtras. My objection still stands.

Verses from it exist in the Prasannapāda(as well as Mahāvastu) but that merely shows that it may have reworked some earlier material.

It was first translated into Tibetan in 8th century.

Author: Malcolm

Date: Tuesday, October 4th, 2011 at 10:21 PM

Title: DO and Emptiness

Content:

Unknown said:

That which is dependent origination
is explained to be emptiness.

-- Mulamadhyamakakarikas.

As you know one sentence can be taken out of context. Which this one is. But you two are free to continue with the same short shrift nonsense ad nauseam, if it makes you feel warm and cozy.

....

Readers should not think these two have settled the issue with DO=Emptiness. This simplistic formulation based on a quote taken out of context of what it was meant to teach has led apparently both of them to negate the efficacy of karma.
deepbluehum

Malcolm wrote:

I was purely responding to your assertion that dependent origination does not equal emptiness. The two terms are in fact synonyms.

I nowhere stated that I negated the conventionally observed efficacy of karma and its results, nor would I.

However, we can examine karma too if you like. Nāgārjuna states:

"Why? This action
does not arise from conditions,
and does not arise without conditions,
therefore, there is also no agent.

If there is no agent,
how can there be a result which arises from an action?

If there is no result,
where will a consumer be observed?

Just as the Teacher's emanation
is emanated through his consummate magical power,
if likewise the emanation also makes an emanation,
there is again a further emanation;

in same the way, though that agent
performs an action, it has the form an emanation.
For example, it is like another emanation created by an emanation
making a [third] emanation.

Affliction, actions, bodies,
agents, and results
are like fairy castles
mirages, and dreams.

I take Nāgārjuna's view. All phenomena are completely equivalent with illusions.

N

*in my previously rendered verses from the 4NT chapter in the other thread, through a fault of vision I misread brten (བརྟན) as bden (བདེན) as so mistranslated "desginated through relation" as "designated through truth". My apologies. I was unable to fix it as the thread is locked.

Author: Malcolm

Date: Tuesday, October 4th, 2011 at 10:24 PM

Title: Re: HHDL speaks about

Content:

Namdrol said:

This is not a capitalist principle per se. It may form a part of libertarian theory, but it is naive and will not scale to whole societies.

Karma Dondrup Tashi said:

That's what they said about ending slavery.

Malcolm wrote:

Well, it is unlikely you are going to get all those impure capitalists to go along with you.

I personally do not need a principle of non-agression, since as a Buddhist I already observe the principle of Avihimsa which more wide ranging.

N

Author: Malcolm

Date: Tuesday, October 4th, 2011 at 10:34 PM

Title: Re: DO and Emptiness

Content:

Kelwin said:

If there is no dependently originated mind, there is no mind at all, and hence there is would be no nature of the mind of which to speak.

N

True, mind has of course dependently originated. But it's nature hasn't, has it?
And actually, the nature of mind, or Buddha-nature, doesn't ultimately really on the existence of mind I think.

Therefore, my position would be that all phenomena, and relative mind included, are both empty and dependently originated. And mind's nature is empty of any inherent existence, but has itself not dependently arisen. It actually is the ground within which dependent origination happens.

I must be one of the really slow ones, because I don't see where the above is wrong?

Malcolm wrote:

If there is no mind, there cannot be a nature of the mind. The one depends on the other.

N

Author: Malcolm

Date: Tuesday, October 4th, 2011 at 11:05 PM

Title: Re: DO and Emptiness

Content:

deepbluehum said:

This is a nice label to give, but it doesn't withstand scrutiny...

Malcolm wrote:

Sure it does.

Author: Malcolm

Date: Tuesday, October 4th, 2011 at 11:53 PM

Title: Re: DO and Emptiness

Content:

deepbluehum said:
This is a nice label to give, but it doesn't withstand scrutiny...

Namdrol said:
Sure it does.

deepbluehum said:
In your dreams.

Malcolm wrote:
Whatever arises dependently,
just that you hold to be emptiness
Lokātitastava

That is dependent origination,
that you hold as emptiness...
Emptiness is not different than things,
there is also no thing without it;
therefore, you have shown dependently originated
phenomena are empty.
Acintyastava`

I could go on in many other treatises not by Nagarjuna, but these suffice to make my point.

Dependent origination = emptiness. No ifs, ands, or buts about it.

N

Author: Malcolm
Date: Wednesday, October 5th, 2011 at 12:10 AM
Title: Re: DO and Emptiness
Content:

Namdrol said:
If there is no mind, there cannot be a nature of the mind. The one depends on the other.

N

Acchantika said:
That which originates dependently is not "self-originated", "not created by anything whatsoever" etc.

Hayagriva said:

From Samantabhadra's prayer: The underlying basis is non-composite. It is an ineffable, self-arisen vast expanse named neither "samsara" nor "nirvana." If just that is known, such is buddha; if not, such is a sentient one drifting through samsara. May every sentient one in the three realms know the ineffable fact, the basis.
I agree with Acchantika - this doesn't sound very dependently originated.

Malcolm wrote:

There are other texts in the cycle of the dgongs pa zang thal that define the basis further: The Second Vairocana aural lineage from the dgongs pa zang thal cycle clarifies this:

Since the basis was understood to be emptiness that has been forever cleansed, the path was not deluded by conceptual dualism. Since the result, the great wisdom expanded, the example of the great empty essence is "like space". The example for the great luminosity of one's vidyā is like the union of the sun and moon.

The way the Adibuddha arose: that latent basis is not established at all. When the time arrived, since that previously explained trio of vāyu, vidyā and space separated, the energy of space self-originated as kayās; the energy of vāyu self-originated as speech, and the energy of vidyā self-arose as mind. Since the body, speech and mind originated as self-originated from that basis that was not established in any way, compassionate vidyā did not engage in pride, object and mind were not separated into two. The mind that grasps external and internal did not arise, there was no clinging to the non-dual, he recognized his own face, severed mental proliferation, reversed clinging into dharmatā, instantly understood objects of knowledge, and since wisdom arise in himself, he fully awakened.

The point here is that the referred to basis is emptiness and it is not established in anyway at all.

Because the basis is emptiness, dependent origination is not contradicted.

The term dependent origination is used differently in Dzogchen texts than in Madhyamaka. In Dzogchen texts it refers generally to post-empting ignorance state of six realms.

Author: Malcolm

Date: Wednesday, October 5th, 2011 at 12:13 AM

Title: Re: DO and Emptiness

Content:

heart said:

So rigpa is dependent originated awareness?

/magnus

Malcolm wrote:

Not from a Dzogchen pov.

It would be considered something relative from a Madhyamaka POV.

Different systems, different terms, different understanding. It is good to understand these differences and not conflate the terms of one system with another.

Author: Malcolm

Date: Wednesday, October 5th, 2011 at 12:28 AM

Title: Re: DO and Emptiness

Content:

heart said:

So you are saying that emptiness and DO is not synonyms in Dzogchen?

/magnus

Malcolm wrote:

Of course not.

They are synonymous in Madhyamaka.

N

Author: Malcolm

Date: Wednesday, October 5th, 2011 at 12:29 AM

Title: Re: DO and Emptiness

Content:

Namdrol said:

Different systems, different terms, different understanding. It is good to understand these differences and not conflate the terms of one system with another.

Kai said:

Agree with you.....Actually, thats what I'm trying to tell you when we discussed about "16 Bhumis and the five paths" thingy not long ago....

Malcolm wrote:

Right, but in Dzogchen, the sixteen path thing both encompasses the ten and thirteen bhumi system, as well as it is also used to describe thogal visions. It has both readings.

Author: Malcolm

Date: Wednesday, October 5th, 2011 at 2:17 AM

Title: Re: DO and Emptiness

Content:

heart said:

So rigpa is dependent originated awareness?

/magnus

Namdrol said:

Not from a Dzogchen pov.

booker said:

If Rigpa is not dependently originated then what is emptiness in Dzogchen (since emptiness then can't be equated with DO, right)?

Malcolm wrote:

Emptiness is the same thing in Dzogchen and Madhyamaka. Even rigpa is completely empty. But in Dzogchen we do not say that emptiness is dependent origination because of the way the term dependent origination is used in Dzogchen. Not because Nāgārjuna is wrong.

Author: Malcolm

Date: Wednesday, October 5th, 2011 at 2:20 AM

Title: Re: Ojas

Content:

Adamantine said:

Namdrol, in TM is ashwagandha also considered a helpful herb to rebuild ojas?

I've never had a Tibetan doctor tell me to fast/cleanse--- I've had them tell me many other things.. once I was told to definitely not have sex or drink alcohol when I was very depleted and couldn't digest food well. Is there a recommended season to do a cleanse from TM POV? And would you want to be in prime good health before attempting this? Is there a Tibetan version of a cleanse, rather than the "colorado cleanse" Is it good for anyone to do on a regular basis, or is there some sign that indicates you really need to do it...

Namdrol said:

Seasonal cleanses are recommended in the rgyud bzhi. But the Tibetans do not have the custom even though it is taught in the textbooks of Tibetan medicine.

The reason I recommend the colorado cleanse is that it is based on very sound Ayurvedic principles, and it is the one I personally use. The week long cleanse in the rgyud bzhi is fine, very simple, but, in my opinion, is a little too simple. It is for a time when people were less toxified in general.

Everyone, across the board, who is in reasonable good health, should do a cleanse in the spring and in the fall. Ayurvedic practitioners time it with two festivals, one that

occurs in April, another than occurs in October. So that is when I do it to.

Adamantine said:

Great, thanks Namdrol! When is the festival in October? Maybe I will try then too.

Malcolm wrote:

Starts next tuesday.

Author: Malcolm

Date: Wednesday, October 5th, 2011 at 2:20 AM

Title: Re: Ojas

Content:

Clarence said:

Is there a place online where one can find how to do it or does one need to buy dr. Bouillard's book? It sounds interesting.

Malcolm wrote:

you can buy it at lifespa.com

Author: Malcolm

Date: Wednesday, October 5th, 2011 at 3:03 AM

Title: Re: HHDL speaks about

Content:

Namdrol said:

Well, it is unlikely you are going to get all those impure capitalists to go along with you.

Karma Dondrup Tashi said:

These things take time, it can't be implemented from the top down that's the whole point, that would just be a statist solution which would replace the old superstructure with another, like cutting off the head of the hydra and another taking its place, it can only grow from the bottom up.

Namdrol said:

I personally do not need a principle of non-agression, since as a Buddhist I already observe the principle of Avihimsa which more wide ranging.

Karma Dondrup Tashi said:

If it was more wide-ranging it would include within its scope two persons making a voluntary exchange of goods and services without the interference of a third party pointing a gun at someone's head.

Malcolm wrote:

It is more wide ranging since the principle of Avhimsa extends to any transaction which can harm others, including all economic, interpersonal, and inter-species interactions.

Two people can voluntarily agree to exchange goods which are nevertheless harmful to those around them, for example, fissionable material. Under your principle of non-aggression, this must be permitted as long as those two parties are engaging in this transaction without aggression. No one should prevent this exchange.

N

Author: Malcolm

Date: Wednesday, October 5th, 2011 at 3:10 AM

Title: Re: HHDL speaks about

Content:

Namdrol said:

Well, it is unlikely you are going to get all those impure capitalists to go along with you.

Karma Dondrup Tashi said:

These things take time, it can't be implemented from the top down that's the whole point, that would just be a statist solution which would replace the old superstructure with another, like cutting off the head of the hydra and another taking its place, it can only grow from the bottom up.

Malcolm wrote:

As long as people are under the influence of the three poisons, for that long this sort of thing will never happen. You would better off abandoning libertarian social fantasies and focusing on the Dharma.

Buddha has already described how human beings devolved from a state of relatively peaceful anarchy. It all began when people began hoarding crops. As I said, states were created by a group of people to protect resources for common consumption.

Corporations are formed by a group of people to exploit resources for personal consumption.

According to the Buddha, the first state was created in the form of a protection association, this is why the so called Kṣatriyas (protectors of the fields) with a rāja at its head, arose.

Anarchism is a form of political romanticism, as is libertarianism, as is my preferred pidgeon hole, deep ecology/left biocentrism.

I am a cynic. I do not believe that under present social and economic conditions, human beings are capable of living without governments. As a species, we are too afflicted to be able to treat each other with the proper respect idealist systems like anarchy, communism, and so on imagine we ought to behave.

I guess I am a Kali Yugaist at heart and regard such utopianism as pure romantic folly.

N

Author: Malcolm

Date: Wednesday, October 5th, 2011 at 3:51 AM

Title: Re: DO and Emptiness

Content:

Unknown said:

It is that everything is emptiness, including dependent origination (samsara) and nirvana (not originated).

Malcolm wrote:

There are no other phenomena apart from dependently originated phenomena. Space and the two cessations are not real.

As Buddhapalita explains. "If there is something which exists, it must originate dependently and be designated dependently. Why? There are no phenomena at all that are not dependently originated, therefore, a non-empty phenomena does not exist."

Author: Malcolm

Date: Wednesday, October 5th, 2011 at 3:54 AM

Title: Re: HHDL speaks about

Content:

Namdrol said:

Two people can voluntarily agree to exchange goods which are nevertheless harmful to those around them, for example, fissionable material.

Karma Dondrup Tashi said:

So the answer to this problem is to rely on the existing members of the nuclear club who own the existing fissile material in the first place to police this new transaction?

interesting little rant about Iran:

http://media.freedomainradio.com/feed/FDR_870_Current_Events_Sep_26_2007_Iranian_President.mp3

Malcolm wrote:

You are not answering the question because even you can see that the so called principle of non-aggression is inferior to Avihimsa.

Author: Malcolm

Date: Wednesday, October 5th, 2011 at 4:03 AM

Title: Re: DO and Emptiness

Content:

deepbluehum said:

The Tathagata's emptiness is not DO'd in Nagarjuna's world, and ignorance never never came into being. I think this complies quite nicely with Dzogchen's understanding of gzhi.

Malcolm wrote:

What do you think a tathāgata's emptiness is?

Author: Malcolm

Date: Wednesday, October 5th, 2011 at 4:38 AM

Title: Re: HHDL speaks about

Content:

Namdrol said:

You are not answering the question because even you can see that the so called principle of non-aggression is inferior to Avihimsa.

Karma Dondrup Tashi said:

You are the president of the United States. You have good intelligence that Iran is about to weaponize its uranium which it obtained through voluntary exchange with Russia. You believe in the principle of ahimsa. What do you do?

I would say ahimsa gets you about as far as the principle of non-aggression in this scenario.

Malcolm wrote:

The principle of Avihimsa permits violent interventions to prevent harm to others.

Author: Malcolm

Date: Wednesday, October 5th, 2011 at 4:59 AM

Title: Re: HHDL speaks about

Content:

Karma Dondrup Tashi said:

Under ahimsa, we must let that voluntary exchange occur.

Malcolm wrote:

No, it should be prevented.

Karma Dondrup Tashi said:

However when it comes to voluntary exchange of fissile material that type of transaction is pretty much entirely enmeshed with statist entities...

Malcolm wrote:
Not anymore, and not for some time.

Author: Malcolm
Date: Wednesday, October 5th, 2011 at 10:29 AM
Title: Re: DO and Emptiness
Content:
Namdrol said:
If there is no mind, there cannot be a nature of the mind. The one depends on the other.

deepbluehum said:
This denies a conventional usage based on valid relative cognition. Everyone knows what is meant by the term "mind." Everyone has one. When describing conventionally "what is this mind like?", then we use the term "nature of mind" to describe a valid object of negation for the purpose of either analysis or meditative investigation.

Malcolm wrote:
Now you are just uttering refutations for the hell of it -- without bothering to read context.

It was queried whether the nature of the mind could exist whether there was a mind or not -- but such an assertion has obvious flaws, like asserting wetness without water, or heat without fire.

N

Author: Malcolm
Date: Wednesday, October 5th, 2011 at 10:31 AM
Title: Re: DO and Emptiness
Content:
deepbluehum said:
The Tathagata's emptiness is not DO'd in Nagarjuna's world, and ignorance never never came into being. I think this complies quite nicely with Dzogchen's understanding of gzhi.

Namdrol said:
What do you think a tathāgata's emptiness is?

deepbluehum said:
Unafflicted so no arising, dependent or independent.

Malcolm wrote:
You are asserting that dependent origination has afflicted emptiness? How can emptiness be afflicted?

Author: Malcolm

Date: Wednesday, October 5th, 2011 at 10:34 AM

Title: Re: HHDL speaks about

Content:

Karma Dondrup Tashi said:

The far bigger challenge to wrestle with as an anti-statist is not nukes or large scale weapons controlled by statistis but what do you want to do about the issue of private ownership of guns - which is a better example of a voluntary exchange of goods which goods many consider to be dangerous.

http://media.freedomainradio.com/feed//guns_part_1.mp3

http://media.freedomainradio.com/feed//guns_part_2.mp3

http://media.freedomainradio.com/feed//guns_part_3.mp3

Malcolm wrote:

From a Buddhist POV, trading in arms is wrong livelihood.

N

Author: Malcolm

Date: Wednesday, October 5th, 2011 at 10:36 AM

Title: Re: Buddhist Tantra has "unstruck sound" like Hindu Tantra?

Content:

Karma Dorje said:

I would hazard a shared genesis of much of the tantric tradition and a soteriology much closer than most partisan adherents of either system allow.

Malcolm wrote:

Definitely hazardous.

Author: Malcolm

Date: Wednesday, October 5th, 2011 at 10:38 AM

Title: Re: Creation Stage and the attainment of Bhumis

Content:

Karma Dorje said:

The bhumis are various lessening gradations of *ignorance*

Malcolm wrote:

Not so -- the bhumis are a progressive measurement of increasing qualities.

Paths measure realization.

The whole thing, however, beginning to end, is utterly illusory.

Author: Malcolm

Date: Wednesday, October 5th, 2011 at 8:03 PM

Title: Re: DO and Emptiness

Content:

Namdrol said:

Emptiness is the same thing in Dzogchen and Madhyamaka. Even rigpa is completely empty. But in Dzogchen we do not say that emptiness is dependent origination because of the way the term dependent origination is used in Dzogchen. Not because Nāgārjuna is wrong.

booker said:

Thanks.

You answered Rigpa is not dependent originated awareness, but you say it's empty. Obviously this is a contradiction, but you say in Dzogchen dependent origination means something else. Can you please clarify?

Also, in Dzogchen there is said "emptiness" is our real nature, but also there's term "base", then base is explained in terms of essence, nature and energy. How this is the same as Dependent Origination from Madhyamaka? Is Madhyamaka DO different to traditional Pali DO (12 links, starting with ignorance, from it fabrications, from it consciousness, from it name-and-form... and so on).

Cheers.

Malcolm wrote:

First, one has to distinguish the general theory of dependent origination from the specific theory of dependent origination. The general theory, stated by the Buddha runs "where this exists, that exists, with the arising of that, this arose". The specific theory is the afflicted dependent origination of the twelve nidanas. There is however also a non-afflicted dependent origination of the path. For the most part, Madhyamaka covers the principle general dependent origination in order to show that all dependent phenomena are empty. Since, according to Madhyamaka, there are no phenomena that are not dependent, the emptiness of non-dependent phenomena is never an issue, like hair on a tortoise or the son of a barren woman, since there are no non-dependent phenomena at all.

Nagarjuna however does discuss the twelve nidanas, ignorance and so on, in chapter 28 of the MMK.

The basis in Dzogchen is completely free of affliction, it therefore is not something

which ever participates in afflicted dependent origination. Unafflicted causality in Dzogchen is described as lhun grub, natural formation. However, since there is causality in the basis, it also must be empty since the manner in which the basis arises from the basis is described as "when this occurs, this arises" and so on. The only reasons why this can happen is because the basis is also completely empty and illusory. It is not something real or ultimate, or truly existent in a definitive sense. If it were, Dzogchen would be no different than Advaita, etc. If the basis were truly real, ultimate or existent, there could be no processess in the basis, Samantabhadra would have no opportunity to recognize his own state and wake up and we sentient beings would have never become deluded. So, even though we do not refer to the basis as dependently originated, natural formation can be understood to underlie dependent origination; in other words, whatever is dependently originated forms naturally. Lhun grub after all simply and only means "sus ma byas", not made by anyone.

Rigpa is not a phenomena, it is not a thing, per se. It is one's knowledge of the basis. Since it is never deluded, it never participates in affliction, therefore, it is excluded from afflicted dependent origination. However, one can regard it as the beginning of unafflicted dependent origination, and one would not be wrong i.e. the nidanas of samsara begin with avidyā; the nidanas of nirvana begin with vidyā (rigpa).

N

Author: Malcolm

Date: Wednesday, October 5th, 2011 at 8:22 PM

Title: Re: Ojas

Content:

sangyey said:

Namdrol, in terms of cleansing the body, someone suggested to drink 8 glasses of water when you wake up (perhaps Chinese influence) and I have tried this a few times and notice that I do feel better afterwards. I have not kept up with this type of ritual but I wonder what Tibetan Medicine says about this type of water therapy as it seems that it would be naturally a rather good way to cleanse the body?

Thank you.

Malcolm wrote:

That sounds to me like a terrible idea and bad for the kidneys, if done regularly; done on occasion, and making sure the water is warm (boiled then cooled to drinking temperature) it might be of some benefit, especially if someone is prone to stones.

Author: Malcolm

Date: Wednesday, October 5th, 2011 at 8:23 PM

Title: Re: Ojas

Content:

Adamantine said:

Namdrol, in TM is ashwagandha also considered a helpful herb to rebuild ojas?

Malcolm wrote:

Yes, but better to take it in the preparation called dashmula which you can easily find which was other building herbs in it.

N

Author: Malcolm

Date: Wednesday, October 5th, 2011 at 8:26 PM

Title: Re: Longde Four Da practices of Vairocana

Content:

sunjohn said:

and few people in the community (and no other Dzogchen teachers that I met) seemed to focus on longde.

Malcolm wrote:

You should communicate with Jim Valby.

Author: Malcolm

Date: Wednesday, October 5th, 2011 at 8:33 PM

Title: Re: Why don't Tibetan Lamas resurrect the old "Kapalika" type?

Content:

Karma Dorje said:

I should have put a finer point on that. Amongst spiritually inclined Hindus rather than those merely accidentally born into a Hindu family, sattvic food is the norm...

Malcolm wrote:

Hot, spicy, oily, etc., food are not sattvic at all. Even the Indian vegetarian diet is more rajasic than sattvic. Hot/pungent, oily, salty, etc., foods are rajasic, whether from animals or not. Moreover, among sattvic foods, like honey, ghee, curds, and so on, these are derived from animals, and their quality depends on the type of farm they derive from and manner of production. There are vegetarian foods that are even tamasic, eggplant dishes, etc., not to mention processed foods, frozen foods, and so on that may be "vegetarian" but are all crap.

N

Author: Malcolm

Date: Wednesday, October 5th, 2011 at 8:37 PM

Title: Re: Why don't Tibetan Lamas resurrect the old "Kapalika" type?

Content:

Karma Dorje said:

In point of fact most Hindus are scrupulously vegetarian whereas most Tibetan

buddhists eat meat.

Malcolm wrote:

No, most Hindus avoid eating cows, but that does not make them vegetarians. There is still chicken, fish, lamb, goat, and so on.

Author: Malcolm

Date: Wednesday, October 5th, 2011 at 8:42 PM

Title: Re: DO and Emptiness

Content:

Namdrol said:

However, since there is causality in the basis, it also must be empty (...)

booker said:

I heard basis is empty, however it is also said it is beyond causes and conditions, beyond time and space. What causality you mean here?

Malcolm wrote:

The causality that causes the lights to shine out of the basis, which when recognized (rig pa) results in nirvana and when not recognized (ma rig pa) results in samsara.

Author: Malcolm

Date: Wednesday, October 5th, 2011 at 9:08 PM

Title: Re: DO and Emptiness

Content:

booker said:

Okay, but then, in causality, a certain effect can not be own cause, is that correct?

You were saying basis arises from (or out of) basis so that would mean it is own cause?

Also, typically what is illusion is "within" causes and conditions. In Dzogchen it is often said about true condition, or true state (which I believe is equivalent terms to basis or kunzhi) which is beyond causes and conditions. Meaning basis does not depend on causes and conditions. How then you say base is illusory?

Or is simply basis name for shunyata, which means not "a thing", and means rather "how" everything works, like say a law. And in this way obviously a law has no condition, because it's just how we express the way of how stuff works. So in this case Dzogchen would not say anything above what is taught in Mahayana. Right?

But then again no, because Dzogchen speaks of rays, light and so on. And AFAIK these are beyond causes and conditions, but how they work is they manifest samsara if one has marigpa or they manifest nirvana when one has rigpa, right? But since they are essence of those, they're not conditioned by those (by samsara/nirvana).

So what happens here we have say five rays, but they're not phenomenas right? (since all phenomenas arise from causes and conditions, and they "exists" in samsara/nirvana).

Not sure what is precisely about Advaita and I do not really care, however if we say basis is empty, that would mean rays for example would arise from causes and conditions - but this doesn't make sense, since they don't, right? They're essence of elements, so they can't be conditioned by elements, or anything. No?

Malcolm wrote:

You need to study this in a systematic way. It would take me days and days to fully answer these questions -- I am sorry, but I do not have the time. Perhaps one of our resident dzogchen masters is up to the task.

Author: Malcolm

Date: Wednesday, October 5th, 2011 at 9:19 PM

Title: Re: Creation Stage and the attainment of Bhumis

Content:

Kai said:

.....A certain Indian translator in Tibet at that time "had seen certain dzogchen texts in Magadha in the possession of some learned Indian masters there. Furthermore, many excellent practitioners in Tibet have achieved advanced pathway minds (Five Paths) and bodhisattva levels (Ten Bhumis) based on dzogchen practice. Therefore repudiation of these teachings is an appropriate cause for a fall to rebirth in one of the three worse forms of life.".....

As you could see Dzogchen practitioners do follow the five paths and ten bhumis in reality regardless of what people said. And the masters' explanations are not pure diplomacy but elaboration of the actual results.

Pero said:

Maybe so, but as far as I understand it, in Dzogchen they are completed instantly.

Malcolm wrote:

No, that is the two accumulations.

Author: Malcolm

Date: Wednesday, October 5th, 2011 at 9:36 PM

Title: Re: Creation Stage and the attainment of Bhumis

Content:

Pero said:

Maybe so, but as far as I understand it, in Dzogchen they are completed instantly.

Namdrol said:

No, that is the two accumulations.

Pero said:

Well yes but in Practice of Dzogchen (p.76), Paltrul Rinpoche is quoted as writing: "In Dzogpa Chenpo these Five Paths are perfected instantly."

Malcolm wrote:

Well, then, something is not working.

Author: Malcolm

Date: Thursday, October 6th, 2011 at 3:33 AM

Title: Re: HHDL speaks about

Content:

Karma Dondrup Tashi said:

http://media.freedomainradio.com/feed//environmentalism_part_1.mp3

http://media.freedomainradio.com/feed//environmentalism_part_2.mp3

http://media.freedomainradio.com/feed//environmentalism_part_3.mp3

Malcolm wrote:

The guy on this show is an environmental idiot and he has no clue.

The whole concept that ownership of property makes people care for the environment more is complete nonsense, as anyone knows who has bothered to study the history of agricultural in the United States in the eighteenth and nineteenth centuries.

Larding the Lean Earth: Soil and Society in Nineteenth-Century America

https://www.amazon.com/dp/0809064308/ref=rdr_ext_tmb "

onclick="window.open(this.href);return false;

Author: Malcolm

Date: Thursday, October 6th, 2011 at 3:47 AM

Title: Re: Lazy people should just give up, right?

Content:

Malcolm wrote:

Just give up. There is no hope for you. You don't even have Buddha nature.

N

Author: Malcolm

Date: Thursday, October 6th, 2011 at 6:02 AM

Title: Re: HHDL speaks about

Content:

Jikan said:

the state's role under capitalism is to maintain property rights

Karma Dondrup Tashi said:
Quite the reverse.

http://media.freedomainradio.com/feed/caging_the_beasts32.mp3

Malcolm wrote:
Sure, and white is actually black.

Author: Malcolm
Date: Thursday, October 6th, 2011 at 6:05 AM
Title: Re: Lazy people should just give up, right?
Content:
Fa Dao said:
Correct me if I am wrong but isnt laziness, (like everythng else for that matter) to be viewed as an ornament of ones Rigpa?

Malcolm wrote:
yes, except when it is an ornament of one's marigpa.

N

Author: Malcolm
Date: Thursday, October 6th, 2011 at 6:23 AM
Title: Re: HHDL speaks about
Content:
Namdrol said:
The whole concept that ownership of property makes people care for the environment more is complete nonsense, as anyone knows who has bothered to study the history of agricultural in the United States in the eighteenth and nineteenth centuries.

Karma Dondrup Tashi said:
If land is not owned by anybody, although legal formalism may call it public property, it is used without any regard to the disadvantages resulting. Those who are in a position to appropriate to themselves the returns — lumber and game of the forests, fish of the water areas, and mineral deposits of the subsoil — do not bother about the later effects of their mode of exploitation. For them, erosion of the soil, depletion of the exhaustible resources and other impairments of the future utilization are external costs not entering into their calculation of input and output. They cut down trees without any regard for fresh shoots or reforestation. In hunting and fishing, they do not shrink from methods preventing the repopulation of the hunting and fishing grounds.

Von Mises

Malcolm wrote:

You totally missed the point of my comment. I am talking about the ecological havoc wreaked upon the colonies by land--owning southern planters who had no interest in restorative husbandry at all, and land_owning northern farmers who refused to learn how engage in restorative husbandry properly. There is a vast literature in 19th century writing about these issues, should you care to read about them.

Author: Malcolm

Date: Thursday, October 6th, 2011 at 6:34 AM

Title: Re: HHDL speaks about

Content:

Namdrol said:

Sure, and white is actually black.

Karma Dondrup Tashi said:

It cannot be supposed that [the hypothetical contractors] they should intend, had they a power so to do, to give any one or more an absolute arbitrary power over their persons and estates, and put a force into the magistrate's hand to execute his unlimited will arbitrarily upon them; this were to put themselves into a worse condition than the state of nature, wherein they had a liberty to defend their right against the injuries of others, and were upon equal terms of force to maintain it, whether invaded by a single man or many in combination. Whereas by supposing they have given up themselves to the absolute arbitrary power and will of a legislator, they have disarmed themselves, and armed him to make a prey of them when he pleases ...

Locke

Malcolm wrote:

This is not an argument against having a state. This mere selective citation. You need to include the beginning of the section:

Absolute arbitrary power, or governing without settled standing laws, can neither of them consist with the ends of society and government, which men would not quit the freedom of the state of nature for, and tie themselves up under, were it not to preserve their lives, liberties and fortunes, and by stated rules of right and property to secure their peace and quiet. It cannot be supposed ...

Locke does not in the end actually serve libertarian ideology since he is interested in how a government will work in the interests of everyone.

His trip about private property merely is a continuation in British jurisprudence of Roman law around private property, which continues also in the American legal system.

In fact Locke says:

Sec. 123. IF man in the state of nature be so free, as has been said; if he be absolute lord of his own person and possessions, equal to the greatest, and subject to no body, why will he part with his freedom? why will he give up this empire, and subject himself to the dominion and controul of any other power? To which it is obvious to answer, that though in the state of nature he hath such a right, yet the enjoyment of it is very uncertain, and constantly exposed to the invasion of others: for all being kings as much as he, every man his equal, and the greater part no strict observers of equity and justice, the enjoyment of the property he has in this state is very unsafe, very unsecure. This makes him willing to quit a condition, which, however free, is full of fears and continual dangers: and it is not without reason, that he seeks out, and is willing to join in society with others, who are already united, or have a mind to unite, for the mutual preservation of their lives, liberties and estates, which I call by the general name, property.

Sec. 124. The great and chief end, therefore, of men's uniting into commonwealths, and putting themselves under government, is the preservation of their property. To which in the state of nature there are many things wanting.

Ring any bell? "lives, liberties and estates" = property. People form states to protect it. Jikan's statement is perfectly correct.

George Mason, in his declaration of rights for Virginia wrote just that i.e. "That all men are by nature equally free and independent and have certain inherent rights, of which, when they enter into a state of society, they cannot, by any compact, deprive or divest their posterity; namely, the enjoyment of life and liberty, with the means of acquiring and possessing property, and pursuing and obtaining happiness and safety."

Jefferson modified this in the Declaration of Independence to read the following way:

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. — That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed,

This is pure Locke.

Your anarcho capitalism is a desire to return to a state of nature of which, as Locke says, "there are many things wanting". It is in the end really no different than communism or any other utopian fantasy.

N

Author: Malcolm

Date: Thursday, October 6th, 2011 at 9:24 AM

Title: Re: HHDL speaks about

Content:

Karma Dondrup Tashi said:

There is no question that such a life is appealing to the mind of us brooding intellectuals and arm chair farmers. No question that such a utopian vision is grand and would, no doubt, be superior to the life most lead in urban areas. No question of our inability to impose it upon a free society.

[/i]

<http://www.conservativemonitor.com/society/2002016.shtml> "

onclick="window.open(this.href);return false;

Malcolm wrote:

The reviewer missed the section where the book chides Americans for wishing to impose an idealized vision of Southern England onto the American landscape.

The book is well worth reading because it shows how American agriculture has proceeded along the destructive lines of southern planters, rather than mid 19th northern restorative husbandry, despite its roots in an idealized vision of the English countryside. Restorative husbandry was introduced to the North in the mid nineteenth century because of the exodus to the west, farmers were abandoning exhausted farms and moving by the thousands to the new territories because they would expect to grow another 20 years of crops without having to make manure.

You really need to read the book itself. It is worthwhile and interesting.

Author: Malcolm

Date: Thursday, October 6th, 2011 at 8:47 PM

Title: Re: DO and Emptiness

Content:

booker said:

Hmmmm, Namrdol often says emptiness in Madhyamaka and Dzogchen has the same meaning, however currently I'm reading "Unbounded Wholeness" by Geshe Tenzin Wangyal Rinpoche and there's a part called "Core Philosophical Issues" where it's stated "Dzogchen and Madhyamaka speak of emptiness, they differ in their actual understandings of this".

Malcolm wrote:

Bon Dzogchen and Buddhist Dzogchen are slightly different.

What we say is that the main difference between Dzogchen view and Madhyamaka view is that the former is experiential and the latter is intellectual. But their content, their meaning, is the same as Jigme Lingpa writes:

“ I myself argue ‘To comprehend the meaning of the non-arising baseless, rootless dharmakāya, although reaching and the way of reaching this present conclusion “Since I have no thesis, I alone am without a fault”, as in the Prasanga Madhyamaka system, is

not established by an intellectual consideration such as a belief to which one adheres, but is reached by seeing the meaning of ultimate reality of the natural great completion.

Norbu Rinpoche states in his Questions and Answers on the Great Perfection:

That view established intellectually we need to establish consciously in dependence upon one's capacity of knowledge and on convention. The way of establishing that is the system of Prasanga Madhyamaka commented upon by the great being Nāgārjuna and his followers. There is no system of view better than that.

What the Bonpos say is that Dzogchen view of emptiness and the Madhyamaka view of emptiness are different. We Buddhists definitely disagree.

booker said:

"a vital point: only if wisdom and delusion do not exclude each other can wisdom be primordial."

Malcolm wrote:

That does not match well with this statement in the String of Pearls Tantra:

The mere term delusion cannot be described
within the original purity of the initial state,
likewise, how can there be non-delusion?
Therefore, pure of delusion from the beginning.

booker said:

"Wisdom's status as primordial has to do with its being spontaneously arisen from the base and thus not dependent on causes."

Malcolm wrote:

The Unwritten Tantra states:

There is not object to investigate within the view of self-originated wisdom: nothing went before, nothing happens later, nothing is present now at all. Action does not exist. Traces do not exist. Ignorance does not exist. Mind does not exist. Discriminating wisdom does not exist. Samsara does not exist. Nirvana does not exist. Even vidyā itself does not exist i.e. nothing at all appears in wisdom. That arose from not grasping anything.

If it arose, that means that even in wisdom there are processes. Wisdom is the basis, BTW.

booker said:

"Sound, rays, and light are thus neither dependent on the base nor dependency arisen from the base. They are spontaneously present to it. This is not understood as a relationship of cause and effect."

Malcolm wrote:

The basis possess three wisdoms, essence, nature and compassion. They manifest as sound, lights and rays. However, the Bonpos place much more emphasis on this doctrine than Buddhist Dzogchen does (where it mainly appears as an explanation of the experience of the bardo).

My point was that there are processes in the basis, whether you want to call them "causal" or not is really quite irrelevant.

And actually Buddhist Dzogchen disagrees with this Bon assessment above.

Padmasambhava states:

"Though the trio of essence, nature and compassion exist in reality, they occur as cause, condition and result because of ignorance."

But this is partly why I did not want to get into this. This topic is very complex, and is just a bunch of intellectual proliferation if you are not a practitioner of tögal. Just understand that there are processes in the basis. You can call them spontaneous if you want.

Padmasambhava again states:

The luminous part of vidyā in the basis stirs as the five lights. The karmic winds, the condition of vidyā, cause the colors to appear as a house of light. Since that is not understood as wisdom, delusion cognizing the part of dualistic appearances produces delusion about the duality of subject and object.

Garab Dorje explains the reason why there is stirring in the basis in his commentary on The Single Son of the All the Buddhas Tantra:

At that time, from the naturally occurring blessings of the personal experience of the realization of the heart essence (snying thig), having recognized one's own state, in one lifetime, everyone will attain the result of Buddhahood. From now on, the emptied pit of samsara will not appear as the six kinds of living beings. For twenty thousand eons, sentient beings will not appear possessing a bodily form having severed the stream of samsara. After that, from the arising of the subtle latent defilements of different actions, samsara and nirvana will arise in the same way as before.

Why is this possible? Again, the String of Pearls clarifies:

Luminosity itself stores traces.

Luminosity ['od gsal], the nature [rang bzhin], which is the naturally formed [lhun grub] aspect of the basis, stores traces.

As I said, these issues are subtle, difficult and would take a long time to properly flesh out. Since these things take a long time to flesh out, and since the explanation of the

basis and the arising of the basis and so on and forth is really only relevant to tōgal practice and is meant to provide a basis for understanding the result of that practice, delving into explorations of that topic prior to understanding the context of that explanation causes people to become trapped in a lot of useless conceptual proliferation.

Incidentally, I do not appreciate the tone of your comments.

N

Author: Malcolm

Date: Thursday, October 6th, 2011 at 8:58 PM

Title: Re: HHDL speaks about

Content:

Karma Dondrup Tashi said:

Ah, the tacit social contract. Always "tacit". Never explicit. There is no reason ever to suppose that individuals, in full possession of their natural rights, would ever in fact subordinate themselves voluntarily to a government. No government has, in fact, ever emerged from such explicit consent. The Constitution, if you read Howard Zinn, for example, was just a way for a bunch of rich human-farmers to consolidate their power into a statist entity.

Malcolm wrote:

You really don't pay attention, do you:

ec. 124. The great and chief end, therefore, of men's uniting into commonwealths, and putting themselves under government, is the preservation of their property.

Means:

"...just a way for a bunch of rich...farmers to consolidate their power into a statist entity."

Why? To protect their property. And they do so voluntarily. As I said, Buddha's protection association principle.

N

Author: Malcolm

Date: Thursday, October 6th, 2011 at 9:07 PM

Title: Re: HHDL speaks about

Content:

Karma Dondrup Tashi said:

Secondly, Locke basically invented the libertarian idea of land appropriation via homesteading. His entire theory of justice pertains to taking land out of "the commons"

and respecting the resulting property rights:

Malcolm wrote:

A position I heartily disagree with. Homesteading violates your non-aggression principle. Some always claims possession of land. Your politics are entirely androcentric, as are the judeo-christian-roman underpinnings of it.

BTW, the Lockean principle of homesteading was the same used by Zionists to steal land of Palestinians. They have been working out the compensation ever since.

Karma Dondrup Tashi said:

Finally, quoting Jefferson to support a statist position is as wierd as Ralph Nader quoting Patrick Buchanan. Jefferson was an anti-federalist.

History has informed us that bodies of men as well as individuals are susceptible of the spirit of tyranny.

Jefferson

Malcolm wrote:

I wasn't quoting Jefferson to support a statist position (though he was a statist, was a president, and so on), I was quoting Jefferson to show Jefferson understood and agreed with the Lockean principle of forming goverments or commonwealths to protect property, by using nearly identical language to Locke in the cited passage.

Author: Malcolm

Date: Thursday, October 6th, 2011 at 9:10 PM

Title: Re: Creation Stage and the attainment of Bhumis

Content:

Malcolm wrote:

"If one is attached to the swamp of debate, it is the māra of the afflictions. "

-- Tantra of The Great Self-liberated Vidyā

Author: Malcolm

Date: Thursday, October 6th, 2011 at 10:16 PM

Title: Re: DO and Emptiness

Content:

booker said:

Thanks, didn't yet know Buddhists Dzogchen and Bon Dzogchen are different Dzogchen to degree of disagreement on (a seem to be) one of essential points.

About what you said on processes: whether they are casual or not - actually from the point of DO this is very important as DO is not beyond causes and conditions, that is, it

relates to dependent phenomena only. If someone says rays, light, and sound has nothing to do with causes and conditions means they have nothing to do with processes which DO is about. And how they actually possibly could, being beyond time and space? Process needs time and space, this trio is not in time and space.

How this is not relevant?

Malcolm wrote:

From a Madhyamaka pov there are no phenomena which do not dependently originate.
From a Buddhist Dzogchen pov, the basis is not established as something real.

If you think there is something real that exists outside of time, you are deluded beyond hope of recovery.

The reason we say that the basis is "outside of time" is that from the perspective of the basis itself there are no objects, and time depends on objects. If no objects or entities can be established, how can we talk about dependencies or time? But that does not mean there are no processes, because if there were no processes, the basis could never arise from the basis, and so on.

There are a lot of differences between Bon and Buddhist Dzogchen. Since Bon Dzogchen is not fully grounded in Buddhism, it is a somewhat eternalistic in its presentation of these issues.

N

Author: Malcolm

Date: Thursday, October 6th, 2011 at 11:40 PM

Title: Re: DO and Emptiness

Content:

booker said:

Also, what you say seems to be asserting there's nothing which is not conditioned by time and space, by causes and conditions but in this way then also liberation (that is releasing from the cycle of rebirth) is not possible, since it would be just another conditioned state.

Malcolm wrote:

Liberation in Dzogchen, like all Buddhist schools, is predicated on the cessation of afflictions, and that is predicated on the eradication of ignorance (avidyā), which is the obscuration of knowledge. Therefore, liberation is not a conditioned state in any Buddhist school.

booker said:

Please, what you mean by things like "a condition beyond time, beyond dualism, pure and perfect"? Is that simply an experiential absence of perception of time, space and dualism?

Malcolm wrote:
Yes.

booker said:

What does it mean when it's said a particular tantra has been written beyond time therefore it can't be can answer when someone is asking when it was written?

Malcolm wrote:

It means the tantra in question arises directly out of someone's experience of being liberated. That experience of liberation may exist in time [x was liberated on y date], conventionally speaking, but it's content is not dependent on time, since it is not dependent on really existing objects and so on, upon which time itself depends. Therefore, asking when a tantra was written is a text critical question, rather than a question of ultimate authorship.

booker said:

In Madhyamika treatises and oral traditions, dependent arising is often said to be synonymous with emptiness. The term "dependent arising" never appears in Authenticity, and in any case, it does not sufficiently characterize how things occur. They are more significantly seen to arise from wholeness through a manifestation process that gradually splits into apparent subject and object, hardening and coarsening until they become solid materiality.²⁰ To call these phenomena "dependent arisings" is not wrong in this view but fails to indicate their final nature.²¹ "Dynamic display" (rtsal) is a more precise term ontologically for Dzogchen because it indicates this connection with the base; it acknowledges the table as a spontaneous occurrence through the sound, rays, and light that move forth from the base. As the process coarsens, thought begins to designate it in certain ways. Thus, it is both spontaneous and reified due to thought processes of designating it as such.

Whereas to understand dependent arising is to understand the emptiness of Madhyamaka, such an understanding does not lead to the Dzogchen view. From a Dzogchen perspective, the same table that Madhyamaka describes as a dependent arising and therefore empty is, in addition, the dynamic display of the base (gzhi'i rtsal). The main difference between spontaneous presence and dependent arising comes not in connection with ordinary objects like tables, however, but in relation to the base itself, especially in its aspect as ultimate subject and in the way that phenomena, including thoughts, emerge from that base.

Malcolm wrote:

Bonpos can say all they like there are no processes in the basis, but then they render their whole explanation unintelligible.

N

Author: Malcolm

Date: Thursday, October 6th, 2011 at 11:46 PM

Title: Re: Creation Stage and the attainment of Bhumis

Content:

Karma Dorje said:

The context in which all Buddhist teachings occur is that of the sutric explanation of bhumis and paths, so it only makes sense that apologists for a particular viewpoint like Dzogchen will couch their defense in these terms, particularly when they have come in for harsh criticism as being non-buddhist. The point that I was making earlier is that the paths and bhumis themselves are conventional truth. They are perhaps useful guideposts for one's practice and can certainly inspire one to develop the tremendous scope of a bodhisattva. They are not, however objective ontogenetic stages that must be traversed in anything but a metaphorical sense. They are most certainly not necessary to awaken.

A map is not the territory itself, nor the menu the meal. They are useful tools, nothing more.

Malcolm wrote:

As I said, bhumis measure qualities, paths measure realization.

Since common Mahāyāna has no method connected with the human body, progress is measured by successive appropriation [via rebirth] of ever more refined bodies which are reflected in the gradual refinement of a person's continuum through the process of eradicating the two obscurations and gathering the two accumulations. These are a hard limitation which cannot be detoured around through some conceptual and philosophical trick.

Vajrayāna, including Dzogchen has a methods connected with the body, and the the resulting paths and stages are measurable via experiences which are described in detail in both Vajrayāna texts and Dzogchen texts. Someone who does not have these experiences does not have the corresponding realizations. These are a hard limitation as well.

N

Author: Malcolm

Date: Friday, October 7th, 2011 at 12:07 AM

Title: Re: HHDL speaks about

Content:

Namdrol said:

The reviewer missed the section where the book chides Americans for wishing to impose an idealized vision of Southern England onto the American landscape.

The book is well worth reading because it shows how American agriculture has proceeded along the destructive lines of southern planters, rather than mid 19th century northern restorative husbandry, despite its roots in an idealized vision of the English countryside. Restorative husbandry was introduced to the North in the mid nineteenth century because of the exodus to the west, farmers were abandoning exhausted farms and moving by the thousands to the new territories because they would expect to grow another 20 years of crops without having to make manure.

You really need to read the book itself. It is worthwhile and interesting.

Karma Dondrup Tashi said:

A few more questions on this and then I will shut up about it because I admit I really am not an expert on environmentalism.

Did the pre-improver farmers deliberately and with full knowledge of the consequences predate upon their own private property? Or was this basically pretty much a kind of lack-of-knowledge problem? And were the improvers a bunch of pro-statist legislators trying to regulate their way out of trouble? I mean from what little I can glean about this at some point Roosevelt (the first one) got involved but by then the improver movement was done. Or were they a bunch of farmers who basically said, um hey listen guys look at what's happening to our land and we need to start dumping massive amounts of cow poop back on to the soil for us to stay in the game here?

Malcolm wrote:

Basically, what happened was that after the revolutionary war, people in the colonies began abandoning their farms because erosion was rampant, rivers were so polluted with run off fish were dying, and so on. In other words, the agricultural practices of colonial farming was having wide ranging impacts on the whole civilization and everyone was being negatively effected. In response to this, northern farmers began to adopt sustainable husbandry practices from the English, and at the same time became critical of the westward push into the midwest by people who were abandoning what these "improvers" felt was perfectly good land, it properly cared for. Indeed, the book points out that Madison himself was something of a proto-Gaiean theorist who argued that we needed to understand the world as a total environment. These folks knew that warming was a result of deforestation and so on. The improvers were people who felt that current practices in the north, the practices of southern planters, and so on were regressive and ultimately, bad for the country.

Karma Dondrup Tashi said:

And - I'm sure you knew this was coming - if we're talking about self-ownership and agriculture, let's talk about federal farm subsidies. There's a prime example where the privatization of the commons has been utterly buggered up by the state.

Malcolm wrote:

We have fundamental philosophical disagreement here -- the commons must never be privatized. It must be protected against privatization as well as overuse.

Karma Dondrup Tashi said:

It's the same kind of logical inconsistency that bothers me about "Occupy Wall Street". Here you have a bunch of Starbucks latte-sipping, iPhone using granola-heads chanting capitalism bad, capitalism bad, capitalism bad outside of Goldman Sachs ... and they don't realize that if we had pure 100% proof capitalism going on then Goldman Sachs by now would have gone the way of the dodo thank you very much. Because the only reason Goldman Sachs is still around is because of the statist policy of "too big to fail", because of statist bailouts, because it has its hands in the pockets of the state. If we can survive without Bear Stearns and Lehman Brothers then why the hell can't we survive without Goldman Sachs? Well again don't ask Goldman Sachs why - all they're doing is cashing the checks the government is giving them baby, just like an old person cashes their social security checks. I mean, again, wouldn't you?

Malcolm wrote:

Your thinking is too simplistic -- like all political zealots.

N

Author: Malcolm

Date: Friday, October 7th, 2011 at 12:12 AM

Title: Re: HHDL speaks about

Content:

Unknown said:

In particular, once a place or good has been first appropriated by, in John Locke's phrase, 'mixing one's labor' with it, ownership in such places and goods can be acquired only by means of a voluntary – contractual – transfer of its property title from a previous to a later owner.

Malcolm wrote:

And here we see why capitalism requires governments -- Capital derives from labor; to protect that capital, one must form protective associations from those who would seek to wrest the product of your labor from your grasp. As Locke points out, governments are expensive, but taxes ought not be levied without consent. Hence, is laid the ground for the citizen government that levies taxes against its own participants. Hence the fundamental requirements that a democracy have an educated citizenry. etc.

Author: Malcolm

Date: Friday, October 7th, 2011 at 1:23 AM

Title: Re: HHDL speaks about

Content:

Malcolm wrote:

Fact check:

John Smith married Pocahontas

John Smith did not marry Pocohontas. That distinction went to one John Rolfe.

Author: Malcolm

Date: Friday, October 7th, 2011 at 1:25 AM

Title: Re: HHDL speaks about

Content:

Namdrol said:

taxes ought not be levied without consent

Karma Dondrup Tashi said:

Well, right on! Just insert the word "individual" before "consent", just like the original Articles of Confederation did, and we have liftoff!

Malcolm wrote:

If you want to play, you have to pay. If you owned land in the colonies, you were subject to taxes. People had some differences of opinion about what that meant, for example Shea's rebellion, which happened in the Pioneer Valley of Massachusetts, where I live. Shea lost.

There is fanatsy, and then there is reality. Libetarians are all right-wing political romantics, even the so called left-wing ones. Being allied to the right is an inevitable consequence of asserting property rights as a moral foundation for a government. It also inevitably leads to imperialism, since the commons are regarded as a resource to divided up into owned parcels. That by way, requires government adjudication. Legals question also require goverments. etc.

You will never see a human speciies that does not have a centralized goverment. It will never happen and especially now as we are becoming more complex as a socociety.

N

Author: Malcolm

Date: Friday, October 7th, 2011 at 1:52 AM

Title: Re: Ojas

Content:

Namdrol said:

Starts next tuesday.

Adamantine said:

Namdrol, I found this below link via google, but when I hit the link it goes to the website for the anytime- cleanse and doesn't give any info about following it on these dates..

Fall Colorado Cleanse: October 11-24, 2011

http://www.lifespa.com/cc_now.aspx " onclick="window.open(this.href);return false;

Join our 2-week at home detox and digestive reset program this Oct 11-24, 2011 which will be guided by John Douillard, DC.

\

I assumed the fall cleanse would be different then the spring one, and the link description sounds like it is guided in real-time.. but the link goes to just the anytime- cleanse..are you following this and do you have any insight?

Also-- in regards to the two options they give you for the warm-digest formula or the cool digest-- I am not sure which would suit me because I have symptoms that could indicate either-- any thoughts?

Thanks!

Malcolm wrote:

Go for the warm digest.

Author: Malcolm

Date: Friday, October 7th, 2011 at 2:19 AM

Title: Re: HHDL speaks about

Content:

Namdrol said:

That by way, requires government adjudication. Legals question also require governments. etc.

Karma Dondrup Tashi said:

If this was true then the vast majority of disputes in the U.S. today would not take the form of some form of ADR.

Malcolm wrote:

Who do you think instituted the ADR process?

Author: Malcolm

Date: Friday, October 7th, 2011 at 2:24 AM

Title: Re: HHDL speaks about

Content:

Sönam said:

After you did provoke me, I'm estonished my questions are not answered ? ... are they unrealistic or even surrealistic ?

Sönam

Karma Dondrup Tashi said:

Sorry. I'm having rant fatigue.

Je suis desole. J'ai la fatigue de déclamation extravagante.

Malcolm wrote:

Yes, there is no point in talking about these issues with crypto-fascist right wing nut jobs who are bent on destroying the planet because they believe in this fantasy called a free market -- even if they are our vajra siblings. We have to save them from themselves by making sure the commons is protected, that corporations are strictly limited in where they can and where they cannot do business [regulate them into submission, the bastards], and we have to make sure that everyone receives free health care, no matter who they are or where they live. But most importantly, and I shit you not, we have to save them from destroying the planet, which they will do if left to their own devices. But engage them in dialogue? There is no point.

N

Author: Malcolm

Date: Friday, October 7th, 2011 at 3:14 AM

Title: Re: HHDL speaks about

Content:

Karma Dondrup Tashi said:

And you haven't convinced me.

Malcolm wrote:

There's never a way
And there's never a day
To convince people
You can play their game
You can say their name
But you won't convince people

There's several ways

There's several ways
To convince people
It's the name of the game
It's the name of the game

Convincing people
Convincing people

There's several ways
There's several ways
To convince people
And there's several days
And there's never a way
To convince people

There's one way though
That you'll never convince people
And that's when you try
To be someone
Who's not telling
And who's not trying to compel
Who's trying to tell you
What you ought to be
Convinced of

So there's several ways
And there's several day
To convince your people
And you are the people

Convincing people
Convincing people
There's never a way
And there's never a day
To convince people

There's several ways
There's several days
We don't want to convince people
Let me tell you
I'll tell you what I want you to do
It's no way, no way, no way
To convince people

From Twenty Jazz Funk Greats, Throbbing Gristle, 1979

Author: Malcolm

Date: Friday, October 7th, 2011 at 3:18 AM

Title: Re: HHDL speaks about

Content:

Virgo said:

Why is it so expensive? Well the same medicines that are sold here for 20x the price or more are sold in South America for example for much, much less.

Karma Dondrup Tashi said:

So let's get rid of all trade tariffs. Eeek gasp horror globalization.

And who do you think was the biggest lobbyist for ObamaCare? Big Pharma baby.

Malcolm wrote:

The Romney plan, adopted by Obama, is not health care reform. It is health insurance reform, done badly.

Single payer is the only way.

Yes, Globalization is a horror.

Author: Malcolm

Date: Friday, October 7th, 2011 at 3:20 AM

Title: Re: HHDL speaks about

Content:

Karma Dondrup Tashi said:

Health care costs are inflating.

Malcolm wrote:

Yes, because American doctors charge more, and get away with it.

Author: Malcolm

Date: Friday, October 7th, 2011 at 3:27 AM

Title: Re: HHDL speaks about

Content:

Karma Dondrup Tashi said:

Ooo love Throbbing Gristle.

Though they asserted they wanted to provoke their audience into thinking for themselves rather than pushing any specific agenda (as evidenced by the song "Don't Do As You're Told, Do As You Think" on Heathen Earth), Throbbing Gristle [was] also frequently associated with the anarchist punk scene.

Almighty Wikipedia

Malcolm wrote:

TG were hardly anarchist punks. I was there. GPO and Namdrol -- 1984:

Author: Malcolm

Date: Friday, October 7th, 2011 at 3:39 AM

Title: Re: HHDL speaks about

Content:

Karma Dondrup Tashi said:

And you haven't convinced me.

Malcolm wrote:

You will convince yourself once you develop compassion.

N

Author: Malcolm

Date: Friday, October 7th, 2011 at 4:07 AM

Title: Re: HHDL speaks about

Content:

Author: Malcolm

Date: Friday, October 7th, 2011 at 4:09 AM

Title: Re: Rang gzhan gnyis su byung

Content:

kalden yungdrung said:

Tashi delek dear Dzogchenpas,

Below a term used in Dzogchen which does mean translated, originate as oneself and as another

rang gzhan gnyis su byung - originate as oneself and as another.

Maybe some usefull suggestions?

Mutsog Marro

Kalden Yungdrung

Malcolm wrote:
Arising as both self and other.

Author: Malcolm
Date: Friday, October 7th, 2011 at 5:11 AM
Title: Re: HHDL speaks about
Content:
Namdrol said:
You will convince yourself once you develop compassion.

Karma Dondrup Tashi said:
Again with the pronouncement.

Malcolm wrote:
Yup. Here is another one: is no such a thing as a right side in politics. Libertarians are frak, Socialists are frak, Commies are frak, Dems, Repubs, it is all bullshit.

Therefore, don't base your politics on ideology. Base it on the real world. In the real world, there are limited resources, limited energy, limited environment, limited water, etc.

Unless, one doesn't give a shit about anyone other than oneself -- then all these politics will make sense.

All of the things you are saying are just abstract talking points -- they do not relate to your life at all. But global warming does, lack of adequate health care does, depletion of rainforests habitat does.

A Buddhist recognizes that all sentient beings, ideally, have a right to live undisturbed. When I say "preserve" the commons, I don't just mean for human beings. The libertarian view, specifically, is just more of the same tired old judeo christian roman property rights bullshit. It is entirely androcentric. This is why libertarians are some of the strongest foes of the environmental movement and the worst climate-change deniers. It definitely isn't Buddhist. But then neither is communism, socialism, etc. The only position that is remotely Buddhist is deep ecology. But people don't like it because it is not androcentric enough.

N

Author: Malcolm
Date: Friday, October 7th, 2011 at 5:14 AM
Title: Re: Creation Stage and the attainment of Bhumis
Content:
Virgo said:
Dzogchen, having no path

Malcolm wrote:
Don't be an idiot, Kevin. Dzogchen has a path.

Author: Malcolm
Date: Friday, October 7th, 2011 at 5:27 AM
Title: Re: HHDL speaks about
Content:
padma norbu said:
Cool...

Namdrol, were you ever into TOPY and that kind of stuff? See the new TOPY "Bible" he put out a year or so ago?

Malcolm wrote:
Yes, I was a member of TOPY, with designation Eden 59.

N

Author: Malcolm
Date: Friday, October 7th, 2011 at 5:53 AM
Title: Re: HHDL speaks about
Content:
Karma Dondrup Tashi said:
And by the way you look completely wasted in that photo.

Malcolm wrote:
In those days, I was wasted a lot. Occupational hazard of being a musician.

Author: Malcolm
Date: Friday, October 7th, 2011 at 6:10 AM
Title: Re: HHDL speaks about
Content:
Namdrol said:
Occupational hazard of being a musician.

Virgo said:
The music of you sharing Dharma is far greater.

Kevin

Malcolm wrote:

In fact, the reason I ultimately wound up being a Tibetan Buddhist had everything to do with TOPY and PTV. The first time I heard a kangling was on the the bonus Themes when Force the Hand of Chance was issued in 1982. It may not have been available until 1983, and within a year I had procured my kangling and damaru, both of which I still possess and use, nearly 28 years later. Originally, I used them both in performances.

I played fiddle, guitar, synths, bass, etc.

Author: Malcolm

Date: Friday, October 7th, 2011 at 6:11 AM

Title: Re: HHDL speaks about

Content:

Virgo said:

Namdrol, you were born in the Tiger year, but it was either month, day, or hour of the Snake, right?

Kevin

Malcolm wrote:

June 12th, 11:30 am, 1962.

Author: Malcolm

Date: Friday, October 7th, 2011 at 9:10 AM

Title: Re: HHDL speaks about

Content:

Karma Dondrup Tashi said:

What makes this Eco-la-la [deep ecology] especially sinister today...

<http://libcom.org/library/social-versus-deep-ecology-bookchin> "
onclick="window.open(this.href);return false;

Malcolm wrote:

Naess needs to be read on his own. Devall and Sessions are tired. No so important--early adopters who were somewhat clumsy.

But the point that Bookchin misses is that Deep Ecology is not an ideology that can be easily summarized into a theory. Deep Ecology is more of a view, in the sense that we understand view in Buddhist terms. Boockchin is too caught up in leftist polemics to "get" Deep Ecology. There is nothing for a left-wing polemicist to grasp. Why?

The criteria of rights, for a deep ecologist is total. If you want to put into property rights terms, all sentient beings have a right to their own bodies and all the whole planet is a

commons owned by none and shared by all living beings upon up. Human beings have the capacity to observe the harm we wreak on the environment, so we have a moral obligation not to do it or to allow. We have an obligation to attempt to preserve the commons of the whole environment for all beings.

Social ecology just doesn't get this.

N

Author: Malcolm

Date: Friday, October 7th, 2011 at 9:12 AM

Title: Re: HHDL speaks about

Content:

padma norbu said:

Neat. I feel we have a similar history of punk, outsider art, rebellious-streaking, drug-abusing, occult-dabbling, youthful nonsense.

Did you appear on any Psychic TV or Throbbing Gristle albums?.

Malcolm wrote:

Yes we do, and no I do not.

Author: Malcolm

Date: Friday, October 7th, 2011 at 7:47 PM

Title: Re: Digital Tibetan Buddhist Altar

Content:

Ng'mu said:

Must say I was once banned from esangha by my vajra bro Namdrol.

Malcolm wrote:

Unlikely.

Author: Malcolm

Date: Friday, October 7th, 2011 at 7:59 PM

Title: Re: HHDL speaks about

Content:

Malcolm wrote:

1. Left biocentrism is a left focus or theoretical tendency within the deep ecology movement, which is subversive of the existing industrial society. It accepts and promotes the eight-point Deep Ecology Platform drawn up by Arne Naess and George Sessions. Left biocentrism holds up

as an ideal, identification, solidarity, and compassion with all life. "Left" as used in left biocentrism, means anti-industrial and anti-capitalist, but not necessarily socialist. The expressions 'left biocentrism' or 'left ecocentrism' are used interchangeably.

2. Left biocentrism accepts the view that the Earth belongs to no one. While raising a number of criticisms, left biocentrism is meant to strengthen, not undermine, the deep ecology movement which identifies with all life.

3. Left biocentrism says that individuals must take responsibility for their actions and be socially accountable. Part of being individually responsible is to practice voluntary simplicity, so as to minimize one's own impact upon the Earth.

4. Left biocentrists are concerned with social justice and class issues, but within a context of ecology. To move to a deep ecology world, the human species must be mobilized, and a concern for social justice is a necessary part of this mobilization. Left biocentrism is for the redistribution of wealth, nationally and internationally.

5. Left biocentrism opposes economic growth and consumerism. Human societies must live within ecological limits so that all other species may continue to flourish. We believe that bioregionalism, not globalism, is necessary for sustainability. The perspective of the late German Green philosopher Rudolf Bahro is accepted that, for world-wide sustainability, industrialized countries need to reduce their impact upon the Earth to about one tenth of what it is at the present time. It is also incumbent upon non-industrialized nations to become sustainable and it is necessary for industrialized nations to help on this path.

6. Left biocentrism holds that individual and collective spiritual transformation is important to bring about major social change, and to break with industrial society. We need inward transformation, so that the interests of all species override the short-term self-interest of the individual, the family, the community, and the nation.

7. Left biocentrism believes that deep ecology must be applied to actual environmental issues and struggles, no matter how socially sensitive, e.g. population reduction, aboriginal issues, workers'

struggles, etc.

8. Social ecology, eco-feminism and eco-marxism, while raising important questions, are all human-centered and consider human-to-human relations within society to be more important and, in the final analysis, determine society's relationship to the natural world. Left biocentrism believes that an egalitarian, non-sexist, non-discriminating society, a highly desirable goal, can still be exploitive towards the Earth.

9. Left biocentrists are "movement greens" in basic orientation. They are critical of existing Green political parties, which have come to an accommodation with industrial society and have no accountability to the deep ecology movement.

10. To be politically relevant, deep ecology needs to incorporate the perspective advanced by left biocentrism.

Author: Malcolm

Date: Friday, October 7th, 2011 at 8:07 PM

Title: Re: HHDL speaks about

Content:

Malcolm wrote:

From the late David Orton, addressing dissonances between the left, especially social ecology and deep ecology:

<https://deepgreenweb.blogspot.com/2011/01/deep-ecology-and-left-contradictions.html> " onclick="window.open(this.href);return false;";

Deep Ecology and the Left – Contradictions

“There is clearly both in capitalist and socialist politics things which can be modified and used in sane eco-politics but essentially green politics will be something deeply different.” Arne Naess, Ecology, community and lifestyle, p. 160.

“The most forceful and systematic critique of capitalism is found in socialist literature. This makes it natural for supporters of the deep ecology movement to use socialist criticisms of capitalism in their own work, and, looking at the slogans of green parties it is immediately clear that many of these slogans are also socialistic or at least compatible with some sort of socialism. As examples: no excessive aggressive individualism. Appropriation. Community, production for use, low income differentials, local production for local needs, participative involvement, solidarity. On the other hand, it is also clear that some socialist slogans still heard are not compatible: maximise production, centralization, high energy, high consumption, materialism...It is still clear that some of the most valuable workers for ecological goals come from the socialist

camps. One of the basic similarities between socialist attitudes and ecological attitudes in politics is stress on social justice and stress on social costs of technology.” Naess, *Ibid*, p. 157.

“Deep ecology comes home as the strategy of advanced capitalist elites, for whom nature is what looks good on calendars.” Joel Kovel, *The Enemy of Nature*, 2002, 1st Ed., p. 172.

INTRODUCTION

This blog post is an examination of the contradictions I see in the relationship between deep ecology and the Left. I contrast in this discussion the human-centered traditional Left, with the ecocentric Left which has come into a relationship with deep ecology. With some notable exceptions (e.g. Judi Bari, Andy McLaughlin, Richard Sylvan, Fred Bender, Stan Rowe, Andrew Dobson and Rudolf Bahro), the Left has been hostile to deep ecology. Why is this? Is there something intrinsic to deep ecology, which is seen as incompatible with the beliefs of a person of the Left? Arne Naess, the philosophical founder of deep ecology, had an evident sympathy towards the social justice side of socialism. The above quotes by Naess clearly show this, as does the 1973 foundational article, “The Shallow and the Deep, Long-Range Ecology Movement. A Summary.” However, for Naess and countless others, a new ecopolitics will be “deeply different” from socialist and capitalist politics and will not be some kind of add-on to socialism. The ecological question cuts across all “isms.”

The Left, no matter what its myriad forms have been, is politically associated with social justice for the human species. This is its universal symbolism and important contribution. I am a person of the Left. Concerning human-centered politics, my main sympathies are on the communist/socialist side. Anti-communism ends up signalling an alliance with Capital. There are legions of ‘Leftists’, particularly in North America, who do not share this perspective, having had anti-communism and the Cold War pounded into them and internalized from an early age. However, I believe that the ecocentric Left has to be Earth-rooted. It can be non-communist, but not anti-communist. Ecological justice for all species and the planet must be primary. For Arne Naess, this primacy of the natural world is considered an “intuition” and not logically or philosophically derived. We are first Earthlings, in personal and social consciousness, but we must also be involved in social justice issues for our own species. As the environmental cliché says, “There can be no social justice on a dead planet.”

DISCUSSION

I consider myself as both a supporter of deep ecology and a long-time Canadian leftist. Over the years my meshed sense of being has been sorely tested by fellow leftists – as in the misleading attitude towards deep ecology, conveyed, for example, by the Joel Kovel quote above. (See my review of his book.) But my personal identity has also been tested by my own criticisms of deep ecology, made from an ecocentric Left perspective.

As I have written in the past, much deep ecology writing is obscure and not particularly relevant to practical environmental or green work. Also, most deep ecology writers do not present any real political, economic or class guidelines for activists. The response of deep ecology writers to criticisms from the Left and to my own writings, has helped me work out my contribution to the left biocentric theoretical tendency within deep ecology.

As the left biocentric tendency has gathered some support (the internet discussion group “left bio”, for example, has been running for over eleven years), I have found it necessary to distance myself from a few supporters who could not ditch their anti-communism and anti-Marxism, or who have attempted to bring into contemporary ecopolitics echoes of past Left divisive battles – often, it seems, associated with Trotskyism.

This distancing has also been directed at people who could not face criticism of their social justice support, e.g. for aboriginal positions. These people are opposed to seeing Earth justice as a priority (see for one example, my recent review of *Disrobing the Aboriginal Industry*), or are uneasy about public calls for human population reduction (as in the eight-point Deep Ecology Platform. They also see deep ecology as a reformist eco-philosophy within capitalism; and are uncomfortable with my critical, yet friendly, support for someone like the Finnish eco-philosopher Pentti Linkola (see my review of his book).

Another problem for me concerns ecocentric Leftists who are stuck on being defenders of Israel and are seemingly blind to the horrible situation of the Palestinians.

Green parties have become shallow ecology defenders of industrial capitalist society, even if Arne Naess was supportive of them. The German Green Party theoretician Rudolf Bahro resigned from the party in the early 1980s, and pointed out that green party shallow ecology is content to “brush the teeth” of industrial society. Nothing happened since Bahro made this statement which calls his observations into serious question. My limited experience with the Canadian federal Green Party reinforces Bahro’s statement.

SOME LEFT CONTRADICTIONS

Why is the Left so negative about deep ecology? And why is it misleadingly alleged by ecosocialist Joel Kovel that, “Like many deep greens, however, Orton hates socialism and considers it doomed to remain in its twentieth-century form”? (Kovel, *The Enemy of Nature*, 2nd ed., p. 302)

For the traditional Left, human interests have priority, not the health of ecosystems and their non-human inhabitants. There is a basic reductionism – “we have the answers” – in the thinking of the Left. I have found an intrinsic conservatism towards new ideas among the Left. This has always puzzled me, given that socialists want a new society, allegedly different from capitalism. Shouldn’t the Left be open to and embrace new ideas? The Left has to fundamentally move beyond its traditional human-centered

thinking, to see what contemporary Earth-centered ecopolitics is about. Left reductionism takes various forms, but the current eco-Marxist variant claims that Marx really is an ecologist, if only we understand him correctly and therefore he is a (or the) role model for ecological work today. The 1988 proposal for a “Left Green Network”, inspired by Murray Bookchin and the ideas of social ecology, took the position that, to be a Green and also on the Left, could only mean to be a supporter of social ecology: “Left Greens are social ecologists.” There was no room at this network inn for left deep ecology supporters. (As a Canadian, one has to also note that the network proposal reflected the imperial nature of U.S. society, with Canada being considered an appendage for signing-on purposes.)

There is arrogance among socialists who think that they should be leading the ecological movement, because they have a “class analysis” and are anti-capitalist. What comes across is that the Left believes it is entitled to intellectual hegemony in the green and environmental movements, by virtue of prior knowledge. The Left does not seem to be able to absorb the pluralism of green and environmental politics – as Naess informed us, “the front is long” – let alone accept the earned leadership of others by virtue of their practical or theoretical work. Ed Abbey noted, through the character Doc Sarvis in *The Monkey Wrench Gang*, the importance of practical involvement in actual environmental struggles: “Let our practice form our doctrine, thus assuring precise theoretical coherence.” (p. 68) The idea that deeper environmentalists and greens can come to an anti-capitalist critique based on their own experiences, without studying Marxism or social ecology, but based on field experience, seems, apparently, difficult to grasp for the Left.

A contemporary manifestation of this Left arrogance, is their desire to define a future post-industrial-capitalist society as “ecosocialist”, and not as something being struggled over by countless environmental and green activists. By using this name, ecosocialists imply that they have the answers and know the path forward. Yet there are lots of tentative ideas about the shape of future post-industrial-capitalist societies. These are being widely discussed, experimented with, and written about, but it is a work in progress. There is no “ecosocialist society” on the horizon to which we all can rally.

Ecosocialists traditionally attack the ecocentric Left around population, aboriginal issues and about being critically supportive of theorists like Pentti Linkola. (This Finnish thinker has been called an eco-fascist. I do not believe this to be true, as my review of his recent book makes clear. In my next blog post I will further examine what “eco-fascism” is all about. I have recently become aware that those sympathetic to national socialism are not adverse to “borrowing” analysis from deep ecology to further their own ends.)

Other fault lines between the “ecosocialist” and ecocentric Left concern:

a) The ecosocialist hostility toward the spiritual component of social change as well as the promotion of an animistic spiritual/psychological transformation, so that the interests of all species override the self-interest of the individual, the family, the community and the nation.

b) Ecosocialists deny the role of individual responsibility in destructive ecological and social actions. They don't recognize the necessity to practice voluntary simplicity so as to minimize one's personal impact on the Earth.

c) A disagreement that it is not capitalism per se, but industrial societies that create the social formation at the heart of our dilemmas. The ecocentric Left believes that these societies can have a capitalist or socialist face.

Left doctrines in the past have focussed on the human condition, not on the well-being of other species and of Nature itself. From a Left perspective, nature and other species have been viewed as "resources" for human consumption. Deep ecology has zeroed in on this. John Livingston, the late Canadian eco-philosopher, who was not a person of the Left but who was a supporter of deep ecology – really Canada's Arne Naess – has laid out in his writings the implications of "resourcism" for planetary health. (See "John Livingston – An Appreciation". The benefits from this focus on human kind have been enormous for a number of us but deadly for the planet.

DEEP ECOLOGY CONTRADICTIONS

"The deep ecology movement carries an excessive amount of rubbish with it (in contravention, so to say, of its own platform). That does not imply that there is not a clean sound position to be discerned when the often inessential rubbish is removed..."
Richard Sylvan

"Personally, I agree with almost everything you say in the Left Biocentric Primer...It's a real shame that the Green parties came under the influence of Bookchin and not your version of Left Biocentrism – it's obvious that's where they need to head. So, I have no necessary bones to pick with your idea of a Left wing of the Deep Ecology movement, more power to you and your colleagues. I wonder if the word 'Left' is the appropriate one to use (as opposed to social justice)." Extract taken from a personal letter written by deep ecologist George Sessions to me, and also copied to Arne Naess, Bill Devall, Andrew McLaughlin and Howard Glasser, dated 4/19/1998.

Since coming to support deep ecology in the mid-1980s, I have tried to maintain a critical, yet supportive, stance towards it and, where it seemed appropriate, have given my dissenting views publicly. Richard Sylvan, the late "deep green" Australian philosopher and forest activist, was an early role model for me on this. In the past, I have raised various issues, for example:

a) I examined the criticisms that are raised about the key concept of Self-realization within deep ecology, e.g. that it ignores the importance of "place." I emphasized that Self-realization must avoid feeding the self-help, self-cultivation, or personal transformation movement, at the expense of collective change. (See the My Path to Left Biocentrism document, "Notions of Self in the Age of Ecology".)

b) I explored the confused views of Naess on 'sustainable development'.

c) I disagreed with the view (by Naess and others within deep ecology) on the separation of the peace, social justice and ecology movements. I argued that this can feed a right-wing image and makes deep ecology supporters seem uncaring about human issues.

d) I criticized the anti-communist and anti-China attitudes of some Buddhist Tibetan supporters of deep ecology (including some left biocentrists) like Joanna Macy, past CIA employee (see my review of her autobiography *Widening Circles: A Memoir*.)

e) I exposed the self-absorption of some deep ecology-inspired academics – whose writings dominate journals like *The Trumpeter* – because the articles lack relevance to problems faced by movement activists which need deep ecology insights and analysis.

f) I supported the work of George Sessions and Bill Devall, in introducing and popularizing the thought of Arne Naess at an early stage in North America. Sessions and Devall are not of the Left and this was reflected in how they handled, or did not handle, criticisms (some justified) and attacks from Left-leaning critics of deep ecology. Note in this regard, Sessions's uneasiness with the term "Left", in the quote above; and Devall's eagerness to state that the environmental movement was a "loyal opposition" and that "Political revolution is not part of the vocabulary of supporters of the deep, long-range ecology movement." (See *Dharma Rain: Sources of Buddhist Environmentalism*, p. 386)

There are two important contradictions within deep ecology, which need to be resolved so that this eco-philosophy can further unfold its revolutionary potential:

1. Deep ecology presents a dominant 'social harmony' view of social change. This can smother over contradictions in industrial capitalist societies, whereas a 'social conflict' view (which Left Biocentrism takes), which has historical roots in Marx and Marxism, is needed to combat ecocide and social injustice. The social harmony perspective undermines the necessity to mentally prepare for the coming social strife associated with working for ecological and major social change.

Naess's social harmony view ("Ultimately all life is one – so that the injury of one's opponent becomes also an injury to oneself." *Selected Works*, Volume Five, p. 26) produced some guidelines for activists which seem to be out to lunch. For example, "It is a central norm of the Gandhian approach to 'maximize contact with your opponent!';" or "Do not exploit a weakness in the position of your opponent." I think this social harmony view has given an entry to those who have tried to smear deep ecology as being linked to fascism. In my tribute to Naess on his death, I quoted him as saying, when speaking of "intrinsic value" – a fundamental component of his philosophy – "This is squarely an antifascist position. It is incompatible with fascist racism and fascist nationalism, and also with the special ethical status accorded the (supreme) Leader." (See "Remembering Arne Naess, 1912-2009") While I unequivocally believe that deep ecology is not "fascist", yet it does seem to me that a social harmony view of the natural world and the place of humans within this can be used by reactionaries in a fascist manner. Thus the "fatherland" or the "motherland" can be upheld as the supreme good to which the citizen must subordinate herself or himself.

2. A key belief in the philosophy of Naess is that “The ideology of ownership of nature has no place in an ecosophy.” (Ecology, community and lifestyle, p. 175) This is a powerful weapon to undermine the “private property” legitimacy of bourgeois society and its view towards the natural world, that our species has the ‘right’ to decide life and death over other species. Yet not many deep ecology writers in North America are articulating this belief, nor is the US-based Foundation for Deep Ecology promoting it. The now defunct magazine Wild Earth, subsidized by the Foundation, had a number of articles trying to uphold the ecological nature of private property ownership, in an American context. Today the Foundation, through its publications, celebrates “private lands philanthropy”, in North and South America – that is, using and hence reinforcing, the private property laws of bourgeois society to acquire lands for restoration ecology purposes. They never mention the basic deep ecology position of Arne Naess about land ‘ownership’.

I myself have joined with others to contribute funds to buy forest land here in Nova Scotia, in order to prevent its destruction from industrial forestry. But in my writings about this project I have pointed out the contradictions of buying land, resulting from the basic tenet of deep ecology that humans cannot ‘own’ Nature. (See “Community Lands and Deep Ecology”) Industrial capitalist societies are not ecologically or socially sustainable and have to be replaced. This must be said in all our restoration work. Restoration work has no long term future, if the dictatorship of industrial capital is not finally overthrown and replaced by an ecocentric society, which upholds the welfare of all species and is also socially just for humankind.

CONCLUSION

Perhaps it needs to be emphasized that whatever the contradictions within deep ecology, the thinking of Arne Naess, as I noted in my tribute to him when he died in 2009, “has presented a needed pathway for coming into a new, yet pre-industrial old, animistic and spiritual relationship to the Earth, which is respectful for all species and not just humans”. This is the needed message for our time. For left biocentrists, the left-right distinction is subordinate to the anthropocentric-deep ecology divide. Coming into a new relationship with the natural world is primary, and social justice for humans must keep this in mind. The Left can have a meaningful contributory role in a future ecologically focused and socially just post-industrial society, if it accepts and is transformed by the contribution of deep ecology and comes to see itself, in theory and in practice, as an ecocentric Left.

Author: Malcolm

Date: Friday, October 7th, 2011 at 8:43 PM

Title: Re: HHDL speaks about

Content:

Malcolm wrote:

if (typeof bbmedia == 'undefined') { bbmedia = true; var e =

```
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }
https://phpbbex.com/ [video]
```

Author: Malcolm

Date: Friday, October 7th, 2011 at 11:49 PM

Title: Re: HHDL speaks about

Content:

Karma Dondrup Tashi said:

<http://www.stansberryresearch.com/pro/1108PSISHOVD/PPSIM847/PR>

Malcolm wrote:

Oh, it is simple. Obviously we just renege on the debt. The Chinese are going to "reposses us"?

Simple declaring our goverment insolvent is the best thing to do.

Really.

Then, we enter a period of trade isolationism, rebuild our manufacturing, etc. And abandon the globalization that is actually at the root of all our problems, since Nixon.

Author: Malcolm

Date: Saturday, October 8th, 2011 at 12:30 AM

Title: Re: HHDL speaks about

Content:

Malcolm wrote:

<http://www.newsociety.com/Books/W/The-Wealth-of-Nature> "
onclick="window.open(this.href);return false;

Author: Malcolm

Date: Saturday, October 8th, 2011 at 1:58 AM

Title: Re: Creation Stage and the attainment of Bhumis

Content:

Kai said:

The historical issue is that somewhere along the past in Tibet, there appeared, out of nowhere, a wide variety of Dzogchen teachings and many of this teachings were said to

cause people to practice wrongly and were Bon-influenced. In retaliation to prevent further unwholesome actions and misunderstanding of the Dharma, Sarma schools started a campaign to criticize some specific false Dzogchen teachings, scholars re-examined certain tantras and discovered some of them to be fake, etc.

Malcolm wrote:

This is just Sarma propaganda. So called tantras that were causing people to "practice wrongly" were such tantras as Guhyagarbha, Vajrakilaya, and so on. Gorampa identifies the kun byed rgyal po as a "fake" and so on.

But who cares? Really, this is just bullshit.

All it is one group of people who were mad that Tibetan termas were competing with Indian nidhi (treasures).

N

Author: Malcolm

Date: Saturday, October 8th, 2011 at 2:20 AM

Title: Re: HHDL speaks about

Content:

Malcolm wrote:

World Trade, World Bank, Privatization

IMF Chief Economist Goes Public

World Bank: Chief Economist, Stiglitz Goes Public

From The Best Democracy Money Can Buy, Greg Palast, reporter for the London Times

New York Times bestseller, part of two articles on the global economy taken from this excellent expose

The Globalizer Who Came in from the Cold: The IMF's Four Steps to Economic Damnation

"It has condemned people to death," the former apparatchik told me in a scene out of a Le Carre novel. The brilliant old agent comes in from the cold, crosses to our side and, in hours of de-briefing, empties his memory of horrors committed in the name of a political ideology he now realizes has gone rotten. Here before me was a catch far bigger than some used Cold War spy. Joseph Stiglitz was chief economist of the World Bank. To a great extent, the new world economic order was his theory come to life.

I "debriefed" Stiglitz over several days—at Cambridge University, in a London hotel and finally in Washington during a big con-fab of the World Bank and the International Monetary Fund in April 2001. Instead of chairing the meetings of ministers and central bankers as he used to, Stiglitz was kept safely exiled behind the blue police cordons, the same as the nuns carrying a large wooden cross, the Bolivian union leaders, the parents of AIDS victims and the other "antiglobalization" protesters. The ultimate insider was now on the outside.

In 1999 the World Bank fired Stiglitz. He was not allowed a discreet "retirement"; U.S. Treasury Secretary Larry Summers, I'm told, demanded a public excommunication for Stiglitz's having expressed his first mild dissent from globalization World Bank-style.

In Washington we talked about the real, often hidden, workings of the IMF, World Bank and the bank's 51 percent owner, the U.S. Treasury.**

In addition to the Ecuador document, I had by 2001 obtained a huge new cache of documents, from sources unnamable, from inside the offices of his old employer, marked "confidential," "re-stricted" and "not otherwise [to be] disclosed without World Bank authorization." Stiglitz helped translate these secret "Country Assistance Strategies" from bureaucratese.***

There is an Assistance Strategy specially designed for each nation, says the World Bank, following careful in-country investigations. But according to insider Stiglitz, the Bank's staff "investigation" consists of close inspection of a nation's five-star hotels. It concludes with the Bank staff meeting some begging, busted finance minister who is handed a "restructuring agreement," pre-drafted for his "voluntary" signature (I have a selection of these).

Each nation's economy is individually analyzed; then, according to Stiglitz, the Bank hands every minister the exact same four-step program.

Step 1

Step 1 is Privatization—which Stiglitz says could more accurately be called "Briberization." Rather than object to the sell-offs of state industries, he says national leaders—using the World Bank's demands to silence local critics—happily flog their electricity and water companies. "You could see their eyes widen" at the prospect of 10 percent commissions paid to Swiss bank accounts for simply shaving a few billion off the sale price of national assets.

And the U.S. government knows it, charges Stiglitz—at least in the case of the biggest "briberization" of all, the 1995 Russian sell-off. "The U.S. Treasury view was this was great as we wanted Yeltsin reelected. We don't care if it's a corrupt election. We want the money to go to Yeltsin" via kickbacks for his campaign.

I have to interject that Stiglitz is no conspiracy nutter ranting about Black Helicopters. The man was inside the game, a member of Bill Clinton's cabinet as chairman of the president's Council of Economic Advisers.

Most heinous for Stiglitz is that the U.S.-backed oligarchs' corruption stripped Russia's industrial assets, cutting national out-put nearly in half, causing economic depression and starvation.

Step 2

After briberization, Step 2 of the IMF/World Bank's one-size-fits-all rescue-your-economy plan is Capital Market Liberalization. This means repealing any nation's law that slows down or taxes money jumping over the borders. In theory, capital market deregulation allows foreign banks' and multinational corporations' investment capital to flow in and out. Unfortunately, in countries like Indonesia and Brazil, the money simply flowed out and out. Stiglitz calls this the "hot money" cycle. Cash comes in for speculation in real estate and currency, then flees at the first whiff of trouble. A nation's reserves can drain in days, hours. And when that happens, to seduce speculators into returning a nation's own capital funds, the IMF demands these nations raise interest rates to 30 percent, 50 percent and 80 percent.

"The result was predictable," said Stiglitz of the hot money tidal waves in Asia and Latin America. Higher interest rates demolished property values, savaged industrial production and drained national treasuries.

Step 3

At this point, the IMF drags the gasping nation to Step 3: Market-Based Pricing, a fancy term for raising prices on food, water and domestic gas. This leads, predictably, to Step 3 1/2: what Stiglitz calls "the IMF riot." The IMF riot is painfully predictable. When a nation is "down and out, [the IMF] takes advantage and squeezes the last pound of blood out of them. They turn up the heat until, finally, the whole cauldron blows up"—as when the IMF eliminated food and fuel subsidies for the poor in Indonesia in 1998 and the nation exploded into riots. There are other examples—the Bolivian riots over water price hikes pushed by the World Bank in April 2000 and, in early 2001, the riots in Ecuador over the rise in domestic gas prices that we found in the secret Ecuador "Assistance" program. You'd almost get the impression that the riot is written into the plan.

And it is. For example, we need only look at the confidential "Interim Country Assistance Strategy" for Ecuador. In it the Bank states—with cold accuracy—that they expected their plans to spark "social unrest," their bureaucratic term for a nation in flames.

Given the implosion of the economy, that's not surprising. The secret report notes that the plan to make the U.S. dollar Ecuador's currency has pushed 51 percent of the population below the poverty line, what Stiglitz called their squeeze-until-they-explode plan. And when the nation explodes, the World Bank "Assistance" plan is ready, telling the authorities to prepare for civil strife and suffering with "political resolve." In these busted nations, "resolve" means tanks in the street.

Each new riot (and by "riot" I mean "peaceful demonstration dispersed by batons or bullets") causes panicked flights of capital and government bankruptcies. Such economic arson has its bright side, of course—foreign corporations can then pick off a

nation's remaining assets, such as the odd mining concession or port, at fire-sale prices.

Stiglitz notes that the IMF and World Bank are not heartless adherents to market economics. At the same time the IMF stopped Indonesia from "subsidizing" food purchases, "when the banks need a bail-out, intervention [in the market] is welcome." The IMF scrounged up tens of billions of dollars to save the country's financiers and, by extension, the U.S. and European banks from which they had borrowed.

A pattern emerges. There are lots of losers in this system, but two clear winners: the Western banks and U.S. Treasury. They alone make the big bucks from this crazy new international capital churn. For example, Stiglitz told me about an unhappy meeting, early in his World Bank tenure, with the president who had just been elected in Ethiopia's first democratic election. The World Bank and IMF had ordered Ethiopia to divert European aid money to its reserve account at the U.S. Treasury, which pays a pitiful 4 percent return, while the nation borrowed U.S. dollars at 12 per-cent to feed its population. The new president begged Stiglitz to let him use the aid money to rebuild the nation. But no, the loot went straight off to the U.S. Treasury's vault in Washington.

Step 4

Now we arrive at Step 4 of what the IMF and World Bank call their "poverty reduction strategy": Free Trade. This is free trade by the rules of the World Trade Organization and World Bank. Stiglitz the insider likens free trade WTO-style to the Opium Wars. "That too was about opening markets," he said. As in the nineteenth century, Europeans and Americans today are kicking down the barriers to sales in Asia, Latin America and Africa, while barricading their own markets against Third World agriculture.

In the Opium Wars, the West used military blockades to force markets open for their unbalanced trade. Today, the World Bank can order a financial blockade that's just as effective—and some-times just as deadly.

Stiglitz is particularly emotional over the WTO's intellectual property rights treaty (it goes by the acronym TRIPS, of which we have more to say later in this chapter). It is here, says the economist, that the new global order has "condemned people to death" by imposing impossible tariffs and tributes to pay to pharmaceutical companies for branded medicines. "They don't care," said the professor of the corporations and bank ideologues he worked with, "if people live or die."

By the way, don't be confused by the mix in this discussion of the IMF, World Bank and WTO. They are interchangeable masks of a single governance system. They have locked themselves together by what they unpleasantly call "triggers." Taking a World Bank loan for a school "triggers" a requirement to accept every "conditionality"—they average 114 per nation—laid down by both the World Trade Organization and IMF. In fact, said Stiglitz, the IMF requires nations to accept trade policies more punitive than the official WTO rules.

Stiglitz's greatest concern is that World Bank plans, devised in secrecy and driven by an absolutist ideology, are never open for discourse or dissent. Despite the West's push for

elections through-out the developing world, the so-called Poverty Reduction Pro-grams are never instituted democratically, and thereby, says Stiglitz, "undermine democracy." And they don't work. Black Africa's productivity under the guiding hand of IMF structural "as-sistance" has gone to hell in a handbag.

Did any nation avoid this fate? Yes, said Stiglitz, identifying Botswana. Their trick? "They told the IMF to go packing."

So then I turned on Stiglitz. Okay, Mr. Smart-Guy Professor, how would you help developing nations? Stiglitz proposed radical land reform, an attack at the heart of what he calls "landlordism," on the usurious rents charged by propertied oligarchies worldwide, typically 50 percent of a tenant's crops. I had to ask the professor: As you were top economist at the World Bank, why didn't the Bank follow your advice?

"If you challenge [land ownership], that would be a change in the power of the elites. That's not high on [the Bank's] agenda." Apparently not.

Ultimately, what drove Stiglitz to put his job on the line was the failure of the Bank and U.S. Treasury to change course when confronted with the crises—failures and suffering perpetrated by their four-step monetarist mambo. Every time their free market so-lutions failed, the IMF demanded more free market policies.

"It's a little like the Middle Ages," the insider told me. "When the patient died they would say, 'Well, he stopped the bloodletting too soon; he still had a little blood in him.'" I took away from my talks with the professor that the solution to world poverty and cri-sis is simple: Remove the bloodsuckers.

<http://www.skeptically.org/wto/id6.html> " onclick="window.open(this.href);return false;

Author: Malcolm

Date: Saturday, October 8th, 2011 at 3:06 AM

Title: Re: HHDL speaks about

Content:

Karma Dondrup Tashi said:

I mean "undermines the necessity to mentally prepare"? What does that mean exactly? It's just sounding very, very dangerous to me Namdrol-la, like was said in the excerpt I posted earlier. If we say well, we mustn't be "anthropocentric" doesn't that seem like another excuse for people to "de-individuate" into a disenfranchised mass instead of empower themselves?

Malcolm wrote:

Buddhism is a eudaemonic view, and also susceptible to reactionary appropriation. But here the author is taking pains to point out that Naess's personal take on how to best prosecute deep ecology is too polite.

In other words, he is saying that deep ecologists need to be less worried about rocking boats, or thinking that by rocking boats, they are being bad deep ecologists, he provides the answer right here:

Deep ecology presents a dominant 'social harmony' view of social change. This can smother over contradictions in industrial capitalist societies, whereas a 'social conflict' view (which Left Biocentrism takes), which has historical roots in Marx and Marxism, is needed to combat ecocide and social injustice.

In order to engage in social conflict, people need to have discipline. The social harmony view, in Orton's mind, undermines the ability of deep ecology to be relevant to the social justice issues, which he regards as unfortunate since he sees human social justice issues as unfolding out of environmental issues. If you are too concerned with social harmony, then the trenchant inequalities and social justice issues of industrial capitalist societies will just go unheeded.

But since social justice issues actually spring from our unhealthy relationship with the biosphere, Orton says:

the left-right distinction is subordinate to the anthropocentric-deep ecology divide. Coming into a new relationship with the natural world is primary, and social justice for humans must keep this in mind ...

[/quote]

In other words, if we change how we relate to the world, human social justice issues will be more easily addressed.

Further, we frequently talk past each other because of how deep ecology has redefined the right/left divide. You are still thinking in terms of androcentric right/left terms. I do not. For me, androcentric = right wing; biocentric = left-wing.

The deep ecological intuition is that true social justice for human beings will flow out of a human social and economic reorientation with the rest of our biosphere, and not until then. Since the deep ecological intuition transcends the androcentric right/left squabbles, the left biocentrism is free of the constraints of the old left/right paradigm. The struggle at present is that the green movement internationally has been largely coopted by post-marxists like social ecologists whose thinking is pervaded by moribund anthropocentrism. It is hard for people to see that deep greens are really green all the way through and not merely watermelons. Though I joke about being a watermelon, in reality, the watermelon analogy is sad. The real deep ecology approach is green all the way through.

Truthfully, deep green or left-biocentric thinking emphasizes bioregionalism, it is anti-capitalist and anti-industrial, advocates radical decentralization of power and governments, is concerned with human social justice issues because they arise out of our fractured relationship with our world etc. The underlying principle though is inclusion of all beings in all decision making, hence John Seed's Council of All Beings,

etc.

Anarchism, too, is entirely androcentric, and that places it to the right of the equation.

Karma Dondrup Tashi said:

I would just be very, very worried and concerned about this approach instead of a social-sustainability and social-justice model.

Malcolm wrote:

Nothing to worry about, it is not like deep ecology/left-biocentrism is taking the world by storm, though it would be better for everyone if it did.

N

Author: Malcolm

Date: Saturday, October 8th, 2011 at 3:11 AM

Title: Re: HHDL speaks about

Content:

Namdrol said:

Truthfully, deep green or left-biocentric thinking emphasizes bioregionalism, it is anti-capitalist and anti-industrial

N

Malcolm wrote:

This does not mean that people should not have businesses, or factories, but it does mean redefining what kinds of businesses and factories, as well as practices, are permissible.

Also, de-indivuation is bullshit worry. Post industrial Capitlism in it's present form is much de-individuating then deep ecology ever could be. Actually, deep ecology supports species diversity, including diverse speciation of humans.

N

Author: Malcolm

Date: Saturday, October 8th, 2011 at 3:12 AM

Title: Re: Is crying healthy?

Content:

Ng'mu said:

The Sancrit term Rudra means to cry. So it is a fundamental aspect of samsara, suffering, sickness and death.

All of which one could argue, are not healthy.

Malcolm wrote:

Crying in the sense of yelling out....

rudra mfn. (prob.) crying , howling , roaring , dreadful , terrific , terrible , horrible

Author: Malcolm

Date: Saturday, October 8th, 2011 at 5:01 AM

Title: Re: Creation Stage and the attainment of Bhumis

Content:

Malcolm wrote:

Actually, most of Tibetan history is just Sarma propaganda of one type or another.

N

Author: Malcolm

Date: Saturday, October 8th, 2011 at 5:03 AM

Title: Re: Creation Stage and the attainment of Bhumis

Content:

Kai said:

You sure that you really have no issue with that?

Malcolm wrote:

I could really care less about what Sakya Pandita or Gorampa thought of Nyingma Tantras. Sarma tantras are on no more a solid footing than Nyingma tantras. The issue of Indian vs. Tibetan authorship is a non-starter.

Author: Malcolm

Date: Saturday, October 8th, 2011 at 10:07 PM

Title: Re: HHDL speaks about

Content:

Malcolm wrote:

mispost...

Author: Malcolm

Date: Saturday, October 8th, 2011 at 10:08 PM

Title: Re: HHDL speaks about

Content:

tobes said:

Deep ecology is an interesting one. I'm not convinced that a Buddhist ontology naturally leads in that direction....usually there is a Spinozist kind of monism underpinning deep

ecology, and/or a German romanticism which reifies "nature" to be God's playground.

Malcolm wrote:

Naess's thinking was influenced by Spinoza, Mahāyana Buddhism, eetc.

However, Buddhist ethics are not androcentric.

tobes said:

I think maybe in some of the East Asian Buddhisms, where there are Taoist influences coupled with Buddha Nature extended into the phenomenal world, a deep ecology could be defended. And I suppose within the context of Tibetan Buddhism, the kinship between humans, spirits and environment involves a very delicate interdependence. So I suppose that is where the idea is coming from.

Malcolm wrote:

Classical ecological appeals in Buddhist literature (and always to kings) tend be social in their wording, but the assumptions they spring from are deep.

tobes said:

But I'm not sure about the Indian traditions per se. The natural world is considered conditioned like everything else. Impermanent, something to be liberated from. There is no metaphysical reason to privilege the natural or biological world ahead of the world of production and social relation. There are all imbued with the same ontology.

Malcolm wrote:

I don't agree. What one is liberated from are the afflictions, one is liberated in the world. The common metaphor of environmental harmony in classical Indian sources is the rishi surrounded by predators and prey in a jungle retreat where all are abiding peacefully.

tobes said:

And actually, I quite like EF Schumacher's argument: a Buddhist inspired economics would begin by an ethical consideration of what is really valuable for humans. Production is important because, not only do we need to eat, but if it is structured ethically, it offers the possibility of kusala activity.

I think maybe deep ecology devalues production too much. As far as I can see, the problem is not production per se, but how it is currently configured and what motivates it.

Malcolm wrote:

I think you are conflating anarcho-primitivism with deep ecology. Deep ecology is not a form neo-ludditism.

For example, Naess writes:

"The early morning sun also lightens up a faraway (thirty miles long) string of metallic

electric masts and thick wires -- hydroelectric power destined for Oslo, two hundred miles away. Each mast is an elegant structure revealing much love and ingenuity on the part of the engineers, but such a string of masts transforms the landscape. If only a few mountainous landscapes were changed in this way -- why complain and feel sorrow? But the number of landscapes without these strange beings diminishes rapidly. There are now more than two million gigantic masts around. The masts would have have a less disturbing character if the power was used to increase the quality of life. But to a large extent, the power is wasted, which contributes to making people unaware of their fantastic material richness..." (An Example of Place: Tvergastien, The Ecology of Wisdom, Naess, Counterpoint, 2008)

However, he also notes:

"The environmental crisis could inspire a new renaissance; new social forms for co-existence together with a high level of culturally integrated technology, economic progress (with less interference), and a less restricted experience of life." (Ecology, Community and Lifestyle: Outline of an Ecosophy, Naess, Cambridge University Press, 1993)

But here is a quintessential and often ignored principle of Naess's thinking. Many people unfairly claim that deep ecology insists that human beings must sacrifice themselves on the cross of environmental martyrdom, and sadly, many people professing the deep ecology view do make these kinds of claims -- but both parties have either not read Naess clearly, or they are choosing to ignore him. He writes:

"The special obligation we have for our own species requires us in the long run to ensure that a population has what is necessary to provide the conditions for reaching the ultimate goals of humankind and satisfying vital needs. Beyond that, our obligation is to life in general and to the earth as a whole acquire priority."

This is an echo of Santideva's instruction to preserve one's own health in order to benefit others.

And:

"High level humanitarian norms justify ecologically negative policies. The policies however should be short-range. And often, these short-range, ecologically harmful policies can be avoided through the cooperation of rich and poor nations on a greater scale than ever before." (Sustainability! The Integral Approach, The Ecology of Wisdom, Naess, Counterpoint, 2008)

Author: Malcolm

Date: Saturday, October 8th, 2011 at 10:14 PM

Title: Re: Digital Tibetan Buddhist Altar

Content:

Ng'mu said:

no luv you flamed it and the account went dead... so I couldnt respond with fudo-udo

I found it odd, until I saw what happened later
then it appeared to be a habit
Must say I was once banned from esangha by my vajra bro Namdrol.

Namdrol said:
Unlikely.

Malcolm wrote:
Wasn't me. I don't flame people either. Not for incorrect opinions. If you were banned, it was by someone else. I never banned anyone for simply disagreeing with an opinion of mine. In fact, I banned very few people. People who persisted in signing in under multiple user names, who tried to get around suspensions, and so yes, but never for disagreeing with something I said. So you are mistaken. Also, when I banned someone, I always let them know why. If you did not receive an email from me informing you of why you were being banned, then I did not do it. I cannot speak for other moderators.

Author: Malcolm
Date: Saturday, October 8th, 2011 at 10:21 PM
Title: Re: Digital Tibetan Buddhist Altar
Content:
Ng'mu said:
and esanhga's maric fall

Malcolm wrote:
E-sangha was hacked by tamil tiger hackers who were pissed at a debate about Sinhalese nationalism occuring on E-Sangha at the time-- then the hosting company pooched the backup when the database was corrupted. All very straightforward and nothing mysterious.

For the most part, all the other successful Buddhist boards are running under modified sets of rules developed out of their experience at e-Sangha.

E-Sangha, for the most part, failed because it tried to satisfy the competing values of three major Buddhist traditions, Thervada, Zen and Tibetan Buddhism. Now there are three boards, with three different sets of former E-Sangha moderators in these three spheres. And they all have policies more or less derived from E-Sangha with modifications made according to their own experience.

N

Author: Malcolm
Date: Saturday, October 8th, 2011 at 10:24 PM

Title: Re: Digital Tibetan Buddhist Altar

Content:

Ng'mu said:

critisize Malcomn

Malcolm wrote:

That would be "Malcolm". And what is your name?

N

Author: Malcolm

Date: Saturday, October 8th, 2011 at 10:33 PM

Title: Re: HHDL speaks about

Content:

Heruka said:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Malcolm wrote:

Better hope so, because oil's time is running out.

Author: Malcolm

Date: Saturday, October 8th, 2011 at 10:42 PM

Title: Re: HHDL speaks about

Content:

Heruka said:

<http://real-agenda.com/2011/10/04/honduran-farmers-slaughtered-in-name-of-global-warming/>

Honduran Farmers Slaughtered In Name Of Global Warming

23 farmers in Honduras were slaughtered in cold blood by hired mercenaries as they tried to protect their land from being seized by a corporation who wanted to use the land to produce biofuels as part of a United Nations-accredited EU carbon trading scheme.

“Protests erupted in July when six international human rights advocacy groups presented a report to the EP detailing what they called murders and forced evictions of peasants in El Bajo Aguán Valley of northern Honduras, ” reports the New American.

<http://www.thenewamerican.com/tech-mainmenu-30/environment/9243-honduran-deaths-trigger-eu-carbon-credit-clash> " onclick="window.open(this.href);return false;

Malcolm wrote:

Anyone who understands anything in the ecology movement, understands that stripping third world nations of agricultural land and pristine forests to plant monocrops for so called biofuels is a disaster. This is not an example of the failure of the climate change science, but a failure on the part of a colonialized government to protect its citizens against rapacious corporate interests.

WTO and UN are in close league with one another. The WTO implements the treaties that UN engineers. The environment has largely been compromised by free trade liberalization; the UN mainly is a janitor for sweeping up the debris left in the wake of the world globalization of trade.

“People of the same trade seldom meet together, even for merriment and diversion, but the conversation ends in a conspiracy against the public, or in some contrivance to raise prices.”

-- Adam Smith

Author: Malcolm

Date: Saturday, October 8th, 2011 at 11:36 PM

Title: Re: HHDL speaks about

Content:

Heruka said:

<http://www.questionsquestions.net/docs04/peakoil1.html>

the ebb and flow of the abiotic vs peak oil debate.

Malcolm wrote:

What a real petroleum geologist has to say about abiogenic oil (it's bullshit, of course and is only used as FUD by right wing conspiracy theorists). *Note that following paper is dated after 2004, the year of the debate among your journalists.

Geoffrey P. Glasby of the Laboratory for Earthquake Chemistry, Graduate School of Science, University of Tokyo writes:

"Summary

The preceding sections have outlined the two principal theories of abiogenic formation of petroleum hydrocarbons. The Russian-Ukrainian theory of deep, abiotic petroleum origins was an attempt to formulate a scientifically rigorous theory of hydrocarbon formation which could play a major role in the exploration and exploitation of hydrocarbon deposits in the Soviet Union in the immediate post-war period. The theory is rigorous in its interpretation of the thermodynamic data

for the conversion of methane to higher hydrocarbons at high temperatures and pressures. However, the formation of higher hydrocarbons from methane is only one step in the complex chain leading to the formation of commercial petroleum deposits and there are several major objections to this theory. First and foremost is the fact that the mantle is too oxidizing for methane to form there in abundance. Furthermore, most volatiles including methane are transported from the mantle to the Earth's crust in magma and not by faults as required by the theory. The occurrence of major oil and gas fields in crystalline basement rocks was also taken as confirmation of the abiogenic theory. However, this assumption predates modern theories of fluid migration in the Earth's crust. The theory also identified a number of mechanisms by which higher hydrocarbons can be formed abiogenically, of which serpentinization of ultramafic rocks does have the potential to produce commercial oil and gas fields. Proponents of the abiogenic theory have also emphasized perceived inadequacies of the biogenic theory for the formation of petroleum hydrocarbons.

However, at the time that the abiogenic theory was at its peak from the 1950s to the 1980s, it was not possible to assess the relative merits of these two theories objectively on the basis of the then existing scientific data and this only became possible with the development of much more sophisticated techniques for the analysis of the organic constituents in petroleum such as GC/MS in the 1980s. As a result, a much more detailed understanding of the pathways of organic constituents from source rocks to petroleum was established which offered convincing evidence to support the biogenic theory. By contrast, the abiogenic theory made no real attempt to explain the formation of the very complex mixture of organic compounds which make up oil.

A major claim of the Russian-Ukrainian theory of abiogenic hydrocarbon formation is that it had major successes in the discovery of oil and gas deposits in crystalline basement rocks. However, it now appears that the great oil fields of the Volga-Urals region, the northern Urals and western Siberia were discovered not as a result of application of this theory as its proponents claim but by the use of conventional exploration methods which gave "the final word to the borehole". Furthermore, recent studies of the petroleum resources of the Dnieper-Donets Basin in the Ukraine by the U.S. Geological Survey have been interpreted entirely within the framework of conventional

petroleum geology with no mention made of an abiogenic source of hydrocarbons. These failures of the Russian-Ukrainian theory in areas where it has claimed its greatest successes essentially bring its role as a viable theory on which to base exploration programmes for commercial hydrocarbon deposits to an end. As a matter of fact, this theory is now largely forgotten even in the Former Soviet Union and virtually unknown in the west. The deep gas theory of Thomas Gold is based on the assumption that deep faults play the dominant role in the continuous migration of methane and other gases to the Earth's surface and that this methane is then converted into oil and gas in the upper layers of the Earth's crust. However, this reaction is not thermodynamically favourable under these conditions and can not be facilitated by the presence of bacteria. In addition, deep drilling of the Siljan Ring did not offer any convincing evidence for a dominant mantle source for hydrocarbon formation there. This theory is therefore invalid."

<http://static.scribd.com/docs/j79lhbgbjbqrb.pdf> "
onclick="window.open(this.href);return false;

(***If you quote an economist at me about anything anymore, I will vomit, since they are only useful for forensics, and should not be trusted to predict anything at all with accuracy. Economists get paid to make predictions which inevitably fail. As for people in the financial industry who crow about their predictions in terms of the housing crisis etc. Three words: "All Bubbles Pop". It does not take sophisticated computer modeling to figure this out.)

Author: Malcolm

Date: Sunday, October 9th, 2011 at 12:36 AM

Title: Re: Digital Tibetan Buddhist Altar

Content:

heart said:

Ng'mu, why don't we talk Dharma instead of rehashing e-sangha?

/magnus

Malcolm wrote:

Sometimes people like to come here and bitch about my imagined sins against them, I guess they find catharsis in directly addressing the imagined source of their discontent.

N

Author: Malcolm

Date: Sunday, October 9th, 2011 at 12:38 AM

Title: Re: Creation Stage and the attainment of Bhumis

Content:

Namdrol said:

All it is one group of people who were mad that Tibetan termas were competing with Indian nidhi (treasures).

kirtu said:

Could you elaborate on this please? Also, are Indian nidhi the same as or similar to Tibetan terma? If so, was there an entire genre of nidhi? Was this material produced by sadhu types or was it produced by people from a variety of backgrounds like in Tibetan terms (so more visionary people who were not necessarily obviously in the mahasiddha tradition)?

Thanks!

Kirt

Malcolm wrote:

Nidhi means treasure in Sanskrit. The standard Nyingma reply to anti-terma polemics is to point out that all Indian Mahāyāna and Varjayāna literature is also recovered from treasures troves.

Author: Malcolm

Date: Sunday, October 9th, 2011 at 1:23 AM

Title: Re: Digital Tibetan Buddhist Altar

Content:

Ng'mu said:

critisize Malcomn

Namdrol said:

That would be "Malcolm". And what is your name?

N

deepbluehum said:

He said is name dchen rinpoche

Malcolm wrote:

No, that is not a name. This person claims to know me personally. I don't know anyone named dchen rinpoche.

Author: Malcolm

Date: Sunday, October 9th, 2011 at 7:44 AM

Title: Re: HHDL speaks about

Content:

tobes said:

What does he think the 'ultimate goals of humankind' are? How is that worked out?

Malcolm wrote:

Pleasure, happiness, and self-realization. The goal of deep ecology is to work this out, since it is obvious to me, the Dalai Lama, and so on, that the great malaise of modern industrial society is that people are not happy and they have no path to self-realization because of the alienation caused by the trenchant inversion of human relationships with the natural world.

N

Author: Malcolm

Date: Sunday, October 9th, 2011 at 7:53 AM

Title: Re: HHDL speaks about

Content:

Namdrol said:

But here is a quintessential and often ignored principle of Naess's thinking. Many people unfairly claim that deep ecology insists that human beings must sacrifice themselves on the cross of environmental martyrdom, and sadly, many people professing the deep ecology view do make these kinds of claims -- but both parties have either not read Naess clearly, or they are choosing to ignore him. He writes:

tobes said:

Right, I haven't read Naess directly.....my critique of deep ecology comes more from the kind of ethos I have seen expressed and embodied by people who endorse it. But like all movements, misreadings and misinterpretations are probably rife. Sounds like he's worth reading.

Malcolm wrote:

The Ecology of Wisdom in many ways is more accessible than some of his other writing.

Author: Malcolm

Date: Sunday, October 9th, 2011 at 8:28 PM

Title: Re: HHDL speaks about

Content:

tobes said:

What does he think the 'ultimate goals of humankind' are? How is that worked out?

Namdrol said:

Pleasure, happiness, and self-realization.

N

Heruka said:

"A" typical sociopath.

Malcolm wrote:

Guess that makes all Buddhists sociopaths then, since the point of practicing Dharma is pleasure (freedom from physical suffering); happiness (freedom from mental suffering), and self-realization (freedom from ignorance and affliction).

N

Author: Malcolm

Date: Sunday, October 9th, 2011 at 8:37 PM

Title: Re: HHDL speaks about

Content:

Heruka said:

you see, really, truly there has only ever been man and nature.

what makes for division and separation, is man vs nature.

Malcolm wrote:

Yes, this is the basic argument of deep ecology, and ecological thinking in general. What do we do with this self-reflexivity that has caused us to imagine ourselves to be outside of the matrix that spawned us? Do we continue to use it destructively, as the Greco/Roman/Abrahamic civilization has done? Shall we exhaust our resource base, as the Mayans and Roman civilization in North Africa did? Or do we overcome the otherness our own self-awareness has spawned and understand limitations imposed upon us by our world?

I really suggest you read Greer, or at least read his blog.

"Think back, dear reader, to the time when you first became aware of peak oil. Odds are that when you first encountered the concept, you found it disquieting or even repellent, but at a certain point—maybe in that first encounter, maybe later on—something suddenly shifted. A moment later you were living in a different world, one in which earlier priorities and beliefs had to make room for the immense and terrifying fact that your civilization was in deep trouble and next to nobody was willing to see that, much less do anything about it. That was your initiation into peak oil, and the feverish reading and thinking that most of you probably did over the weeks and months that followed were the equivalent of the magical student's daily meditations and rituals, which stabilize the new pattern and begin the hard work of teaching the initiate how to make constructive use of what the initiation has provided."

<https://thearchdruidreport.blogspot.com/2011/10/peak-oil-initiation.html> "

onclick="window.open(this.href);return false;

Author: Malcolm

Date: Sunday, October 9th, 2011 at 8:41 PM

Title: Re: Creation Stage and the attainment of Bhumis

Content:

Virgo said:

So it is innacurate to say that "the ground, path and fruition is the same, but this is from the point of view of realized beings."

Malcolm wrote:

The result differs from the basis, in Dzogchen, much in the same way that butter differs from milk.

Author: Malcolm

Date: Sunday, October 9th, 2011 at 10:09 PM

Title: Re: Rebuilding civilization in North America

Content:

kirtu said:

This isn't impossible of course but harvesting water from precipitation may not be everyone's cup of tee.

Malcolm wrote:

Believe it or not, it is also illegal in most Western states.

kirtu said:

Some inexpensive land in mild climates such as Maine, New York, and some of the mid-West is available. There may be land available in Canada as well.

Malcolm wrote:

The greatest ongoing cost of building a sustaintable community is not land, it is labor. Combine that with the rising costs of fuel, and you have a combination that makes it

very hard to succeed in building an intentional community.

What we are basically talking about is switching back to a nineteenth century economy (localized) where wood is your primary energy source, supplemented by oil, with human and animal labor as your primary labor force. In order to make this community work, you will have become largely proficient in providing the majority of your own food. This means convertible husbandry. Thus, you will need to build a manure factory. If you have 30 acres of arable land, you will need to maintain a herd of fifteen cows (one cow produces enough manure every year to fertilize two acres), manure ponds, etc. In other words, you will need to become an expert in composting manure. You will need to do this to maintain the fertility and health of your land. You will need to learn (if you don't already know) how best to can, preserve and otherwise maintain your summer and fall harvests for the winter, as well as feed your animals through the winter. And you will need a lot of committed people who are willing to live on just food and lodging to help you out in the howling wilderness we call "post-industrial" civilization. Most communes, or whatever you want to call it, fail because they do not adequately understand how to farm. In short, if you really want to make this work, you will have to become a farmer.

Good luck! Really, I mean it.

N

Author: Malcolm

Date: Sunday, October 9th, 2011 at 10:12 PM

Title: Re: HHDL speaks about

Content:

Malcolm wrote:

Sad but true...

Karma Dondrup Tashi said:

Meanwhile, back at the ranch ...

Author: Malcolm

Date: Sunday, October 9th, 2011 at 10:23 PM

Title: Re: Rebuilding civilization in North America

Content:

kirtu said:

This isn't impossible of course but harvesting water from precipitation may not be everyone's cup of tee.

Namdrol said:

Believe it or not, it is also illegal in most Western states.

N

edearl said:

Earthship homes do harvest rainwater as their only source of water, and according to the earthship.org website, they have been built in all 50 states. Essentially, all the fresh water we use, whether from aquifers, rivers and lakes, is rainwater or snow melt-- regardless of local laws.

Malcolm wrote:

You won't find disagreement from me about your basic premise, however:

[http://www.hcn.org/issues/40.18/a-good-idea-2013-if-you-can-get-away-with-it "](http://www.hcn.org/issues/40.18/a-good-idea-2013-if-you-can-get-away-with-it)
onclick="window.open(this.href);return false;

As I said...

Author: Malcolm

Date: Sunday, October 9th, 2011 at 11:33 PM

Title: Re: Ngondro

Content:

Pema Rigdzin said:

Wow, you had to get the permission of four different people just to begin ngondro?!

Chaz said:

Yep. Four people.

And "just" to begin Ngondro? Well, it's only the most important step in my practice since I took my Refuge Vows. Had it been ten peoples' permission, including a trip to India to seek the Karmapa's blessing, I would have done that - "just" to begin Ngondro.

If you didn't have to jump through all those hoops, that's fine, but you did have someone's permission to begin the practice. However, it seems like there are people who have commenced the practice without permission from a lama qualified to give such blessings and I'm not sure I'm comfortable with that.

Malcolm wrote:

To do prostrations to the Buddha requires no one's permission.

N

Author: Malcolm

Date: Monday, October 10th, 2011 at 1:01 AM

Title: Re: HHDL speaks about

Content:

Karma Dondrup Tashi said:

See N-la this is where my concern is. I mean an ant on an anthill is "part of the matrix". So I mean what's to stop a human queen bee with all her soldier ants making all of us "part of the matrix" too? This is where I still think that the Western idea of property rights is of some use because it is a safeguard against precisely that kind of concern.

I totally accept your concern about large scale rapacious capitalism. But where do we meet in the middle here? You yourself said that we could still have businesses and factories "where permissible" - again that scary word. So how do we meet in the middle here? At what point does someone trading a basket for someone else's spear become rapacious upon the environment? In other words at what point does trade that is "free" become harmful?

When I say I am an anarcho "capitalist" what I really mean is that collectivism scares me more than individualism. And being subsumed back into the "matrix that spawned us" sounds to me an awful lot like a type of collectivism that is going to have to be enforced via coercion.

I mean when we have collapsed the cave of hope and fear are we still deep ecologists? Isn't it just another reference point?

Malcolm wrote:

From my perspective, your concerns are more appropriately voiced with reference to social ecology, which for all of its pretense to be an ecological theory, is still basically marxist, still basically a collectivism, now rebranded as communalism. Trust me, I am no more interested in living on a commune, or a kibbutz, than you are.

Permissible in this context means that when the necessary cultural transformation occurs that will allow for a deep green society to unfold, people will understand what kinds of industries are appropriate and what are not. Will there be needs for some kinds of controls (regulations), sure. Everyone can see that markets, for example, are part of the commons, and therefore, also require protection. This is actually the underlying notion of a so called "free" market. It is free because everyone can participate in it. It is also something which needs protection from time to time because markets show a marked inability to regulate themselves when subject to certain pathological pressures. When you understand that markets are a commons, then you will understand why it is necessary to protect everything that can enter a market. Markets are no more self-regulating than any other natural system. Like every other natural system, they only find a balance when they are in their proper niche. When they invade other niches, other "commons", they become unhealthy and cancerous. Free Market Ideology and the ensuing liberalization of trade around the world has lead to this state of affairs. These are all faults not of regulation, but of deregulation. Cap and trade is a failure because it represents an attempt to let the market determine the price of pollution, thus leading to the atrocities mentioned by Heruka. The present form of green capitalism is doomed to failure for the same reasons the housing industry failed. It is another bubble. You heard

it here first.

Capitalism eats itself. This is the main problem with unrestricted capitalism.

So the issue comes, how do we determine how much capitalism, how much manufacturing, what kind, etc. All of these are problems for which I confess I have no solution apart from a radical change in our social values, what we find important.

Property rights translated into civil rights when the notion of ownership transitioned from "pater familias" to the individual person. We need to both extend the notion of rights to creatures (as we already do in Buddhism) and to our environment. We need to understand that all creatures have rights merely by virtue of being sentient. From a Buddhist POV, after all, this is what natural virtue and non-virtue is based on i.e. the fundamental recognition that taking the life of creatures is immoral, and so on. Sooner or later we have to realize that destroying our environment is immoral because of the "civil" rights of our environment. Our world is not inert dead matter. It is teeming with life, and it is not just there as ours to take and dispose of as we wish.

N

Author: Malcolm

Date: Monday, October 10th, 2011 at 8:10 AM

Title: Re: HHDL speaks about

Content:

Heruka said:

at the end of the day its about who controls resources and who decides about shutting that down in the name of sustainability. Its about ideologs cherry picking and directing the science instead of the science directing policy,

Malcolm wrote:

if science directed policy, then we would have continued with the transition to alternative energy begun in seventies, reserved the Alaska and North Sea oilfields (rather than glutting the market with the cheapest oil (adjusted for inflation) in history).

Heruka said:

im afraid at the heart of the green movement is just more power grabbing in the name of telling others what is good for the earth means austerity for you.

Malcolm wrote:

Well, I agree with you because the present green movement in general works from the principles set out by the social ecologists i.e communalism. While I have no problem with people who want to live together in such a way, I do not. Bookchin writes:

Property, in this ethical constellation, would be shared and, in the best of circumstances, belong to the community as a whole, not to producers ("workers") or owners ("capitalists"). In an ecological society composed of a "Commune of

communes," property would belong, ultimately, neither to private producers nor to a nation-state.

http://dwardmac.pitzer.edu/Anarchist_Archives/bookchin/socecol.html "
onclick="window.open(this.href);return false;

Deep ecology in general does not support the notion that it is proper to own nature in any sense. This is one difference we have with social ecologists. But we live in a society governed under an inherited Roman Jurisprudence. Even so, though people think that there is such a thing as private property, in reality all people have a lease.

Heruka said:

That is also true about insider crony capitalism.

its classic pressure from above and pressure from below.

Malcolm wrote:

You and KTD often complain of regulation. Naess writes:

"Private industry is, in spite of its official "free and competitive" nature, shot through with internal regulations, mostly unknown to the general public, but no less coercive for all of that. The smaller unit industry of green societies will, because of less hierarchical power structure among other reasons, need less regulation. Much depends on the change of mentality: the less mental change in the green direction, the more regulations." (Ecology, community and lifestyle: Naess, Cambridge University Press, 1989)

What Naess is arguing here is that with the fundamental shift in ethical priorities, the need to regulate of industrial harmful side effects (pollution, deforestation, etc.,) will be ameliorated through culture change, just as less and less people smoke and drink these days, just as attitudes towards race have shifted dramatically in the past 50 years (even despite some reactionary back lash) towards egalitarianism), in the same way, cultural transformation will render these discussions we are having obsolete. Just as it is more or less second nature for most people in the US these days to avoid smoking, likewise, when we wean our culture off the crystal meth of oil, someday the idea that we would need regulation to make sure that people did not pollute the water or the air, or cut down vast swaths of forest for short term profits will seem unthinkable.

The ecological society of the future will not be a choice. The ecological society that emerges after this one, however, can scarcely be imagined. But we cannot continue the way we are moving as a civilization.

N

Author: Malcolm

Date: Monday, October 10th, 2011 at 8:55 AM

Title: Re: HHDL speaks about

Content:

Heruka said:

you, like me, have no trust or authority to give or delegate, since we have waved our rights by entering into contracts with a power called a government. we are not free men or women, we are in fact sharecroppers on a government plantation. All delegated power is trust, and all assumed power is usurpation.

Malcolm wrote:

Oh, it's worse than that:

The consumed unrenrenewable materials are replaced by synthetics, the exterminated human beings are replaced by zeks, by human beings who amenable to labor-camp existence. Since even the best of zeks are not altogether amenable to the self-repression reauired by efficient labor-camps, they too are replaced by synthetics, by machines, namely, by things made of Leviathon's own substance (i.e. undead)...

But:

In ancient Anatolia people danced on the earth-covered ruins of the Hititte Leviathan and built their lodges with stones which contained the records of the vanished empire's great deeds. The cycle has come round again. Ameruca is where Anatolia was. It is a place where human beings, just to stay alive, have to jump, to dance, and by dancing revive the rhythms, recover cyclical time. An-archic and pantheistics dancers no longer sense the artifice and its linear His-story as All, but as merely one cycle, one long night, a stormy night that left Earth wounded, but as a night that ends, as nights end, when the sun rises. (Against His-story, Perlman, Detroit, 1983)

Author: Malcolm

Date: Monday, October 10th, 2011 at 8:09 PM

Title: Re: HHDL speaks about

Content:

Namdrol said:

Oh, it's worse than that:

The consumed unrenrenewable materials are replaced by synthetics, the exterminated human beings are replaced by zeks, by human beings who amenable to labor-camp existence. Since even the best of zeks are not altogether amenable to the self-repression reauired by efficient labor-camps, they too are replaced by synthetics, by machines, namely, by things made of Leviathon's own substance (i.e. undead)...

Heruka said:

this sounds like a transhumanist's wet dream come true, after all, is it not the intent to merge man with machine? is not transhumanism the natural progression of Galton,

Malthus, Darwin, Shaw and the eugenics Fabian Society?

Malcolm wrote:

I guess so, but I am not a transhumanist.

Author: Malcolm

Date: Monday, October 10th, 2011 at 8:30 PM

Title: Re: HHDL speaks about

Content:

Namdrol said:

if science directed policy, then we would have continued with the transition to alternative energy begun in seventies, reserved the Alaska and North Sea oilfields (rather than glutting the market with the cheapest oil (adjusted for inflation) in history).

Heruka said:

The problem here is the energy principle makes "green" technologies more expensive than what we have already, for example wind mill farms produce X amount of energy, and requires more power from the electric coal or nuclear grid to transport that wind energy into the grid than without it.

Malcolm wrote:

I am not a blind advocate of wind, or solar (Point of fact, I oppose wind development in my area since it is not appropriate here nor effective). My point is that we are thirty years behind the curve of where we should be with alternative energy R&D. What you are talking about is the fact that there is no way to store power. The grid is the storage, wind and solar are not able to maintain power to the grid consistently.

But this is simply an engineering issue.

Heruka said:

Yes im aware of the grand daddy Edward Bernay and how social engineering Madison ave, Hollywood works, only need to observe from a distance to see this. The leipzig connection is a good read, im certain you have come across that.

Malcolm wrote:

Smoking is a massive (as well as expensive) public health issue. If you read Buffalo Bird Woman's Garden: Agriculture of the Hidatsa Indians (Originally published as Agriculture of the Hidatsa Indians: An Indian Interpretation, University of Minnesota, 1917), you will find that Buffalo Bird Woman commented that young men in her tribe who smoked (very few of them at that) were not able to hunt as effectively and were more easily killed in raids simply because they could not run as fast since it ruined their breathing. Therefore, in her tribe, young men virtually never smoked, since it was recognized that smoking was bad for you. However, old men, over 60 were encouraged to smoke as much as they

liked, since they were finished with hunting and warring.

Heruka said:

only people with money have a choice N.

Malcolm wrote:

Everyone has choices.

Author: Malcolm

Date: Monday, October 10th, 2011 at 9:32 PM

Title: Re: HHDL speaks about

Content:

Heruka said:

i would prefer a more common sense approach.

Karma Dondrup Tashi said:

OK well out of curiosity which would be what - live like the lakota?

Hehe.

See as everyone is pointing out, even if all this is frak and BS, at some point, some way down the line someone has to decide what kind of goddam political way of life we're going to adopt. And the reason I have sympathy with anarchism right now is that of course it does not solve all problems but at least it solves the problem of "who watches the watchers". It lets people decide for themselves what kind of micro-associations or micro-communities they are going to set up. You don't like the one you're in, move to another one.

Malcolm wrote:

Well, the problem with anarchism, like deep ecology, is that there is no clear path from here to there.

Societies generally form based on resource availability. Ancient Celts after all were not much different than North American Indians of the Eastern Forests in their mode of life. But the way they were different can be summed up in three terms: wheel, metal, cattle.

N

Author: Malcolm

Date: Monday, October 10th, 2011 at 9:45 PM

Title: Re: Creation Stage and the attainment of Bhumis

Content:

Karma Dondrup Tashi said:

In the Menngagde or Upadeshavarga series of Dzogchen, the unsurpassable Fruit that the Rigpa Rangshar identifies as the sixteenth level is the final attainment of the practice of Thögel (a practice that, as we have seen, is carried out in the bardo of the dharmata or chönyi bardo though most people believe this bardo is only experienced in the second of the three stages of the process between death and rebirth, in Thögel and the Yangthik one goes through it while the organism is clinically alive).[/i]

Capriles

Malcolm wrote:

This is a novel interpretation. I have read many thousands of pages of Dzogchen texts in Tibetan and I have yet to see any of them say this. That being said, of course there is an important connection between thogal and the bardo. Doing thogal makes it easier to recognize the bardo of dharmatā, its sound, lights and rays.

N

Author: Malcolm

Date: Monday, October 10th, 2011 at 10:30 PM

Title: Re: Creation Stage and the attainment of Bhumis

Content:

heart said:

On the contrary, Tsele Natsok Rangdrol says that the bhumis, have the same name but that the meaning is exalted in Dzogchen. He also mentions that in the "Tantra of Great All-illuminating Sphere" there is a discussion how the 5 paths are related to Dzogchen. ChNN seems to favor the view of the one bhumi of Dzogchen. I am just a simple practitioner I can't say who is right in this matter. But the system of bhumis is about realization and it seems strange to say that being present at a webcast without even recognizing anything in particular would make one arrive on the first bhumi. It don't make sense to me.

/magnus

Malcolm wrote:

It is very simple, actually. The first vision, since that is what is being discussed, resembles the first bhumi because you are observing an actual sign of your vidyā. This is why it is termed personal experience of dharmatā. Since the thigles and so on are your actual state, you are observing, with your eyes, your real nature, or rather it's sign projected into space.

This must be introduced to you in the rig pa'i rtsal dbang. You will not understand it otherwise, as you know.

N

Author: Malcolm

Date: Monday, October 10th, 2011 at 11:41 PM

Title: Re: What is your marital status?

Content:

mint said:

I'm just curious how we all here shape up in this regard.

No need to identify your choices.

2 options per person as I've tried to include all possible configurations. You can change your answer.

Malcolm wrote:

You forgot:

unmarried/committed relationship

polyamorous

friends with benefits

etc.

Author: Malcolm

Date: Tuesday, October 11th, 2011 at 2:42 AM

Title: Re: My chakras

Content:

Epistemes said:

What does this mean?

Malcolm wrote:

Absolutely nothing in tibetan medicine.

Author: Malcolm

Date: Tuesday, October 11th, 2011 at 3:07 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

mint said:

Why doesn't ChNNR require his students to take refuge in the Three Jewels prior to receiving DI?

Malcolm wrote:

Receiving direct introduction itself is going for refuge.

Author: Malcolm

Date: Tuesday, October 11th, 2011 at 3:31 AM

Title: Re: Creation Stage and the attainment of Bhumis

Content:

heart said:

On the contrary, Tsele Natsok Rangdrol says that the bhumis, have the same name but that the meaning is exalted in Dzogchen. He also mentions that in the "Tantra of Great All-illuminating Sphere" there is a discussion how the 5 paths are related to Dzogchen. ChNN seems to favor the view of the one bhumi of Dzogchen. I am just a simple practitioner I can't say who is right in this matter. But the system of bhumis is about realization and it seems strange to say that being present at a webcast without even recognizing anything in particular would make one arrive on the first bhumi. It doesn't make sense to me.

/magnus

Namdrol said:

It is very simple, actually. The first vision, since that is what is being discussed, resembles the first bhumi because you are observing an actual sign of your vidyā. This is why it is termed personal experience of dharmatā. Since the thigles and so on are your actual state, you are observing, with your eyes, your real nature, or rather it's sign projected into space.

This must be introduced to you in the rig pa'i rtsal dbang. You will not understand it otherwise, as you know.

N

heart said:

Make sense Namdrol. But, Tsele Natsok Rangdrol says;

"To assimilate the introduction of Trecho and Thogal within one's being and feel extremely delighted is the first is the first bhumi of The Truly Joyous"

I think the point I am trying to make is in the word "assimilate".

/magnus

Malcolm wrote:

WE are talking about the same thing. It is just a name for the experiencing of recognizing rigpa for real. What TNR is talkign about is not realization of the first bhumi. He is basing his presentation on this discussion about togal visions.

Author: Malcolm

Date: Tuesday, October 11th, 2011 at 3:43 AM

Title: Re: Creation Stage and the attainment of Bhumis

Content:

Namdrol said:

WE are talking about the same thing. It is just a name for the experiencing of recognizing rigpa for real. What TNR is talkign about is not realization of the first bhumi. He is basing his presentation on this discussion about togal visions.

heart said:

That is indeed true, all the talk about bhumis and paths only appear in the togal part of Circle of the Sun.

/magnus

Malcolm wrote:

You see, that wisdom of vidyā, which is your basis neither increases nor decreases, hence it is said in many Dzogchen texts, there is no path, no stages, etc. On the other hand, our knowledge of that wisdom is either lacking or partial, and thus we can speak of stages, paths and practices.

Basically, you folks are having an non-argument (after pages and pages) because in Dzogchen both perspectives, gradual and non-gradual, are equally true for everyone at the same time.

Author: Malcolm

Date: Tuesday, October 11th, 2011 at 4:31 AM

Title: Re: Translation needed

Content:

Malcolm wrote:

bskyabs - protected, protection, saved, protect, SA skyob pa, past of skyob

Author: Malcolm

Date: Tuesday, October 11th, 2011 at 4:37 AM

Title: Re: Translation needed

Content:

Namdrol said:

bskyabs - protected, protection, saved, protect, SA skyob pa, past of skyob

kalden yungdrung said:

Tashi delek,

Thanks a lot Namdrol lak

So the translation would be saved / protected by Yungdrung Bon?

Mutsog Marro

KY

Malcolm wrote:

Protected by Yudrung Bon

Author: Malcolm

Date: Tuesday, October 11th, 2011 at 5:51 AM

Title: Re: Creation Stage and the attainment of Bhumis

Content:

heart said:

I am not that used to you agreeing with me.

/magnus

Clarence said:

He agrees with you when you are right.

Sorry, I have been watching "Suits" and Malcolm reminds me of one of the main characters.

Malcolm wrote:

As long as it is not Louis Litt...

Author: Malcolm

Date: Tuesday, October 11th, 2011 at 7:56 AM

Title: Re: Creation Stage and the attainment of Bhumis

Content:

Pero said:

Hm I don't know but an interesting thing is that in the Rigpa Rangshar that is available in wylie on the internet there is no mention of "realization". I suppose they could have used a different version. Anyway, after looking at the Tibetan of those lines and a bit after the description of the 16 bhumis I think it really is referring to thogal and nothing else. So maybe better to not speak about it much anymore hehe.

Kai said:

Thats what I thought initially but Namdrol said that there is another interpretation out there.....oh well.....

But even if thats the case, thanks to the quotation in the previous page, I now have an general idea on how the confusing Bhumis scheme works out. Following from the previous page;

Mahayoga ==> 13th Bhumi and anuyoga===> 14th Bhumi and Atiyoga ===> 15th or 16th Bhumi

Given the fact that only Longde and Menngagde had the four visions that lead to the Full Buddhahood which is the 16th Bhumi. Its suffice to say that Semde ===> 15th Bhumi

Now, this is how it was represented in the nine yanas system and we know that after evolving for centuries, Anuttarayoga is not the same as Mahayoga, anuyoga, etc. Indeed, it has often been stated that the four yogas of Mahamudra is synonymous with the four yogas of Atiyoga Semde and several masters and practitioners had stated the same thing over the years. Gelug and Kagyu share the same teachings on Mahamudra while Sakya integrated it into their tantric system. And the Jonang school practiced Kalachakra in which Mipham stated before that it contained the Dzogchen teachings on Trekchod. In conclusion, all the Sarma schools do contain methods and viewpoints that can bring one to the 15th Bhumi which is called "Vajradhara".

That could be the reason why over the years, several masters are so quiet about sixteen Bhumis thingy because its really a non issue as there is only a minor difference in the level of ultimate final attainment between two systems. I guess this finally (at least partially) resolves the few major discrepancies and confusion that exists between the presentations of various systems.

And had none of us been arguing, we wouldn't have known so much or that we have been doing a non argument. So everyone

Malcolm wrote:

Thirteenth bhumi is referred to as Vajradhara. The fourteenth and fifteenth bhumis have their own names, and the sixteenth bhumi is well know as Uttarajñāna, Highest Wisdom or Yeshe Lama, the realization of ka dag chen po.

The final four bhumis are termed "the bhumis of those who dwell in wisdom".

Author: Malcolm

Date: Tuesday, October 11th, 2011 at 8:44 PM

Title: Re: Creation Stage and the attainment of Bhumis

Content:

Kai said:

it is possible to reach a fifteenth level, designated as "Vajradhara level," and a sixteenth level, known as the "level of supreme primordial gnosis"[/b] (however, even when the Path is explained in terms of this multi-level optics, the individual is said not to go through the levels in the gradual way typical of the Mahayana, but in such a way that it is not possible to pinpoint the precise level the individual is going through at any given moment)

Malcolm wrote:

[/quote]

Yes, Capriles made an small error, marked in red.

Rig pa rang shar:

"...is mounting the thirteenth stage, the wheel of letters. Next, abiding in the vision of wisdom is mounting the fourteenth stage, Great Bliss. Next, obtaining certainty in the stage of natural formation is mounting the fifteenth stage, Samadhi. Next, the non-existence of anything higher after wisdom naturally arises on the stage of original purity is mounting the sixteenth stage, Highest Wisdom."

Wheel of Letters is a synonym for Vajradhara.

Author: Malcolm

Date: Tuesday, October 11th, 2011 at 9:01 PM

Title: Re: Rebuilding civilization in North America

Content:

edearl said:

Deforestation is a major contributor to global warming. How much forest do you need to own or control to have a sustainable supply of wood?

Malcolm wrote:

According to Ben Franklin, an average home requires 13 acres of tended woods for a renewable source of wood for heat. Obviously this is not feasible as a renewable resource for 300,000,000 americans. But it can work fine as a low cost alternative for a small community living in one structure. Also, axe cutting of trees as opposed to sawing them helps. You cannot coppice a tree with a chainsaw, only with an axe.

Author: Malcolm

Date: Tuesday, October 11th, 2011 at 9:45 PM

Title: Re: Creation Stage and the attainment of Bhumis

Content:

Kai said:

Other than that, I presume the rest of the details is intact.

Malcolm wrote:

No, actually the whole passage relates the progress of total to the five paths of standards Buddhist systems, so Capriles apparently really does not understand the principle being enunciated here.

This passage from the rig pa rang shar:

Then, the free arising of appearances having understood the appearances of wisdom is seen to be like a cloud of Dharma, mounting the tenth stage, Clouds Of Dharma. That is the resting place of those persons who have seen the truth, without giving this up they mount the stage.

Means that in these schemata, this tenth stage is only equivalent to Mahāyāna first bhumi. In the rig pa rang shar scheme, bhumis 1--9 are equivalent to the common Mahāyāna path of accumulation and application. Bhumis 10-16 are equivalent to the Mahāyana path of seeing, cultivation and so on.

Author: Malcolm

Date: Tuesday, October 11th, 2011 at 10:07 PM

Title: Re: Creation Stage and the attainment of Bhumis

Content:

Kai said:

it is possible to reach a fifteenth level, designated as "Vajradhara level," and a sixteenth level, known as the "level of supreme primordial gnosis"[/b] (however, even when the Path is explained in terms of this multi-level optics, the individual is said not to go through the levels in the gradual way typical of the Mahayana, but in such a way that it is not possible to pinpoint the precise level the individual is going through at any given moment)

Namdrol said:

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Rig pa rang shar:

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Wheel of Letters is a synonym for Vajradhara.

Pero said:

I don't think it's a mistake by Capriles. In the version of RR I'm looking at the 15th level is called Vajradhara. 13th level is the great accumulation of the wheel of letters like yours. The 14th bhumi is strangely called just "gnas pa".

Malcolm wrote:

I take it back:

Shabkar states:

Reaching the stage of original purity after completing them is called "the Stage of the Protector Vajradhara".

Here he is referring to the 16th bhumi. The citation I was drawing from was a citational gloss in the Khandro Nynthig. It obviously is drawing on a different manuscript tradition than the version present in the Nyingma GB.

BTW:

de nas ye shes kyi snang ba la gnas pa ni
sa bcu bzhi pa la gnas pa yin no

After that, abiding in the appearances of wisdom is abiding on the fourteenth bhumi. No name is given.

Author: Malcolm

Date: Tuesday, October 11th, 2011 at 10:23 PM

Title: Re: Creation Stage and the attainment of Bhumis

Content:

Namdrol said:

BTW:

de nas ye shes kyi snang ba la gnas pa ni
sa bcu bzhi pa la gnas pa yin no

After that, abiding in the appearances of wisdom is abiding on the fourteenth bhumi. No name is given.

Pero said:

Ahh right, I didn't pay enough attention, saw 14th and gnas pa and didn't look deeper hehe. Thanks for the correction.

Malcolm wrote:

It also means, despite my failure to examine the version in the NGB, that Carpiles is incorrect in asserting that Vajradhara is only a name for Mahayoga and Anuyoga results.

Author: Malcolm

Date: Tuesday, October 11th, 2011 at 11:04 PM

Title: Re: Rebuilding civilization in North America

Content:

Malcolm wrote:

134-14 acres of northern hardwood stand will last such a place an indefinite period of time if cut carefully -- first taking out old tree and sick trees, leaving saplings, middle aged trees so on and so on.

If you are in NE, you can use this as a guide to figure it out:

http://extension.unh.edu/resources/files/Resource001044_Rep1200.pdf "
onclick="window.open(this.href);return false;

Common idea is that you can get 1 cord an acre. But I think this is not based on a very scientific understanding as that sheet shows.

Basically, if we are talking maple, for example, it takes 20 years for a maple tree to reach an ideal size for firewood. If you have a large enough lot you can rotate through your acreage preserving mother trees and always having abundant fuel and more for your descendants. All it takes is a little thought.

Author: Malcolm

Date: Tuesday, October 11th, 2011 at 11:43 PM

Title: Re: Creation Stage and the attainment of Bhumis

Content:

Kai said:

He defined the Kadag Chenpo as the union between Kadag and lhun grub

Malcolm wrote:

Yes, of course.

Author: Malcolm

Date: Wednesday, October 12th, 2011 at 4:03 AM

Title: Re: Rebuilding civilization in North America

Content:

Namdrol said:

134-14 acres of northern hardwood stand will last such a place an indefinite period of time if cut carefully -- first taking out old tree and sick trees, leaving saplings, middle aged trees so on and so on.

If you are in NE, you can use this as a guide to figure it out:

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Basically, if we are talking maple, for example, it takes 20 years for a maple tree to reach an ideal size for firewood. If you have a large enough lot you can rotate through your acreage preserving mother trees and always having abundant fuel and more for your descendants. All it takes is a little thought.

Sönarn said:

In your rotation you will need some more space to let the regeneration of the earth ...

Malcolm wrote:

Not really. This is not like growing crops. This is selectively picking trees and felling them in a rotation, while trying to maintain a whole population.

Author: Malcolm

Date: Wednesday, October 12th, 2011 at 4:20 AM

Title: Re: longterm use of agar-35 & semde

Content:

dakini_boi said:

Is it safe to use these formulas long-term - like for a year, or even years? This is assuming one doesn't have any major health risks.

Malcolm wrote:

One should generally not use any herb for more than three months.

Author: Malcolm

Date: Wednesday, October 12th, 2011 at 5:01 AM

Title: Re: longterm use of agar-35 & semde

Content:

Namdrol said:

One should generally not use any herb for more than three months.

Epistemes said:

Why? Dependency?

Malcolm wrote:

No, as I explained once before, it is because the herbs are treated by the body as food, rather than medicine.

N

Author: Malcolm

Date: Wednesday, October 12th, 2011 at 5:15 AM

Title: Re: Medical Studies

Content:

AdmiraUim said:

Hi there,

I have training in western medicine and I am curious if there have been any randomised control studies conducted using Tibetan Medicine. I know studies have been done regarding certain chinese medical treatments. for instance the efficacy of chinese acupuncture in rheumatic conditions has been well verified.

Malcolm wrote:

They have done some, both in China and India (Ayurveda).

But things like the three doṣas, which are fundamental to Tibetan Medicine as Ayurveda are phenomenological ways of looking health i.e. you cannot identify a substance in the body called pitta. Translating it as bile is innacurate, since as we know, bile is an alkaline substance which neutralize stomach acids in the small intestine. But pitta, which is considered to be the heat of the body, primarily, has various functions which frankly, you can't observe. All you can do is observe, "they have this theory. Based on the this theory, are the treatment outcomes effective or not for the conditions they are treating".

Author: Malcolm

Date: Wednesday, October 12th, 2011 at 5:25 AM

Title: Re: Rebuilding civilization in North America

Content:

Malcolm wrote:

Passive solar has limited effectiveness in New England. However, you are right, new homes can be designed to maximize their solar uptake. But it is exorbinant to retrofit a home. For example, I live in a 1829 farmhouse. I would like us to refit our house with a geothermal system because I think this is the most efficient way to heat in the winter. But we do not have the money at present.

N

Author: Malcolm

Date: Wednesday, October 12th, 2011 at 7:17 PM

Title: Re: Rebuilding civilization in North America

Content:

kirtu said:

You should have seen when Ani Kunga told me in the 1700's Colonists clear cut the woods around their towns (and that we probably have denser forests on average on the East Coast than we've had for 200 years).

Malcolm wrote:

Yes, they did, they were bent on recreating England. They did it on purpose to warm microclimates. Ben Franklin talks about this.

N

Author: Malcolm

Date: Wednesday, October 12th, 2011 at 7:19 PM

Title: Re: Rebuilding civilization in North America

Content:

Namdrol said:

Passive solar has limited effectiveness in New England. However, you are right, new homes can be designed to maximize their solar uptake. But it is exorbitant to retrofit a home. For example, I live in a 1829 farmhouse. I would like us to refit our house with a geothermal system because I think this is the most efficient way to heat in the winter. But we do not have the money at present.

N

edearl said:

Here is a link about a passive solar home in Ontario, Canada.

<http://www.glenhunter.ca/passive-solar/> " onclick="window.open(this.href);return false;

They do not seem to have a way to seal their south facing windows, such as window blankets, which would help during the coldest weather. They report using auxiliary heating only in January. I think anywhere in the US, except parts of Alaska. is a good place for passive solar.

Malcolm wrote:

That's not going to be useful in the majority of presently existing homes.

Author: Malcolm

Date: Wednesday, October 12th, 2011 at 9:06 PM

Title: Cheerful Thought For The Day

Content:

Malcolm wrote:

We're doomed:

How bad could it get? A recent study by MIT projects that without "rapid and massive

action" to cut carbon pollution, the Earth's temperature could soar by nine degrees this century. "There are no analogies in human history for a temperature jump of that size in such a short time period," says Tony McMichael, an epidemiologist at Australian National University. The few times in human history when temperatures fell by seven degrees, he points out, the sudden shift likely triggered a bubonic plague in Europe, caused the abrupt collapse of the Moche civilization in Peru and reduced the entire human race to as few as 1,000 breeding pairs after a volcanic eruption blocked out the sun some 73,000 years ago. "We think that because we are a technologically sophisticated society, we are less vulnerable to these kinds of dramatic shifts in climate," McMichael says. "But in some ways, because of the interconnectedness of our world, we are more vulnerable."

<http://www.rollingstone.com/politics/news/climate-change-and-the-end-of-australia-20111003> " onclick="window.open(this.href);return false;

Author: Malcolm

Date: Wednesday, October 12th, 2011 at 11:45 PM

Title: Re: Is Buddhism hopeless?

Content:

Epistemes said:

If rebirth is true, realistically we really have no hope. It is a hopeless doctrine.

Chaz said:

If that's what you think, then that's what it is.

For you it's hopeless.

For you it's meaningless.

For you it's pointless.

We get it.

Can we move on now?

Epistemes said:

You're about as useful as a compliment from a whore.

Malcolm wrote:

In the meantime, apart from all the hand-wringing about existential issues, you should do something spiritually useful that requires no beliefs in anything whatsoever.

Yoga. There are several yoga studios where you live.

Author: Malcolm

Date: Wednesday, October 12th, 2011 at 11:53 PM

Title: Re: Is Buddhism hopeless?

Content:

Epistemes said:

Buddhists believe in rebirth. Buddhists also claim that there is no chronological first beginning to the series of past lives. We have all of us been reborn an infinite number of times. No God is needed to start the series off – for there simply was no first beginning. Things have been around (somewhere) for all eternity.

If rebirth is true, realistically we really have no hope. It is a hopeless doctrine.

I cannot imagine being reborn as a stinkbug precisely because there is nothing to imagine. I quite simply would not be there at all. If rebirth is true, neither I nor any of my loved ones survive death. With rebirth, for me – the actual person I am – the story really is over. There may be another being living its life in some sort of causal connection with the life that was me (influenced by my karma), but for me there is no more. There is no more to be said about me.

If Buddhism is correct, then unless I attain enlightenment or something like it in this lifetime, I have no hope. Clearly, I am not going to attain enlightenment in this life. Many of you will be inclined to accept that as true about myself and about your own enlightenment, as well, since enlightenment is a supreme and extremely rare achievement - not for the likes of someone like me. So I and all my friends and family have in themselves no hope. More than that, from a Buddhist perspective, in the scale of infinite time, the significance of each of us as such, as the person we currently are, converges on nothing - for each of us lives our lives and then perishes. Then we're lost forever.

Again, if rebirth is true, we really have no hope. It is a hopeless doctrine.

Malcolm wrote:

Yes, Buddhism is a hopeless doctrine. Hope is bullshit. It's just the other face of fear. Joe is right, incidentally, your comments here are an expression of intense grasping at identity. Your identity is a conceptual fiction. You are attached to a delusion.

Author: Malcolm

Date: Thursday, October 13th, 2011 at 2:50 AM

Title: Re: Is Buddhism hopeless?

Content:

Epistemes said:

The thing which we all wrestle with is the death of our loved ones. Especially if you're strongly attached like me. You spend countless hours and dollars with them and on them, all of which has the appearance of meaning, and then it's over one way or another. I understand the Buddhist premise that we should be more emotionally available to all beings and not limited in our loving-kindness, but, while not impossible, it doesn't necessarily completely dispense with certain attachments that we're naturally going to have with our loved ones. But what do I know? I'm afflictively attached to people in my life, to myself, to "my world," and so much more, and I probably have accumulated only

about 45 total hours on the cushion.

Malcolm wrote:

Life has no meaning, your relationships, your job, etc.

But when you have Dharma, then your life has meaning, and your relationships, and your job, etc.

Author: Malcolm

Date: Thursday, October 13th, 2011 at 3:27 AM

Title: Re: Is Buddhism hopeless?

Content:

Namdrol said:

But when you have Dharma, then your life has meaning, and your relationships, and your job, etc.

Epistemes said:

I, at one time, said that about Jesus Christ. Just saying.

I'm holding up one finger, not two.

Malcolm wrote:

The difference is, Jesus is outside, and he does not exist [well, dead, at any rate]. The dharma is inside of your lived experience, and depends on no one but you. It lives with you and is carried with you from life to life time. Had you not practice dharma in the past, you would not be interested in it today.

Author: Malcolm

Date: Thursday, October 13th, 2011 at 3:56 AM

Title: Re: Is Buddhism hopeless?

Content:

Virgo said:

Samatha simply calms your mind and may temporarily suppress some gross defilements, that's about it (in general).

Acchantika said:

I'm not sure what you are referring to, but shamatha as taught in the Tibetan traditions has nothing to do with this.

Malcolm wrote:

Yes, it is the same. Please read, for example Sakya Pandita, Tsongkhapa, etc.

Author: Malcolm

Date: Thursday, October 13th, 2011 at 3:58 AM

Title: Re: Is Buddhism hopeless?

Content:

Namdrol said:

Had you not practice dharma in the past, you would not be interested in it today.

Epistemes said:

Do you mean past lives, or 12 years ago when an ex-girlfriend gave me Steve Hagen's introduction for my birthday?

If the former, I don't believe you.

Malcolm wrote:

Your conceptual limitations are irrelevant.

N

Author: Malcolm

Date: Thursday, October 13th, 2011 at 4:29 AM

Title: Re: Is Buddhism hopeless?

Content:

Virgo said:

Hi Acchantika,

I'm not sure that differs from what I said.

Virgo:

"Samatha simply calms your mind and may temporarily suppress some gross defilements, that's about it (in general)"

Kevin

Acchantika said:

Best to ask a qualified teacher, which I am not.

According to the quote, gross defilements are not temporarily suppressed but "subside in their own place".

Shamatha is effortless, always.

Suppression requires effort, always.

So, always, suppression is not shamatha.

Therefore, the difference between the quote and what you said is the difference between shamatha and not-shamatha.

Malcolm wrote:

No, Kevin is basically correct in what he says, and it does not contradict Ranjung Dorje.

Shamatha by nature only suppresses afflictions, it does not uproot them. It doesn't mean that when you are doing shamatha you are suppressing anything.

Author: Malcolm

Date: Thursday, October 13th, 2011 at 6:43 AM

Title: Re: Cheerful Thought For The Day

Content:

Virgo said:

Impermanence.

Kevin

Malcolm wrote:

Indeed, but there is no need to hasten the process through poor ecological management.

Author: Malcolm

Date: Thursday, October 13th, 2011 at 7:11 PM

Title: Re: Questions for those who prefer Sanskrit mantra pronunciation

Content:

Karma Dorje said:

For instance, vajra in Bengali is pronounced "bozro".

.

Malcolm wrote:

Where did you discover this?

Author: Malcolm

Date: Thursday, October 13th, 2011 at 7:14 PM

Title: Re: Questions for those who prefer Sanskrit mantra pronunciation

Content:

dakini_boi said:

The topic about the 100-syllable mantra got me thinking.

(<https://www.dharmawheel.net/viewtopic.php?f=40&t=5234> " onclick="window.open(this.href);return false;")

It makes perfect sense to use Sanskrit pronunciation if one is able to. At least for mantras that were transmitted in a lineage starting in India - but what about mantras originally revealed as Tibetan terma, which have no precedent in India?

Malcolm wrote:

They nevertheless are written down with the full complement of diacritics unless they are using words that are Tibetans like 'shig shig, sod sod" etc.

N

Author: Malcolm

Date: Thursday, October 13th, 2011 at 10:50 PM

Title: Re: What body is this?

Content:

DarwidHalim said:

When Buddha gave Abhidhamma teaching, he was in Tusita Heaven. Tusita heaven is a higher realm in samsara. It is not a pure land.

My question is: what kind of body did he use when he appear in front of his mother and other audiences? Is it nirmanakaya form or sambogakaya form?

Malcolm wrote:

His physical body.

Author: Malcolm

Date: Thursday, October 13th, 2011 at 11:49 PM

Title: Re: Killing Insects and Buddhism

Content:

ananda said:

Since insects are ignorant of morality and we humans are the higher form of life then shouldn't we practice ahimsa towards even household flies and pests despite the problems they create for us ?

Malcolm wrote:

Up until the point that they become a problem like spreading disease, ruining our food and so on. That being said, I have not knowingly killed a single creature on purpose since I became a Buddhist 25 years ago.

However, if my house were infested with carpenter ants, for example, and so on, I would exterminate them, even though I would feel bad about it.

N

Author: Malcolm

Date: Friday, October 14th, 2011 at 12:19 AM

Title: Re: 100 Syllable Mantra SUPO KAYO ME BHAVA

Content:

heart said:

I think someone told me a long time ago that Sanskrit probably never was a spoken language, is that not true?

/magnus

Greg said:

What I've been told is that for the most part there was never anyone monolingual in Sanskrit. That is, Brahmins who used Sanskrit for religious purposes would nonetheless always converse with their wives (for example) in a prakrit, and generally conduct their secular affairs in prakrit.

Malcolm wrote:

Depends, Sanskrit was like Latin. It is what educated people spoke to one another in.

Author: Malcolm

Date: Friday, October 14th, 2011 at 2:09 AM

Title: Re: Gardasil and tanning beds

Content:

Nangwa said:

The simple truth is that if you are a parent and don't get your child (male or female) the HPV vaccination you are putting your child at unnecessary risk.

Malcolm wrote:

I personally think it is wrong to force children and teenagers to have vaccines for sexually transmitted diseases when they are not sexually active.

Author: Malcolm

Date: Friday, October 14th, 2011 at 3:59 AM

Title: Re: Is Buddhism hopeless?

Content:

Epistemes said:

Vimala is a wonderful medicine.

Malcolm wrote:

Dharma is better. But sometimes the medicine does not appear to taste good.

Author: Malcolm

Date: Friday, October 14th, 2011 at 8:15 AM

Title: Re: Is Buddhism hopeless?

Content:

Epistemes said:

Vimala is a wonderful medicine.

Namdrol said:

Dharma is better. But sometimes the medicine does not appear to taste good.

Epistemes said:

I agree, but:

"It's no good building a new crystal cage out of the [Buddhist] teachings. However beautiful it might be, it's still a cage[.]"

--Chogyal Namkhai Norbu

Malcolm wrote:

You have apparently mistaken me for a dogmatist.

Author: Malcolm

Date: Friday, October 14th, 2011 at 7:17 PM

Title: Re: Questions for those who prefer Sanskrit mantra pronunciation

Content:

Karma Dorje said:

For instance, vajra in Bengali is pronounced "bozro".

.

Namdrol said:

Where did you discover this?

Karma Dorje said:

From Bengali friends in our local Kalibari. Why do you ask?

Malcolm wrote:

Well, this inference of yours is a bit synchronic. Pronunciations tend to evolve over time, unless artificially frozen.

How to Bengali Brahmins pronounce Vajra in Sanskrit?

N

Author: Malcolm

Date: Friday, October 14th, 2011 at 9:00 PM

Title: Re: Questions for those who prefer Sanskrit mantra pronunciation

Content:

tantular said:

Bengalis, including educated Brahmins, pronounce vajra as bodzro (in IPA). To English-speaking ears, this does indeed sound alot like "bodzro." English speakers hear the short vowel a as a short o or u; witness loan-words like pundit, pyjamas, juggernaut, etc. In my experience Nepali and Bengali pandits are the most difficult to understand if you are only used to the "standard" pronunciation.

Malcolm wrote:

yes, but one cannot infer from this that Tibetan pronunciations descend from modern Bengali pronunciations.

Author: Malcolm

Date: Friday, October 14th, 2011 at 9:59 PM

Title: Re: Questions for those who prefer Sanskrit mantra pronunciation

Content:

tantular said:

Bengalis, including educated Brahmins, pronounce vajra as bodzro (in IPA). To English-speaking ears, this does indeed sound alot like "bodzro." English speakers hear the short vowel a as a short o or u; witness loan-words like pundit, pyjamas, juggernaut, etc. In my experience Nepali and Bengali pandits are the most difficult to understand if you are only used to the "standard" pronunciation.

Namdrol said:

yes, but one cannot infer from this that Tibetan pronunciations descend from modern Bengali pronunciations.

Karma Dorje said:

I certainly wasn't suggesting that. As I said, the Tibetan's Indian gurus *might* have been closer to the Tibetan pronunciation than we would surmise taking Varanasi pronunciations as our guidepost.

Malcolm wrote:

Well, it is not likely. Why? Because we have on hand Sakya Pandita text on how to pronounce mantras, and he was student of various panditas from various parts of India, and his uncle and grandfather were all fluent in Sanskrit.

Tibetan pronunciation of mantras can be accounted for very easily. Most Tibetans did not know Sanskrit, and pronounced mantras in texts phonetically as they saw them, rather than as they were intended, for example pronouncing ཇ as dza rather than ja, which is what was intended, or pronouncing ཅིཏྱ as tsitta rather than citta.

We do the same thing to Tibetan. I know many people in Dzogchen Community who still pronounce the o in dzog as in dog, rather than as in oak. Or people who pronounce prajna as if the j were to pronounced as in ajax, rather than a gñ complex.

N

Etc.

Author: Malcolm

Date: Friday, October 14th, 2011 at 10:17 PM

Title: Re: Lamrim Chenmo in Tibetan

Content:

Totoro said:

Does anyone know where I can download Lamrim Chenmo in Tibetan? I've tried TBRC but don't seem to have any scanned there. Thanks.

Malcolm wrote:

[http://tbrc.org/link/?RID=O00EGS10257%7CO00EGS10257365\\$W22272#library_work_Object-O00EGS10257%257CO00EGS10257365\\$W22272](http://tbrc.org/link/?RID=O00EGS10257%7CO00EGS10257365$W22272#library_work_Object-O00EGS10257%257CO00EGS10257365$W22272)

Author: Malcolm

Date: Friday, October 14th, 2011 at 11:51 PM

Title: Re: Questions for those who prefer Sanskrit mantra pronunciation

Content:

tantular said:

There is evidence that the sound change v → b is quite old; the post-Gupta, 6--7th century CE Buddhapālita manuscript in Beijing, for example, does not distinguish the characters for b and v. This is also a standard feature for all the scripts used in 11--12th century manuscripts from north eastern India & Nepal (the earliest period for which large numbers of manuscripts survive). So I think it's quite likely that the gurus from Nepal and Pala-lands during the later transmission said "bajra."

Malcolm wrote:

Sakya Pandita notes these regional differences circa 1210 ad.

N

Author: Malcolm

Date: Saturday, October 15th, 2011 at 12:03 AM

Title: Re: Questions for those who prefer Sanskrit mantra pronunciation

Content:

Karma Dorje said:

It is unlikely that they were reading mantras from books and pronouncing them

differently than their preceptors.

Malcolm wrote:

We will agree to disagree.

N

Author: Malcolm

Date: Saturday, October 15th, 2011 at 5:30 AM

Title: Re: Questions for those who prefer Sanskrit mantra pronunciation

Content:

tantular said:

To Namdrol: is Sapan's description in the Khenjug? I'd love to read it. While the absence of different characters for v and b is strong evidence that in ordinary speech these 2 consonants had already merged in Sapan's time, if he explicitly states that they were distinguished, it could indicate that in special circumstances care was taken to pronounce them correctly. And just to be clear, I wholeheartedly agree with your main point: there is such a thing as "correct" Sanskrit pronunciation, and people should make an effort to follow it. śuddham astu!

Malcolm wrote:

Sapan says that in some places va is pronounced ba, like in Kashmir.

It is in collected works, I will get you the reference.

Author: Malcolm

Date: Saturday, October 15th, 2011 at 9:12 AM

Title: Re: Questions for those who prefer Sanskrit mantra pronunciation

Content:

Greg said:

Do all of these things apply to "va" sounds in the middle or end of a word? It wouldn't be "Bajrasatba" would it?

Malcolm wrote:

According to my Varanasi trained Lama, Wajrasattwa. Hewajra, etc.

Author: Malcolm

Date: Saturday, October 15th, 2011 at 10:11 PM

Title: Re: Questions for those who prefer Sanskrit mantra pronunciation

Content:

ratna said:

Slightly off-topic -- the difference between ba and va is not as great as one might think:

<https://www.youtube.com/watch?v=gCvdZhrEmm4&feature=related> "
onclick="window.open(this.href);return false;

Malcolm wrote:
Doesn't work on me.

Author: Malcolm
Date: Saturday, October 15th, 2011 at 11:10 PM
Title: Re: Killing Insects and Buddhism
Content:
cooran said:
Hello all,

What are the karmic results of deliberately killing insects?

Kai said:
Just like the normal karmic effect coming from unwholesome action of killing combined with having ill will or aversion;

Illness, disability and short life in the next rebirth, born in war zone area, unattractive, lots of enemies, etc.....

cooran said:
Thanks Kai. Though I'm not sure many people in this thread accept or believe the Teachings on this matter - as they write about intentionally killing other beings frequently.

Malcolm wrote:
Accept and beleive. Also, one must keep in mind that a karmic act is perfect only if you are happy about it.

Author: Malcolm
Date: Sunday, October 16th, 2011 at 4:38 AM
Title: Re: Questions for those who prefer Sanskrit mantra pronunciation
Content:
dakini_boi said:

Also, from this conversation it appears likely that even Guru Rinpoche himself might have said "Bajra," being that he was from the north. This would also explain why written Tibetan Sanskrit uses འ instead of ཨ for many cases where originally you would have ཨ.

Malcolm wrote:
No, this is more easily explained than that: in Tibetan, འ and ཨ are pronounced the same way in some dialects such as Amdo. Also, འ following a ད is also pronounced ཨ, as in དའ་.

There, it is like that at the point when Thonmi was formalizing Tibetan grammar, འ and ཨ were pronounced very similarly and were in some sense interchangeable. In fact, there were very few Tibetan words that begin with ཨ, and no words that contain it.

N

Author: Malcolm

Date: Sunday, October 16th, 2011 at 5:08 AM

Title: Re: Questions for those who prefer Sanskrit mantra pronunciation

Content:

dakini_boi said:

So why was it not used uniformly?

Malcolm wrote:

You are going to have to ask them. If you ask the same question over and over again, it starts to become a little annoying.

Author: Malcolm

Date: Sunday, October 16th, 2011 at 5:11 AM

Title: Re: Questions for those who prefer Sanskrit mantra pronunciation

Content:

dakini_boi said:

But in all other cases besides the b/v issue, you can easily recover Sanskrit pronunciation just from looking at the Tibetan text - for example, even though Tibetans say "Bhekhandze" or "Sutokhayo" etc, the Tibetan text retains the Sanskrit pronunciation. So why would they have chosen to transcribe Sanskrit ཨ in such a way that it is unclear whether it should be pronounced v or b? Since no Tibetan words contain ཨ, then presumably this character was invented specifically to transcribe ཨ. So why was it not used uniformly?

Malcolm wrote:

I did not say there were no Tibetan words that use ཨ, just that there are very few. If you examine that construction of ཨ you will see that it is a modified འ.

ཨ means fox, BTW. For example, I have seen varttika spelled with both a འ and ཨ. Just chalk it up to human inconsistency and move on.

N

Author: Malcolm

Date: Sunday, October 16th, 2011 at 5:26 AM

Title: Re: Questions for those who prefer Sanskrit mantra pronunciation

Content:

Namdrol said:

You are going to have to ask them. If you ask the same question over and over again, it starts to become a little annoying.

dakini_boi said:

It's impossible to tell on an internet forum if the question was overlooked, misunderstood, or if no one had the answer. In all honesty, Namdrol, you're so incredibly knowledgeable that I assumed you probably would have had an answer, and therefore must have either overlooked or misunderstood the question. I didn't mean to be annoying.

Malcolm wrote:

Ok.

Author: Malcolm

Date: Sunday, October 16th, 2011 at 7:01 AM

Title: Re: Lazy people should just give up, right?

Content:

padma norbu said:

Dzogchen way is not creative visualization.

Malcolm wrote:

The Dzogchen way does not exclude visualization. Quite the contrary.

Author: Malcolm

Date: Monday, October 17th, 2011 at 7:59 AM

Title: Re: Evolution of humans and Mahayana Buddhism

Content:

Aemilius said:

I've never read the Vedas myself, except maybe some short excerpts, but a friend of mine who works in the University Library said that in Vedas there is a description of Earth being like an iron ball in space, that is held in place by invisible magnets.

Malcolm wrote:

As far as I know, this cosmological description is found in the Surya Siddhanta, which cannot be later the 5th century. But I don't think it is found in the Vedas.

In the Surya siddhanta, the earth is described as round, suspended in space like a peice of iron held in place by the forcefield of two magnets. Mt Meru is at the North Pole, where the gods live, and the anti-Meru is at the south pole, where the asuras live.

N

Author: Malcolm

Date: Monday, October 17th, 2011 at 8:02 AM

Title: Re: longterm use of agar-35 & semde

Content:

pemachophel said:

Namdrol,

Sorry, I did not read your previous explanation of this, but can you please explain how the body processes foods differently than medicines according to TM? My initial impression is that the body is going to process anything that is ingested p.o. in the same way via the same digestive processes. How does the body distinguish between a food/herb and a medicine?

Sorry if I'm being obtuse here.

Thanks.

Malcolm wrote:

According to the four tantras, it states that medicines are completely digested within an hour or so after being ingested. Food takes seven days to fully digest. When you use herbs for too long, the herb in question is no longer digested rapidly. By digest, we mean for the rasa of the food to work its way through the blood, muscle, fat, bone, marrow and semen.

There are of course some exceptions, but not many.

N

Author: Malcolm

Date: Monday, October 17th, 2011 at 7:03 PM

Title: Re: Killing Insects and Buddhism

Content:

Ryoto said:

The other day I had mice in my house who were leaving crap everywhere and chewing into packaged foods so I got these glue traps which caught 3 of them in one night. They will die a slow death but it had to be done.

Tilopa said:

It didn't have to be done like that. There are other ways of catching mice that don't involve killing:

<http://members.aceweb.com/patrussell/mousetrap/Mousetrap.htm> "
onclick="window.open(this.href);return false;

Pero said:

That's cool, we have mice in our house too and I was thinking if there was another way instead of killing them. The thing is though, it is not a complete solution. What do you do with the mice? Throwing them out is no solution IMO, they'll just come back.

Malcolm wrote:

You have to drive them about 3 miles away from your house. Preferably across a stream. That is what I do.

Author: Malcolm

Date: Monday, October 17th, 2011 at 7:05 PM

Title: Re: Killing Insects and Buddhism

Content:

Epistemes said:

...

We've captured squirrels before in a cage, driven a few miles away, then let them out.

Pero said:

Hm yeah, I suppose I could drive them to the forest nearby.

edearl said:

A house mice may not be able to survive in a forest, they have adapted to living with humans and in open fields, according to Wikipedia.

Malcolm wrote:

This is an example of where Wiki and reality do not meet. The mice we have in our house _are_ field mice.

N

Author: Malcolm

Date: Monday, October 17th, 2011 at 8:32 PM

Title: Re: Ayahuasca and Buddhism

Content:

Karma Dondrup Tashi said:

Is there anything in experience that is not a hallucination?

I'm not much of a fan of Batchelor but he had one metaphor that I thought was good - practice is like climbing the mountain, psychedelics are like being helicoptered to the summit. Certainly for the long term it doesn't seem like a good idea to rely on the helicopter. But it may give some boost to faith.

gregkavarnos said:

Except that after taking you for a brief trip to the summit, they then drop you off at the lowest level of the subteranean cave system which exists below the mountain, rather than at the base of the mountain. Thus one requires to expend twice as much energy just to get to zero again. Then with every subsequent use they drop you even further until in the end you don't even bother trying to reach the summit anymore, you're happy enough to just briefly gaze upon the summit after every hit.

Malcolm wrote:

According to Garab Dorje, the purpose of using hallucinogens is to see that the mind is malleable, not a fixed or permanent substance. So, in fact hallucinogens do have a use in Dharma, albeit an extremely limited and narrow one.

Author: Malcolm

Date: Monday, October 17th, 2011 at 9:41 PM

Title: Re: Killing Insects and Buddhism

Content:

Namdrol said:

[quote="edearl"]

...

A house mice may not be able to survive in a forest, they have adapted to living with humans and in open fields, according to Wikipedia.

edearl said:

This is an example of where Wiki and reality do not meet. The mice we have in our house _are_ field mice.

N

I checked some additional sources.

According to <http://faculty.njcu.edu/fmoran/vol4fieldmouse.htm> "

onclick="window.open(this.href);return false; the long tailed field mouse never lives in houses.

Malcolm wrote:

They should come to my attic, then. They will understand something different.

N

Author: Malcolm

Date: Tuesday, October 18th, 2011 at 5:12 AM

Title: Re: longterm use of agar-35 & semde

Content:

pemachophel said:
Namdrol,

One other question: Paltul Rinpoche has had me on the same three sets of TM pills for almost a year now. Does that mean they are being absorbed as food and not as medicine?

Malcolm wrote:

Depends on the medicine and depends on the disease. Some chronic diseases, like Padkan Mugpo, have to be treated for a year or more. In this case one takes usually one herb for a very long time, and other herbs are often, but not always, changed for season and so on.

Author: Malcolm

Date: Tuesday, October 18th, 2011 at 7:48 AM

Title: Re: Buddhist Military Sangha (U.S.)

Content:

kirtu said:

I also see this hyperconservatism in... Massachusetts ..."

Malcolm wrote:

Maybe the Massachusetts in some alternate universe, but not in the Massachusetts I live in. Of course, I am merely 15 miles from the VT border as the crow flies (go bernie!).

Author: Malcolm

Date: Tuesday, October 18th, 2011 at 10:53 PM

Title: Re: Tibetanmedicine-edu.org 3 year online course

Content:

Inge said:

Do you know if the three year Tibetan medicine distant learning online course of Dr. Pasang Y. Arya T. Sherpa at <http://www.tibetanmedicine-edu.org/index.php/tibetan-medicine-course> is a good program?

Malcolm wrote:

He is a qualified doctor, so I am sure it is fine.

There are two other options as well.

My Alma mater:

<http://tibetanmedicineschool.org/programs/4-year-program/> "
onclick="window.open(this.href);return false;

Nida Chenagtsang's program:

<http://www.thesoriginstitute.com/> " onclick="window.open(this.href);return false;

All three are fine programs, all have their strengths and their weaknesses. All three are run by qualified Tibetan doctors who speak english well.

Author: Malcolm

Date: Wednesday, October 19th, 2011 at 3:19 AM

Title: Re: Tibetanmedicine-edu.org 3 year online course

Content:

AdmiraUim said:

How much does it cost? I have often wondered what the benefits of a dual qualification in western and tibetan medicine would be.

Malcolm wrote:

One will be able to practice Tibetan medicine without obstacles.

Author: Malcolm

Date: Wednesday, October 19th, 2011 at 3:26 AM

Title: Re: Debunking Homeopathy

Content:

AdmiraUim said:

It is my plan along with the Humanist Society in Aberdeen city, to hold a stall advocating removing funding for Homeopathic remedies at the cost of the National Health Service. currently the uk government supports despite hard financial times funding for 4 homeopathic hospitals. Medical studies have shown no effect of homeopathy besides the placebo effect. It is my plan this Sunday to have a mass overdose of homeopathic remedies - anyone with a elementary knowledge of chemistry should understand that there is no active ingredient in these remedies.

Malcolm wrote:

You're just jealous that you didn't think of the \$20 million duck first.

N

Author: Malcolm

Date: Wednesday, October 19th, 2011 at 7:28 AM

Title: Re: Debunking Homeopathy

Content:

Epistemes said:

My girlfriend's mother is a big advocate of homeopathic medicine. I don't know even

know what it is.

All I've gathered is that it is supposedly better than allopathic medicine for the sole reason that it isn't allopathic medicine and a stranger to Big Pharma.

It seems like a pretty generic term for anti-allopathic medicine.

I think my girlfriend is actually currently seeing a homeopathic doctor for her angioedema. Or maybe it's an Oriental medicine doctor? All I know is that she's taking some Chinese herbs and getting acupuncture done. It's hard to keep track since she's been to so many doctors with this thing.

Malcolm wrote:

CHinese medicine and not homeopathy.

Author: Malcolm

Date: Wednesday, October 19th, 2011 at 7:58 PM

Title: Re: Debunking Homeopathy

Content:

catmoon said:

So who can you trust? Sadly, you can't trust anyone all the time, but the standard doctor in a white coat does have a nearly 100% success rate with some things. You can trust him to set your broken bones, suture your cuts and scrapes, lance boils and they are pretty good with infections. But the moment he hands you a pill with a name a yard long, you're on your own. It might be good, it or might wreck your kidneys, or your liver, or send you into some psychotic hell of no return in twenty years. There's just no way to know.

Malcolm wrote:

The difference between modern pharmaceuticals and Tibetan and Ayurvedic formulas (as well as Chinese formulas) is that the former have no track record and are relatively recent. The latter have been tested on human populations for 1000 years+ and their effects, dosages, indications, and counter-indications are well known and described.

The caveat is that herbal medicines, like their allopathic counterpart, require a) a medical theory which underlies a nosology b) a clinically experienced doctor trained in that field of medicine.

I personally have no confidence in the efficacy of homeopathic formulas. But they are also not harmful. So if people want to spend their money on them, I have no problem with it.

N

Author: Malcolm

Date: Wednesday, October 19th, 2011 at 8:00 PM

Title: Re: Gayatri Mantra in Tibetan Buddhism

Content:

dharmasack said:

I have definitely heard recordings of Tibetan Monks chanting it, but other than that I don't know much.

Malcolm wrote:

Nope, you have not. The Gayatri does not exist as a tradition in Buddhism of any kind. There may however be some Western Tibetan Buddhists that are fond of chanting it (I know one too).

N

Author: Malcolm

Date: Thursday, October 20th, 2011 at 4:16 AM

Title: Re: astrology

Content:

maybay said:

Most modern Indian astrologers use the sidereal zodiac which puts all the symbolism out by a sign and a half.

Some like Ernst Wilhelm say use the tropical for the signs and sidereal for the nakshatras.

Malcolm wrote:

Kalacakra uses tropical for everything.

Author: Malcolm

Date: Thursday, October 20th, 2011 at 9:57 PM

Title: Re: Spontaneous Presence

Content:

Malcolm wrote:

There is no practice of spontaneous presence [lhun grub] per se. Lhun grub in fact refers to natural [lhun] formation [grub] of the basis. There is a practice related to this aspect of Dzogchen teachings, however, called thögal. It has nothing to do with anything taught by Tolle.

Author: Malcolm

Date: Thursday, October 20th, 2011 at 10:11 PM

Title: Re: So this forum is comprised mostly of former New-Age hippies?

Content:

himalayanspirit said:

What I did not like is that the hippies take up Buddhism due to their drug experiences, and also go on to preach about how drugs could be beneficial for Buddhists.

Malcolm wrote:

No one said this. What was said was that for many people in the west, beginning in the sixties, having some experiences with hallucinogens expanded their consciousness so they became interested in Eastern religion.

Everyone here recognizes that Buddha taught that one should avoid intoxicants.

However, everything in the world is medicine when one knows how to use it. Everything in the world is poison when one does not know how to use it. This also applies to hallucinogens. For example, there is promising research that taking LSD, etc., reduces anxiety about death in terminally ill patients. There is research that shows that MDMA helps permanently alleviates PTSD. Marijuana is proven to reduce nausea in people doing chemo-therapy, and those who have long term chronic pain, and its effects are much less destructive than opiates. Alcohol also has many medicinal effects. The Buddha permitted monks to use alcohol for medical conditions. So we must have a flexible view.

Perfectly respectable non-Buddhist people are better people because they have had spiritual experiences from taking Ayahuasca, and so on. We may not make that choice for ourselves, but we are in no position to judge them.

Some people destroy their lives with food. But no one suggests that we all stop eating.

N

Author: Malcolm

Date: Friday, October 21st, 2011 at 4:10 AM

Title: Re: Spleen Qi Deficiency

Content:

Epistemes said:

Does TM have a parallel diagnosis for Spleen Qi Deficiency as in Traditional Chinese Medicine? What is it called?

Malcolm wrote:

Not really, different theory.

N

Author: Malcolm

Date: Friday, October 21st, 2011 at 8:52 PM

Title: Re: So this forum is comprised mostly of former New-Age hippies?

Content:
Tarpa said:
Old mod / traditional skinhead here,

Malcolm wrote:
I was the first old mod /traditional skinhead in Boston circa 1980.

N

Author: Malcolm
Date: Friday, October 21st, 2011 at 9:10 PM
Title: Re: Spleen Qi Deficiency
Content:

dakini_boi said:
Couldn't you say that weak jatharagni would be the Ayurvedic equivalent of spleen qi deficiency? It's not an exact match, but I think that would probably be the closest thing.

I have more to say about spleen qi deficiency, but I will wait until the topic has been moved.

Malcolm wrote:
In Tibetan Medicine the spleen is the spleen, located on the left side of the body, above the pancreas. These are the types of spleen illnesses we identify explicitly as "spleen" illnesses: hot spleen illness, blood bloating, wind spleen, phlegm spleen, and swollen.

Weak stomach heat i.e. jaṭaragni is not related to the spleen itself in either Tibetan Medicine or Ayurveda. However, your intuition is good.

It seems that in Chinese medicine the spleen means the liver, and the liver means the spleen. The liver is indeed responsible for transformation and nourishing blood and muscles in Tibean Medicine. So in my opinion when Chinese medicine is talking about spleen deficiencies we would understand this as a problem with the liver's ability to process nutrients. Our approach would be to restore liver heat, and then one can eat whatever one likes without avoiding anything. The possible approach to this would be to do a round of Pancakarma or failing that, a seasonal cleanse to remove lymphatic blockages, cleanse the biliary pathways, and cleanse the intestines of excess mucous which is blocking the uptake of nutrients in general.

This is essentially a cold liver disease from a Tibetan Medical POV.

Author: Malcolm
Date: Friday, October 21st, 2011 at 9:53 PM
Title: Re: Poll: Which Operating System Do You Use?
Content:

Malcolm wrote:

I use an iMac. Superior machine.

Linux is ok, but I am no longer a systems engineer and I am too busy to worry about running shell scripts, recompiling apps, and so on. I used to use linux all the time, but mostly for network hacking when I worked as a systems engineer. Also, I have zero interest in unix as a hobby. I like the user experience on OS X. I used to be a certified MSCE, but I hate Windows. Windows sucks.

N

Author: Malcolm

Date: Friday, October 21st, 2011 at 10:17 PM

Title: Re: Triyik Yeshe Lama.

Content:

padma norbu said:

congrats on rising to the challenge? Also... see Pero's response. I have zero remorse. Why? Because I did nothing wrong, no matter how hard you look for it. I had just read this other forum, literally, the day before this thread began and I literally posted my FIRST response from memory to help. My second response (after Heart's) was to clarify (complete with link pulled from my browser history). Yours? Just bullshit. Start to finish. Bullshit.

Case in point:

Yontan said:

Tony has some fine translations, but this is not the only of his works of texts previously translated that make a point to note how his is superior. He has a personal interest in selling his translations, I'm sure. We all need to eat. Grain of salt.

padma norbu said:

Right... I suppose that's why he responded to my request for the book with a brief dismissal. Because he wanted to sell it to me by not selling it to me, even after I mentioned that Snow Lion would sell me their version if I proved I have received transmission (which I have several times). Yeah... hmmm... Duff apparently wants to sell it so bad that his full response was a complete mystery to the uninitiated, along the lines of "there's no point in saying more than this, but I won't sell it to you" (paraphrased).

Malcolm wrote:

All this business of "restricted books" is elitist bullshit. Gyurme Dorje's translation of Longchenpa's commentary of Guhyagarbha is available for free and to anyone with a browser.

Every classical Dzogchen text can be read by anyone who knows Tibetan and can download for free from TBRC.

The time has passed for so called "restricted translations".

While I respect the right of a given tertön to maintain brand control over his treasures, in terms of classical literature, there should be no more "restricted" texts. It's a bunch of bullshit, and these days it is perpetuated mostly by westerners.

N

Author: Malcolm

Date: Friday, October 21st, 2011 at 10:46 PM

Title: Re: Tibetan Buddhist sadhana practice for non-Buddhists

Content:

padma norbu said:

Is there such a thing published anywhere?

My mother is getting a bit old and I have noticed her emails are more and more depressed sounding. I don't know if it is possible to edit out the Buddhism of a sadhana and still have it work. Has anyone ever seen a book like this? She is very Christian and supposedly gets joy from her beliefs, but I think the only joy she gets is clinging to hope. Other than that, she looks around and sees nothing but wickedness everywhere... except in little babies and animals, which she also enjoys.

I know that sadhanas really work and work quickly, but I suppose without refuge and bodhicitta and mantra they are not going to work too well, eh? My mom wouldn't even chant anything because she thinks meditation is a way for evil spirits to enter you. It seems like she might say something like "God my creator, Jesus my savior, my wish is to be filled with love for all beings, that I may help as many as possible and leave judgement in God's hands..."

Ah, this is a stupid question, but I'm going to post it anyway just in case anyone knows of such a thing.

Malcolm wrote:

Hail Mary and the Lord's Prayer. You should buy her a really nice new rosary.

Author: Malcolm

Date: Friday, October 21st, 2011 at 10:59 PM

Title: Re: Triyik Yeshe Lama.

Content:

padma norbu said:

Namdrol,

Well, to be fair, I think Tony didn't want to sell it to me for good reasons; either he didn't want me to get mixed up and confused or waste my time in a practice I was not ready for

or hurt myself or whatever the possible disadvantages are of starting thogal before you're ready. If you own texts about thogal would you fax me a copy? Probably not, eh?

Malcolm wrote:

You can read all about togal on the internet.

I own many texts about togal, hundreds of them. No one asked me for my credentials to buy them. Many I downloaded. Others I bought in Tibet. Others I had shipped from India.

It is appalling that books in Tibetan that freely available to anyone with a buck can are "restricted" in English.

Things will be changing soon, I guarantee it.

Author: Malcolm

Date: Sunday, October 23rd, 2011 at 3:11 AM

Title: Re: So this forum is comprised mostly of former New-Age hippies?

Content:

padma norbu said:

Bah, Portishead ain't psychedelia.

gregkavarnos said:

Pedant! Trip Hop then...

Malcolm wrote:

Modern psychedelia is like the magic mushroom band, ozric tentacles, etc.

Author: Malcolm

Date: Sunday, October 23rd, 2011 at 4:19 AM

Title: Re: Ojas

Content:

Namdrol said:

The whole point of Ayurveda and Tibetan Medicine is to refine and purify ojas in the body for longevity etc. In Tibetan the term ojas is translated as "mdangs".

Lhug-Pa said:

Interesting. Are mdangs and gdangs different?

And how are they related to Thugs-rJe, gDangs, Rolpa, and rTsal in the context of Dzogchen? With Ngo-bo (Ngowo) and Rang-bZhin (Rangzhin) already in mind of course.

Malcolm wrote:

The Dzogchen term, "mdangs", i.e., radiance, has nothing to do with ojas, and nor does, gdangs, i.e., luminescence.

Conserving semen is a non-issue in Dzogchen. This is clearly explained in the Khandro Nyinthig.

In terms of highest yoga tantra, Jetsun Dragpa Gyaltsen and Sapan clearly explain there is no fault in ejaculating if one is not practicing the completion stage practices such as tummo and union yoga.

N

Author: Malcolm

Date: Sunday, October 23rd, 2011 at 6:18 AM

Title: Re: Ojas

Content:

Lhug-Pa said:

[

Namdrol said:

Conserving semen is a non-issue in Dzogchen. This is clearly explained in the Khandro Nyinthig.

Lhug-Pa said:

Are these the very words of Padmasambhava or Longchenpa? Or are they the words of another commentator?

Malcolm wrote:

Padmasambhava.

Namdrol said:

In terms of highest yoga tantra, Jetsun Dragpa Gyaltsen and Sapan clearly explain there is no fault in ejaculating if one is not practicing the completion stage practices such as tummo and union yoga.

That may be, but I don't see any benefit in expelling the physical aspect of Thigle/Bodhicitta (semen) from one's body at all, whether in the context of Tantra or Dzogchen.

Malcolm wrote:

There is a very good reason: if you block or forcefully prevent ejaculation, it will result in semen stones and impotence long term. It is bad for the health of your body. If the semen moves, you should just let it go. Sukra is a kitta (snyigs ma, waste product), it is an impurity to be expelled from the body, like it's female counterpart, menstrual tissue and the oocyte, like all the kittas in the process of digestion, for example, sweat, hair, nails, rectal grease, and so on.

What is important to conserve is ojas, this is the real thigle or bindu we should care about. Ojas is most likely to be lost with semen in hot seasons like the summer (from

the first day of the fourth month of the lunar calendar to the first day of the seventh month) when people are eating food with little rasa or bcud -- therefore one should only ejaculate bi-weekly during this season. In the winter one can ejaculate as much as one likes (up to five times a day) because people generally eat food that is very oily, (snum, snigdah) and nutritious (rasa, bcud) during this season. Every other day is the proper ratio during early spring and the fall.

Namdrol said:

Nevertheless, the world's spiritual traditions are unanimous regarding the benefits of the absolute conservation of semen or complete chastity (and by chastity I don't mean exoterically as in repression. I mean chastity from the esoteric viewpoint of sublimation and transmutation).

Malcolm wrote:

No, they are not. And definitely not in Anuttarayoga tantra. People who think there is something to sublimate or transform do not understand the principles of physiology that informs the tantras (and this is shockingly in common in Lamas who lack medical educations). There is something refined to retain, and something that is a residue or a waste product (of the process of refinement) to eliminate. Ojas is the former, and sukra is the latter. Really.

Namdrol said:

Is this available in English?

Malcolm wrote:

No, I am afraid it is not.

N

Author: Malcolm

Date: Sunday, October 23rd, 2011 at 6:20 AM

Title: Re: Ojas

Content:

Namdrol said:

The Dzogchen term, "mdangs", i.e., radiance, has nothing to do with ojas, and nor does, gdangs, i.e., luminescence.

Lhug-Pa said:

I'm sure that in Dzogchen these terms have a much deeper context and meaning than they do in Tantra; however I doubt that the said deeper Dzogchen context and meaning completely excludes the Tantric context related to Ojas.

Malcolm wrote:

The Dzogchen context completely excludes the Tantric context related to Ojas. The word mdang does not only translate ojas. It also translates chavi i.e. chavi f. skin, cuticle, Pa1rGr, iii, 12 Hariv. 15709 Sus3r. VarBr2S. lxix, 28 ff.; colour of the skin, colour MBh.

iii , 12387 Mr2icch. Megh. &c. ; beauty , splendour Ragh. ix , 34 S3is3. ix , 3 Naish. xxii , 55 ; a ray of light L. ; cf. %kRSNa-cch-}.

When you do not know Tibetan well, or lack a grasp of how Tibetans translate various different Sanskrit terms using the same word into Tibetan, you can mislead yourself into making unwarranted conclusions.

N

Author: Malcolm

Date: Sunday, October 23rd, 2011 at 8:20 AM

Title: Re: Ojas

Content:

Lhug-Pa said:

Well perhaps some of those Lamas such as the ones you referred to as not being educated in medical knowledge, agree with teachers such as Swami Sivananda and Samael Aun Weor, in that all of the physical semen can literally be transmuted into non-physical Ojas.

Malcolm wrote:

Ojas is a physical fluid. It is stated so quite clearly by Caraka, Sushruta, and Vagbhata. However, many people do not understand these texts because they do not understand the underlying anatomy of the body in Indian culture. I however am a fully trained Tibetan doctor, someone who has done three year retreat, have read literally thousands and thousands of pages of these texts in Tibetan.

Ojas is a physical fluid. People who think otherwise are simply mistaken.

Author: Malcolm

Date: Sunday, October 23rd, 2011 at 8:49 AM

Title: Re: Ojas

Content:

Lhug-Pa said:

And from what I understand, its not even the loss of physical semen that's necessarily the most damaging to ones storing of Ojas. It's the spastic movements of the orgasm that releases tremendous amounts of Ojas; Ojas that ought to be saved (in the heart centre as radiance, as Keith Dowman says in Sky Dancer).

Malcolm wrote:

No, the most damaging thing to Ojas is anxiety and worry. The next most damaging thing to ojas poor food. The next most damaging thing to Ojas is releasing it along with semen during the summer when Ojas is not produced abundantly since one's food is too "pale" i.e. lacking substantial nutrition. During this season it is more difficult to separate.

Basically, Lhugpa-- I could care less what Sivananda and Auer say. I care what Medicine Buddha says, Padmasambhava, Caraka, Sushruta, Vagbhata, etc. People are very confused about this issue because the tantras discuss these issues in an indirect and obscure way and people ignorant of their true meaning interpret them in many incorrect ways. On the other hand the Ayurvedic tradition and Tibetan Medical tradition discuss these things clearly and openly.

For example, Padmasambhava, since he knows medicine quite well, in the text I mentioned in the KN, discusses how to divide the rasa and kitta of the bindu. Why? Because ojas is the final physical product of the digestion of food, the final rasa.

For example, the explanatory tantra states:

"The final state of the semen (sukra) of the physical constituents (saptadhātu) is the supreme one called "ojas"; located in the heart, pervading the entire body, and causing longevity, and causing a radiant complexion and a brightness."

As I said, Caraka, etc. identify this as a clear fluid in the body, surrounding the heart etc. It is physical, not non-physical.

You do not seem to understand that in the Tibetan translation of the Aṣṭāṅgahridayasamhita, ojas is translated as mdang when it refers to ojas, and gzi mdangs when referring to a radiant complexion, and mdangs 'gyur when referring to pitta that exists in the skin, i.e. bhrajaka pitta.

N

Author: Malcolm

Date: Sunday, October 23rd, 2011 at 8:50 AM

Title: Re: Ojas

Content:

Lhug-Pa said:

Fair enough, if we can at least explore the possibility of Ojas being both physical and non-physical.

Malcolm wrote:

Sorry, this is just bullshit. To be frank. It is based on a misunderstanding, someone's mystical fantasies.

N

Author: Malcolm

Date: Sunday, October 23rd, 2011 at 9:15 AM

Title: Re: Ojas

Content:

Lhug-Pa said:

Given the above citations, among others, it is well known in Indian Yoga and Tantra that the physical Bindu and/or Ojas can be transmuted into non-physical Ojas and stored in the Brain and Heart Center (again, please see the above quotes and links in my previous posts in this thread).

Malcolm wrote:

Really, prove it. Give me a source text, a direct quotation. With Sanskrit.

Author: Malcolm

Date: Sunday, October 23rd, 2011 at 9:28 AM

Title: Re: Ojas

Content:

Namdrol said:

No, the most damaging thing to Ojas is anxiety and worry. The next most damaging thing to ojas poor food. The next most damaging thing to Ojas is releasing it along with semen during the summer when Ojas is not produced abundantly since one's food is too "pale" i.e. lacking substantial nutrition. During this season it is more difficult to separate.

Lhug-Pa said:

Agreed, about the anxiety and poor food part; but still, according to my understanding, Ojas should not be released with the semen at all, regardless of the season. Perhaps lay people were advised to, but Initiates (whether Buddhist or not) should transmute it to the Heart Center instead of expelling it.

Malcolm wrote:

But indeed it is, if imperfectly separated from sukra.

Lhug-Pa said:

As for the context of all of this in the Buddhist Tantras, I would have to study them more in order to understand the proper context, that is instead of simply taking your word for it based on your interpretations.

Malcolm wrote:

this is not my interpretation. This is what the texts actually say.

Lhug-Pa said:

So I'll reference what you've said here, and see what I come up with in comparing it to other Buddhist teachings whether Sutra or Tantra (and also what is within the Sacred-Sex link in my signature).

yet I also respect the already mentioned teachers of other traditions (Hindu, Gnostic, etc.), and want to take some time to learn more as well, before saying too much more on the topic.

Malcolm wrote:

I have no problem with Hindus. Caraka was a rishi. His authority in the matter is undisputed.

N

Author: Malcolm

Date: Sunday, October 23rd, 2011 at 9:05 PM

Title: Re: Trungpa Rinpoche's "Crazy Wisdom": Padmasambhava's Crime

Content:

Epistemes said:

Huh?? Padmasambhava accidentally murders two people and karmically gets away with it?

Malcolm wrote:

If it was an accident, there is no karmic retribution. "Karma is volition and what proceeds from volition" -- this is the definition of karma given by the Buddha.

Author: Malcolm

Date: Sunday, October 23rd, 2011 at 9:06 PM

Title: Re: Trungpa Rinpoche's "Crazy Wisdom": Padmasambhava's Crime

Content:

Epistemes said:

So, nobody was actually (conventionally) killed?

Malcolm wrote:

It's a didactic tale, not history.

Author: Malcolm

Date: Monday, October 24th, 2011 at 12:10 AM

Title: Re: Poll: Which Operating System Do You Use?

Content:

maybay said:

Ubuntu's come a long way in the last few years Namdrol. Once its setup its a breeze. Its a pity about Unity though. Gnome 2 was just fine. Hardware support is the main issue for me.

Malcolm wrote:

I never had problems with Linux. But for what I do, a mac is a far superior machine in terms of the support for unicode Tibetan and so on. Also I need to use acrobat quite a lot in my work with Tibetan texts. Linux equivalents won't cut it for me.

N

Author: Malcolm

Date: Monday, October 24th, 2011 at 12:12 AM

Title: Re: Poll: Which Operating System Do You Use?

Content:

Will said:

Too dense to understand any OS, so I stuck with Windows for years. Even after I got an "all-in-one" just so the desk would be clearer of machines. That AiO was an iMac; but I had a techie split the drive so I could have the familiar OE email etcetera. Then it got sick & died. I was going to replace it with one of the PC AiO machines now out there, but found out that Windows 7 cannot handle Outlook Express. So, what the hell, I got another iMac and am finding it not so terrible to figure out (provided I ignore 90% of its features).

I am using Snow Leopard because I heard of too many bugs in Lion. Anyone confirm or deny the flea-invested Lion rumors are true?

Malcolm wrote:

They fixed it with the iCloud release, OS X 10.7.2

N

Author: Malcolm

Date: Monday, October 24th, 2011 at 1:19 AM

Title: Re: Subdivide Tibetan Medicine forum?

Content:

dakini_boi said:

Why not subdivide the TM forum so there's a section just for questions which only authorized TM practitioners can answer, but another section where amateurs who have

an interest in TM can post their comments. That way, Tara wouldn't have to constantly "clean up" the board, and also, posts relating to TM would be easy to find, without getting lost in another more general category. At the same time, the rigorous standards of the TM board would be retained in the "only professionals are qualified to answer" section.

Malcolm wrote:

It would be better to gave an alternative health forum.

Author: Malcolm

Date: Monday, October 24th, 2011 at 8:18 AM

Title: Re: Poll: Which Operating System Do You Use?

Content:

maybay said:

Ubuntu's come a long way in the last few years Namdrol. Once its setup its a breeze. Its a pity about Unity though. Gnome 2 was just fine. Hardware support is the main issue for me.

Namdrol said:

I never had problems with Linux. But for what I do, a mac is a far superior machine in terms of the support for unicode Tibetan and so on. Also I need to use acrobat quite a lot in my work with Tibetan texts. Linux equivalents won't cut it for me.

N

maybay said:

THDL provides Tibetan fonts for Ubuntu. They even package them in debians so you can download through the software center. Otherwise any font can be converted with the right program. PM me.

Acrobat reader is provided on Ubuntu. But if its straight Acrobat - for creating and editing - you can install it on Wine. Wine is a Windows emulator. Essentially you can install any Windows program. Only programs I've had trouble with are full-screen games. But I didn't give it much attention.

LibreOffice is the (free) Unix equivalent of Microsoft Office, and it exports to PDF just fine. I never had a problem. It can't edit PDFs though.

Malcolm wrote:

The best Tibetan Font, Monlam, is part of the Mac OS 10 operating system. Why bother with WINE? Windows programs leak memory like crazy and generally slow down any system they run on. Also font technology in the Mac beats Windoes and Linux handily. The screen redraw programs on the Mac cannot be outdone by Windows or Linux.

I need to edit PDF, and mamipluate them. Even Preview, on the Mac, is inadequete for this task. Also Mac OS 10 Lion is like 30 bucks and can downloaded for one price on

multiple machines.

Author: Malcolm

Date: Wednesday, October 26th, 2011 at 5:40 AM

Title: Re: Ayurveda = Smoke & Mirrors

Content:

Epistemes said:

Breathe like this, breathe like that. Stretch like this, stretch like that. Eat like this, eat like that. Drink like this, drink like that.

And you'll still get punched in the stomach by a virus.

Malcolm wrote:

Not necessarily, and even if you do, you will recover much faster.

Author: Malcolm

Date: Wednesday, October 26th, 2011 at 5:43 AM

Title: Re: Buddhism and the relation between mental and physical

Content:

coldmountain said:

yet I know Buddhism doesn't posit a dualism.

What is physical? What is mental? Are they independent? Could the physical exist without the mental? Is one metaphysically prior to or dependent on the other?

Thanks and peace.

Malcolm wrote:

Buddhism does posit a substance dualism until you get to Yogacara.

Physical is anything made of the four elements.

Mental is all cognitions and their associates.

No.

Matter depends on the mind, even in Abhidharma.

N

Author: Malcolm

Date: Wednesday, October 26th, 2011 at 7:03 AM

Title: Re: Trungpa Rinpoche's "Crazy Wisdom": Padmasambhava's Crime

Content:

Food_Eatah said:

Now, no one here has been in the same room with the Buddha. Yet where are all the scandals involving him?

Malcolm wrote:

Well, there was the girl who accused the Buddha of getting her pregnant for a starters....

Author: Malcolm

Date: Wednesday, October 26th, 2011 at 7:04 AM

Title: Re: Trungpa Rinpoche's "Crazy Wisdom": Padmasambhava's Crime

Content:

Caz said:

You work with convention to benefit others not against it.

Malcolm wrote:

Tell that to Tilopa.

Author: Malcolm

Date: Wednesday, October 26th, 2011 at 8:58 AM

Title: Re: Lazy people should just give up, right?

Content:

padma norbu said:

It's clear he has a Buddhist understanding and he applies that to Thelema for some reason. Not entirely sure why.

Malcolm wrote:

Rebranding.

Author: Malcolm

Date: Wednesday, October 26th, 2011 at 9:08 AM

Title: Re: Lazy people should just give up, right?

Content:

padma norbu said:

Crowley rejected Buddhism.

Malcolm wrote:

Not really. He considered it to be a "Yellow" school, outside of western teleologies and so therefore, something to draw from, but irrelevant to his overt rebellion against Christianity.

Nothing in Buddhism to rebel against.

N

Author: Malcolm

Date: Sunday, October 30th, 2011 at 10:29 PM

Title: Re: Tögal for dzogchen beginners?

Content:

Malcolm wrote:

For all interested people:

ChNN is giving a wonderful teaching on tögal. He even permitted people to come who have never before received teachings or transmission. Anyone who asked him was allowed to come or so I understand. There are 1100 people in attendance from all over the world. This is probably that largest single group of people outside of Tibet to receive tögal teachings at one time.

There was no empowerment. Rinpoche did only the very simplest of introductions during the first session and has spent the last three days explaining how to do this practice very thoroughly through all four visions, how to recognize them, how to develop them and the signs of attaining each one.

Namo Guru Bhyah!

He also explained very carefully why and how Dzogchen is a separate vehicle; how and why it is also related to Vajrayāna; and how and why Dzogchen does not need to depend on the methods common to Vajrayāna. He also explained why people should not be averse to the methods of Vajrayāna and why they are useful and important. All in all a balanced presentation.

He also clearly explained the principle of rainbow body and great transference body similarities and differences.

Tenerife is awesome.

N

-

Author: Malcolm

Date: Monday, October 31st, 2011 at 4:28 PM

Title: Re: Tögal for dzogchen beginners?

Content:

Namdrol said:

...

Tenerife is awesome.

-

Pero said:

I'm glad you were able to go to these teachings!

And a little bit envious too I guess haha. One question, was it his Longsal Thogal?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Tuesday, November 1st, 2011 at 12:26 AM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

Karma Dondrup Tashi said:

The svatantrika and prasangika views are both "rangtong" madhyamaka views since they both state that genuine reality is self-empty.

Malcolm wrote:

This is incorrect. There is no such thing as rang stong, at least, not in real madhyamaka.

"If there were something subtle not empty, there would be something subtle to be empty;

as there is nothing not empty, where is there something that could be empty?"

--MMK

N

Author: Malcolm

Date: Tuesday, November 1st, 2011 at 5:20 PM

Title: Re: Triyik Yeshe Lama.

Content:

deepbluehum said:

I realize this thread is about Triyik Yeshe Lama, but the Bonpo Dzogchen practitioner might be interested to know that the Shardza Tashi Gyaltsen text translated as "Heartdrops of the Dharmakaya" is a very useful instruction that covers all the same topics covered in Yeshe Lama, but has the nice feature of not being wordy and being very down to earth. Of course there are those who will disagree, but I feel the description of the view in the section on Trekcho is very good. I have had the transmissions of many Dzogchen texts and I find myself coming back to "Heartdrops" more and more, especially as my practice develops, I find its simplicity to be easy to read when you need a short glance and don't want to get too heady into information.

Malcolm wrote:

Many years ago, in 1992, ChNN advised us not to look at thogal texts prior to receiving total instructions. So people in the DC should not read that or any other togal text just because they feel like it. They should wait until ChNN or some other qualified master can bestow the teaching on them in a proper way.

My point about availability is a little different, however. I feel the text classical texts should be available, since to a large extent they are self-secret. But this does not mean people should just go ahead and read them without having had the instruction from a qualified teacher. If they do, there is a good chance they will create obstacles for their practice. So people should be mature.

N

Author: Malcolm

Date: Wednesday, November 2nd, 2011 at 3:12 AM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

conebeckham said:

Well, the thread wouldn't exist if we relied only on the Indian Texts...

Malcolm wrote:

Yes and that would be wonderful...

Author: Malcolm

Date: Wednesday, November 2nd, 2011 at 6:39 AM

Title: Re: Triyik Yeshe Lama.

Content:

heart said:

Isn't there is Ngondro in SantiMaha Sangha also?

/magnus

Malcolm wrote:

Yes, one to three weeks of each for the main four, refuge and so on. But this is only for SMS people. Otherwise only rushan is considered vital.

N

Author: Malcolm

Date: Wednesday, November 2nd, 2011 at 6:44 AM

Title: Re: Triyik Yeshe Lama.

Content:

heart said:

You can of course chose to ignore that if you want.

Malcolm wrote:

Yes, he should, his master is not all these other teachers -- his master is ChNN.

N

Author: Malcolm

Date: Wednesday, November 2nd, 2011 at 4:12 PM

Title: Re: Triyik Yeshe Lama.

Content:

heart said:

So why would ChNN make people in the SMS do unnecessary practices?

Malcolm wrote:

SMS level one is connected with the Dzogchen sems sde system of Sogdog Lodo Gyalpo. In his system one does a short ngondro retrea before main practice.

But if you are not an SMS student, then you are free to do what you like. Not everyone is in SMS.

In General, ChNN prefers people to understand their primordial state and to do Guru Yoga (which are the same thing). This, he feels, is much superior to any of the other uncommon preliminaries. So basically, he prefers people to skip over the other uncommon preliminaries and to make Guru Yoga their main practice until they have real knowledge (rig pa) of their primordial state. For example, he considers purification of the five elements better than Vajrasattva. And if you are going to do Vajrasattva, one week is sufficient, etc.

N

Author: Malcolm

Date: Wednesday, November 2nd, 2011 at 4:18 PM

Title: Re: Triyik Yeshe Lama.

Content:

heart said:

You can of course chose to ignore that if you want.

Namdrol said:

Yes, he should, his master is not all these other teachers -- his master is ChNN.

N

heart said:

Or he could keep an open mind and realize there might be more than one path that leads to the top of the mountain.

/magnus

Malcolm wrote:

He can keep an open mind, but still follow his master's advice which is not the advice of all these other masters.

Face it Magnus, people in the DC are _never_ going to agree that they have to do ngondro, creation stage, completion stage, etc., since our master says that the tantric approach to these things is not our approach and are not necessary. This is not the path that ChNN has laid for us.

As you well know, our master, ChNN says the only necessary thing for his students is Guru Yoga of White A. On the other hand, he also says that since people have many conditions and circumstances, they should not limit themselves, and this is why he provides methods such as tara, mandarava, namkha, serkyem, chulen, yantra, etc.

Author: Malcolm

Date: Wednesday, November 2nd, 2011 at 8:55 PM

Title: Re: Buddhist ethics and BDSM?

Content:

Astus said:

BDSM is not intended to be a spiritual practice.

Malcolm wrote:

Tell that to the modern primitives.

Author: Malcolm

Date: Wednesday, November 2nd, 2011 at 9:01 PM

Title: Re: Triyik Yeshe Lama.

Content:

Malcolm wrote:

In response to Geoff's question:

It is useless to read about togal without introduction to togal.

It can block your practice because it can cause strongly clinging and obsession.

Showing the postures and gazes in an incorrect way will, according to the texts, make your gaze unstable.

Tögal is not especially complicated, but if not approached in correct way, will cause problems for practitioner.

Author: Malcolm

Date: Wednesday, November 2nd, 2011 at 11:03 PM

Title: Re: Triyik Yeshe Lama.

Content:

heart said:

Longchenpa is not old-school enough for you Nangwa?

/magnus

Malcolm wrote:

Nope. He is too influenced by Sarma.

Rongzom, Aro Yeshe Jungney, Phang Mipham Gonpo, Chetsun Senge Wangchuk, now that is old school.

N

Author: Malcolm

Date: Wednesday, November 2nd, 2011 at 11:11 PM

Title: Re: Triyik Yeshe Lama.

Content:

Karma Dondrup Tashi said:

The debate about ChNNR and ngondro has been done to death so many times before ...

Malcolm wrote:

It is not a debate. It is plain difference of style. Magnus is very Nyingma in his approach, based on his tradition and teachers. Magnus' idea is that ChNN students do not understand something important.

Personally, I think ChNN is the greatest master of Dzogchen alive. Just read my post on atikosha.org about him. But that is me.

Other people who follow other masters should feel their master and his or her approach is the best. Those of us who follow ChNN need to respect other masters and their students -- we should not get into some trip about this tradition or that tradition. Often these days ChNN is fond of saying that there is no "dzogchen tradition".

We need to strive for mutual respect. That is important.

Author: Malcolm

Date: Wednesday, November 2nd, 2011 at 11:34 PM

Title: Re: Triyik Yeshe Lama.

Content:

heart said:

Longchenpa is not old-school enough for you Nangwa?

/magnus

Namdrol said:

Nope. He is too influenced by Sarma.

Rongzom, Aro Yeshe Jungney, Phang Mipham Gonpo, Chetsun Senge Wangchuk, now that is old school.

N

heart said:

so please post your proof that they didn't do Ngondro or Keyrim and Dzogrim before or during their Dzogchen practice. They were all pretty involved with Tantra as well, no?

/magnus

Malcolm wrote:

There is no creation stage, completion stage or deities in Vima Nyinthig.

Rongzom states quite clearly that there is no need for the two stages in the sixth chapter of his major work -- his approach to Dzogchen works equally well if you are a tantric practitioner or not.

Plus there is a broad understanding in sems sde, klong sde, etc. that deity yoga is not necessary.

I don't think Senge Wangchuk was that involved with deity yoga -- there is no evidence that he emphasized it at all. I am sure he knew it, however. Aro Yeshe either.

What you did before you practice Dzogchen is not that important. As you agree already, Dzogchen is not gradual.

N

Author: Malcolm

Date: Wednesday, November 2nd, 2011 at 11:37 PM

Title: Re: Triyik Yeshe Lama.

Content:

Namdrol said:

We need to strive for mutual respect. That is important.

heart said:

Yes, I feel that there is a lack of respect for the traditional Nyingma style of Dzogchen practice in this and other forums. I think you do understand the point I am trying to make Namdrol.

/magnus

Malcolm wrote:

Others feel there is a lack of respect for ChNN's style of Dzogchen and that people push this ngondro + two stages approach too hard and want to condition DC practitioners into their way of thinking.

Just accept it, we don't think tantric ngondro is that important over all. No use in trying to convince us.

N

Author: Malcolm

Date: Friday, November 4th, 2011 at 10:10 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Pero said:

FYI, to attend the WWT you have to know what to do during it beforehand. If you don't, there's not that much use to attend.

Epistemes said:

Where do you go to learn what to do during it beforehand? Is there a code in "The Crystal and The Way of Light" that we have to crack? Not all of us have ease of access to a community. Can other practitioners e-mail you the instructions?

Malcolm wrote:

There is a new book I saw, called Guru Yoga -- it has all the instructions for each of the three international transmission days, as well as complete instructions for all the major guru yoga practices in teh DC.

Author: Malcolm

Date: Friday, November 4th, 2011 at 10:36 PM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

conebeckham said:

The third alternative, and one I feel the majority of us follow, is to stick to one Tibetan pedagogical tradition.

Malcolm wrote:

I think it is better to stick to Nagarajuna and Aryadeva. Nagarjuna and Arydeva are straighyforward and easy to understand. This is the "pedagogical tradition" of Khenpo Shenga.

N

Author: Malcolm

Date: Saturday, November 5th, 2011 at 1:41 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Lhug-Pa said:

Thanks Namdrol and Sönam

Since GURUYOGA by Chogyal Namkhai Norbu Rinpoche is a restricted book; if we are to receive the Direct Introduction from Chogyal Namkhai Norbu Rinpoche via the Worldwide Transmission, would we email a request to purchase GURUYOGA explaining that we currently do not have physical access to a Dzogchen Community center, and that we need the said book in order to participate in the Worlwide Transmission?

Malcolm wrote:

Generally, in order to purchase many book, you must be a member, If you are member of the DC, this shows your interest. Transmission will occur sometime. To do the world wide transmission, you need only the small worldwide transmission booklet -- should be easy to get and is not restricted.

Author: Malcolm

Date: Saturday, November 5th, 2011 at 7:41 PM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

conebeckham said:

I think it is better to stick to Nagarajuna and Aryadeva. Nagarjuna and Aryadeva are straightforward and easy to understand.

Jinzang said:
They aren't to me.

Malcolm wrote:
What do you find difficult about them?

Author: Malcolm

Date: Saturday, November 5th, 2011 at 7:43 PM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

conebeckham said:

The third alternative, and one I feel the majority of us follow, is to stick to one Tibetan pedagogical tradition.

Namdrol said:

I think it is better to stick to Nagarajuna and Aryadeva. Nagarjuna and Aryadeva are straightforward and easy to understand. This is the "pedagogical tradition" of Khenpo Shenga.

N

conebeckham said:

...which is really just using Vasubandu's commentaries, mainly, to "flesh out" the rather terse original texts, in most instances, is it not?

I'm reading the translation of Maitreya/Asanga's Madhyantavibhaga currently, which has Khenpo Shenga's commentary as well as a commentary by Mipham. This particular text is more terse, perhaps, than Nagarjuna and Aryadeva's originals, but I'm sure glad Mipham wrote his commentary.

Malcolm wrote:
Hi Cone:

This is but one text out of many. The text you are referring has nothing to do with Madhyamaka, despite Mipham's bold attempt to make it fit into a Madhyamaka mold by riding roughshod over the text.

Shenga's MMK commentary consists of wrapping the MMK in Buddhapalita's commentary.

N

Author: Malcolm

Date: Saturday, November 5th, 2011 at 7:44 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Lhug-Pa said:

Ah I see. Although everywhere I've searched it says that the booklet is either reserved or restricted. But since we most likely would have to sign up for at least an online Dzogchen Community membership in order to view the webcast for the Worldwide Transmission by Chogyal Namkhai Norbu Rinpoche, I guess it doesn't matter if it's restricted or not, since membership should grant permission to purchase the booklet or maybe even the Guru Yoga book.

Malcolm wrote:

You can get the transmission book-- you may have to call a gar to do so.

N

Author: Malcolm

Date: Saturday, November 5th, 2011 at 7:52 PM

Title: Re: Namkha arte-sky gazing

Content:

Fa Dao said:

Does anyone know where this practice originated from?

Malcolm wrote:

The original form of sky gazing come from the perfection of wisdom sutras.

But Namkhai arte is not just gazing at sky since it is connected with Dzogchen view.

Author: Malcolm

Date: Saturday, November 5th, 2011 at 8:11 PM

Title: Re: Can a complete beginner benefit from Dzogchen practice?

Content:

TravisMay11 said:

I can't remember the sources right off hand where I've read about this, at the moment, but I believe traditionally that no one ever started practicing Dzogchen right off the bat.

Malcolm wrote:

One's good fortune in meeting Dzogchen teachings in this life depend greatly upon one's merit from past lives. If you have the merit to meet a great master like ChNN, etc., don't

waste your time doing other things. Merely meeting such a master is a sign that you are not a "beginner" in Dzogchen teachings, it is a sign that one is riding the crest of one's merit from past lives.

if you follow a master like ChNN -- you will become a sane human being, even without studying Abhidharma and so on.

Following Dzogchen teachings is the best mind training.

N

Author: Malcolm

Date: Saturday, November 5th, 2011 at 9:22 PM

Title: Re: are karma and rebirth for real?

Content:

Malcolm wrote:

For the Buddha, rebirth, punarbhāva, was a simple fact.

Either one accepts rebirth or one does not.

Arguing that the continual appropriation of new physical forms by an afflicted mental continuum that spans countless eons is not the Buddha's teaching is rather unwise, since it clearly is the Buddha's teaching.

It is unwise, therefore, to pretend that there is some other option, or that the Buddha meant rebirth only figuratively.

Arguing with people who do not accept rebirth is equally unwise because they are addicted to a trenchant physcicism and prefer a secular understanding of mind and life. However, such people, may, in a limited way, derive some benefit from Budda's teaching of dependent origination and so on even if that teaching will not lead them to ultimate liberation in this lifetime because of their addiction to views.

The answer to the thread is that yes, for Buddha karma and rebirth are for real. And if one wishes to have a full appreciation of the Buddha's teaching, it is important to understand this fact.

N

Author: Malcolm

Date: Saturday, November 5th, 2011 at 9:25 PM

Title: Re: are karma and rebirth for real?

Content:

KevinSolway said:

Buddhists really do believe these things.

Malcolm wrote:

The Buddha didn't merely believe these things, he knew these things to be so, and outlined methods through which one may come to know directly oneself.

N

Author: Malcolm

Date: Sunday, November 6th, 2011 at 1:36 AM

Title: Re: Buddhism on God

Content:

Karma Dondrup Tashi said:

We are embodied here for a reason. Explicating what that reason is precisely requires the delicacy of our current situation.

Malcolm wrote:

We are embodied here because our minds are driven by afflictions. That's it.

N

Author: Malcolm

Date: Sunday, November 6th, 2011 at 6:04 AM

Title: Re: are karma and rebirth for real?

Content:

KevinSolway said:

Those who reject literal rebirth don't argue such a thing.

Just as a candle can be used to light many other candles, which burn simultaneously, in just the same way mental activities kindle many other mental activities, in other physical forms, which function simultaneously. For example, a teacher can have many students, and a parent can have many children.

Cause and effect is a tree-like web of interactions, rather than a narrow linear channel.

Malcolm wrote:

As to the first point, those who reject serial rebirth do not accept the teaching of the Buddha on mental causality.

As to your second point, this is not what the Buddha meant by rebirth. What did he mean by rebirth? You can read the mahāniddana sutta.

As to your third point, you are conflating the teaching about general cause and effect with dependent origination. Whether you decide to use the model of the Sarvastivadas

(six causes and four conditions) or the model of the Theravadins i.e. twenty four conditions (i.e. 6×4) matters little. The teaching of serial rebirth or reincarnation was clearly taught by the Buddha in hundreds of suttas.

You can of course choose to ignore the Buddha's teachings on this point, and try to "interpret" rebirth -- but you cannot present this modified doctrine as the Buddha's own teaching.

N

Author: Malcolm

Date: Sunday, November 6th, 2011 at 8:32 AM

Title: Re: are karma and rebirth for real?

Content:

gregkavarnos said:

. . in an unhappy destination, in perdition, in hell...

KevinSolway said:

Do you honestly think the countless hell realms, with their mountains of red-hot iron and black flames, are physically real places? They're not. They are created by the mind of the individual, here-and-now. The reason there are so many hell realms (countless, in fact) is because of the countless forms of suffering people create inside their own minds.

Malcolm wrote:

From a Mahāyāna perspective, this is a trivial point. Vasubandhu also rejected the physical existence of hell realms, but did not reject their existence altogether.

The suffering of a being experiencing a hell realm is far worse than any imaginable human suffering, however.

N

Author: Malcolm

Date: Sunday, November 6th, 2011 at 9:08 AM

Title: Re: are karma and rebirth for real?

Content:

KevinSolway said:

Those who reject literal reincarnation do not reject serial rebirth.

Malcolm wrote:

Yes, in fact they do. If

KevinSolway said:

"Serial" means "not occurring at the same time", and indeed, the consequences of one's actions do not occur at the same time as one's actions, but they occur afterwards. For example, a teacher must first teach the students before mental activities in the students can be kindled. The one follows the other, in series. The future follows the present. This is what is meant by "serial rebirth".

Malcolm wrote:

Not according to the Buddha, and it is Buddha's definition of rebirth that are under consideration, not Kevin Solway's. In this instance, an appeal to authority is valid since the Buddha's teachings are the one's being considered. In some other circumstance, were we interested in discussing Kevin Solway's doctrine of karma and so on, then an appeal to the authority of the Buddha would be useless, since we would not be discussing Buddhism, but rather Solwayism.

KevinSolway said:

Those who reject the literal rebirth interpretation do in fact accept the teaching of the Buddha on mental causality.

Malcolm wrote:

Essentially, serial rebirth is the serial or successive appropriation of successive bodies by an afflicted mental continuum; for example, a mental continuum that in one instance appropriated the body of an amphibian, and later came to appropriate the body of a deva or a human.

KevinSolway said:

read the mahāniddana sutta

Your interpretation differs from mine. Please try to use reason rather than appealing to authority. The appeal to authority is a logical fallacy, and this should be taught by all Buddhist teachers.

Malcolm wrote:

If you are not a Buddhist, an appeal to authority of the Buddha is of course useless. If you are a Buddhist, then an appeal to the authority of the Buddha's teaching, as recorded in hundreds of suttas, is entirely appropriate.

Essentially, it is rational decision tree:

Does mind derive from matter? Yes or no?

If one answers yes, then one is a physicalist and there is no point in proceeding further.

Buddha's teachings have little value beyond their ethical content, in this instance. There is nothing particularly special about Buddhist teachings on emptiness, dependent origination, and so on that may be not gleaned from Hume, Adorno and so on.

If no, then we can continue. If mind does not derive from matter, it must have a cause, nevertheless. If it does not have a first cause, it must have a conditioned cause. Since things like memory of past lives and so on are best accounted for through mental moments that exist in a serial continuum, two moments in a continuum being neither the same nor different from one another, things like memory of past lives and so on are easily accounted for without having to invent a self as a repository of information.

It is the nature of mind as a substance (dravya) that requires that all minds are unique--this is well established by Vasubandhu.

KevinSolway said:

It doesn't have anything to do with people being reborn as frogs or suchlike speculative nonsense.

Malcolm wrote:

Well, you can accuse the Buddha of being a speculator if you like. It is pretty clear that Buddha discussed person's taking rebirth as different forms of beings, animals, devas and so on and did so in a manner that indicates he actually believed in rebirth as I have outlined it.

Now, you don't have to accept it, but please do not expect us to think that the Buddha did not believe it. It is very clear that he did.

KevinSolway said:

Unless you have come up with a way to read words without interpreting them, then you are also interpreting the words.

Malcolm wrote:

There is no need to interpret what the Buddha has said on this point.

N

Author: Malcolm

Date: Sunday, November 6th, 2011 at 9:10 AM

Title: Re: are karma and rebirth for real?

Content:

Namdrol said:

The suffering of a being experiencing a hell realm is far worse than any imaginable human suffering, however.

KevinSolway said:
And you know this how?

Malcolm wrote:
Unlike yourself, who cannot accept anything beyond your own senses, and cannot accept any authority beyond your limited direct perception, I am happy to accept the authority of the Buddha on such subjects.

N

Author: Malcolm
Date: Sunday, November 6th, 2011 at 9:14 AM
Title: Re: are karma and rebirth for real?
Content:

Namdrol said:
Vasubandhu also rejected the physical existence of hell realms, but did not reject their existence altogether.

KevinSolway said:
Have you considered that ALL of the realms are not physically real. That is, they are real, but no physically real.

They are mentally real, but that is all.

That is in fact my position. Not only are the hell realms not physically real, but nor are the preta realms, the animal realms, the human realms, deva realms, etc.

They all exist within the mind, here and now.

The vast majority of homo-sapiens on earth are in fact in the lower realms, mentally, and this is very real.

Malcolm wrote:
Vasubandhu did not reject the conventional physical existence of human realms and so on -- merely the physical existence of hells since he reasoned that hell gaurdians must only be mental projections of the tormented. '

It is only when discussing how phenomena exist ultimately that they are ascertained to be "mind-only".

If however you maintain that phenomena are only mental real, then you very little basis for rejecting any of the six realms, and none whatsoever for rejecting rebirth as frogs, devas, and hell beings, as well as humans.

In fact, you just sank your whole argument against rebirth. Saying that literal rebirth is not a fact when you at the same time deny that there is any physical reality at all is

incoherent.

N

Author: Malcolm

Date: Sunday, November 6th, 2011 at 7:59 PM

Title: Appeals to Fact

Content:

KevinSolway said:

Appealing to authority is something you do as a very last resort

Malcolm wrote:

IF we are talking about what Kevin Solway thinks, the first thing I will do is look up Kevin Solway's writings. When talkig about what The Buddha thinks, the first thing I will do is look up the what the Buddha said in that or that sutta.

If Keven Solway claims some idea for the Buddha, if such a claim, no matter how reasonable, is not born out in an examination of the record of the Buddha's teaching, then Kevin Solway's claim must be rejected. For example, if Kevin Solway claims that Buddha intended rebirth to be interpreted figuratively but an examination of the record shows Buddha intended rebirth quite literally, then Kevin Solway's claim must be rejected, even if I myself too do not accept literal rebirth.

For example, if someone were to say "Kevin Solway believes in literal rebirth", and examination of your writings will show this to be false, therefore, that claim must be rejected.

In this case, these are not appeals to authority -- I have no interest in whether you beleive in rebirth or not -- but I am interested seeing that the Buddha's teaching not being corrupted by modernist revisionism whether Buddha's teachings about this and that in the end prove to be false.

For example, Vasubandhu teaches a geocentric Meru Cosmology that is clearly at odds with modern cosmology. I do not accept this cosmology, but if someone were to come along and try to convince me that Vasubandhu did not teach such a cosomlogy, I would point to the Kosha and show that Vasuybandhu plainly did teach such a cosmology. This is not an appeal to authority, it is an appeal to fact.

Pointing out that Buddha universally teaches literal rebirth in the sutras is a fact. Do not think you can select one or the other of the four distinct presentations of dependent origination, serial, static, momentary and simultaneous -- they are all necessary for a proper understanding of dependent origination and karma. Part of that is the Buddhist doctrine of conception i.e.literal rebirth taught by the Buddha himself in Vinaya to Nanda and in the Suttas to Ananda.

Those who rejected literal rebirth were considered nihilists by the Buddha and his

disciples.

N

N

Author: Malcolm

Date: Sunday, November 6th, 2011 at 8:06 PM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

conebeckham said:

I know that text isn't Madhyamika, Namdrol....also understand how Mipham labors to make it non-contradictory....I recall that Khenpo Shenga's commentary on this particular text was based on Vasubhandu, per the forward...not Buddhapalita.

Perhaps he uses Buddhapalita as a source for the true madhyamika works?

Malcolm wrote:

Right, we are not communicating well. Khenpo Shenga's commentary on MMK has not been published yet.

His commentary on the dharmadharmata vibhanga is based on Vasubandhu. It also presents Mipham's side by side. Mipham's attempt to reconcile DDV with Madhyamaka is exactly the kind of Tibetan exegesis that muddies the water because Mipham uses a couple of linguistic sleights of hand that are possible in Tibetan (suggesting that if you substitute rnam par snang ba for rnam par rig pa (vijñapti) the text can be read as Madhyamaka text) and are completely impossible in Sanskrit.

Author: Malcolm

Date: Monday, November 7th, 2011 at 12:27 AM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

conebeckham said:

Thanks, Namdrol--that's really interesting! Didn't know about that linguistic sleight-of-hand, and that's something most of us would never catch..... And a good example of why you stress the importance of the root (Indian) texts.

Do you know if Khenpo Shenga's commentary to MMK is in the works for publication in translation?

Also, off-topic I know, but w/ regard to Maitreya's Five Treatises, Are you familiar with this?

https://www.amazon.com/Universal-Discourse-Literature-Mahayanasutralamkara-Treasury/dp/0975373404/ref=sr_1_1?s=books&ie=UTF8&qid=1320596282&sr=1-1 "onclick="window.open(this.href);return false";

I think Thurman was the head translator. I'm wondering if it's a good translation?
(Perhaps a thread about JamChoDeNga in translation may be a good idea...)

Malcolm wrote:

It's a little wierd in my opinion, but it is consistent in its wierdness and scholarly.

Author: Malcolm

Date: Monday, November 7th, 2011 at 12:32 AM

Title: Re: The matter of faith

Content:

KevinSolway said:

In any case, the Buddha himself made his own personal experience the criterion for all his judgements, and he accepted whatever accorded with his own personal experience, and rejected what did not accord with his own personal experience.

Malcolm wrote:

The difference between you and the Buddha is just that -- you are not a Buddha and so do not have access to the same level of personal experience. A sutta to balance the Kalamas is the Pubbakotthaka Sutta:

"Excellent, Sariputta. Excellent. Those who have not known, seen, penetrated, realized, or attained it by means of discernment would have to take it on conviction in others that the faculty of conviction... persistence... mindfulness... concentration... discernment, when developed & pursued, gains a footing in the Deathless, has the Deathless as its goal & consummation; whereas those who have known, seen, penetrated, realized, & attained it by means of discernment would have no doubt or uncertainty that the faculty of conviction... persistence... mindfulness... concentration... discernment, when developed & pursued, gains a footing in the Deathless, has the Deathless as its goal & consummation."

What is the Buddha's range of experience, according to the Buddha?

Ten Powers of a Tathagata

9. "Sariputta, the Tathagata has these ten Tathagata's powers, possessing which he claims the herd-leader's place, roars his lion's roar in the assemblies, and sets rolling the Wheel of Brahma.[5] What are the ten?

10. (1) "Here, the Tathagata understands as it actually is the possible as possible and the impossible as impossible.[6] And that [70] is a Tathagata's power that the Tathagata has, by virtue of which he claims the herd-leader's place, roars his lion's roar in the assemblies, and sets rolling the Wheel of Brahma.

11. (2) "Again, the Tathagata understands as it actually is the results of actions

undertaken, past, future and present, with possibilities and with causes. That too is a Tathagata's power...[7]

12. (3) "Again, the Tathagata understands as it actually is the ways leading to all destinations. That too is a Tathagata's power...[8]

13. (4) "Again, the Tathagata understands as it actually is the world with its many and different elements. That too is a Tathagata's power...[9]

14. (5) "Again, the Tathagata understands as it actually is how beings have different inclinations. That too is a Tathagata's power...[10]

15. (6) "Again, the Tathagata understands as it actually is the disposition of the faculties of other beings, other persons. That too is a Tathagata's power...[11]

16. (7) "Again, the Tathagata understands as it actually is the defilement, the cleansing and the emergence in regard to the jhanas, liberations, concentrations and attainments. That too is a Tathagata's power...[12]

17. (8) "Again, the Tathagata recollects his manifold past lives, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many aeons of world-contraction, many aeons of world-expansion, many aeons of world-contraction and expansion: 'There I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term; and passing away from there, I reappeared elsewhere; and there too I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term; and passing away from there, I reappeared here.' Thus with their aspects and particulars he recollects his manifold past lives. That too is a Tathagata's power...

18. (9) "Again, with the divine eye, which is purified and surpasses the human, the Tathagata sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and he understands how beings pass on according to their actions thus: 'These worthy beings who were ill-conducted in body, speech and mind, revilers of noble ones, wrong in their views, giving effect to wrong view in their actions, on the dissolution of the body, [71] after death, have reappeared in a state of deprivation, in a bad destination, in perdition, even in hell; but these worthy beings who were well-conducted in body, speech and mind, not revilers of noble ones, right in their views, giving effect to right view in their actions, on the dissolution of the body, after death, have reappeared in a good destination, even in the heavenly world.' Thus with the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and he understands how beings pass on according to their actions. That too is a Tathagata's power...

19. (10) "Again, by realizing it for himself with direct knowledge, the Tathagata here and

now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints. That too is a Tathagata's power that a Tathagata has, by virtue of which he claims the herd-leader's place, roars his lion's roar in the assemblies, and sets rolling the Wheel of Brahma.

20. "The Tathagata has these ten Tathagata's powers, possessing which he claims the herd-leader's place, roars his lion's roar in the assemblies, and sets rolling the Wheel of Brahma.

21. "Sariputta, when I know and see thus, should anyone say of me: 'The recluse Gotama does not have any superhuman states, any distinction in knowledge and vision worthy of the noble ones. The recluse Gotama teaches a Dhamma (merely) hammered out by reasoning, following his own line of inquiry as it occurs to him' — unless he abandons that assertion and that state of mind and relinquishes that view, then as (surely as if he had been) carried off and put there he will wind up in hell.[13] Just as a bhikkhu possessed of virtue, concentration and wisdom would here and now enjoy final knowledge, so it will happen in this case, I say, that unless he abandons that assertion and that state of mind and relinquishes that view, then as (surely as if he had been) carried off and put there he will wind up in hell.

Author: Malcolm

Date: Monday, November 7th, 2011 at 1:15 AM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

Namdrol said:

Khenpo Shenga's commentary on MMK has not been published yet.

gad rgyangs said:

Speaking of which, Brother Namdrol, Lotsawa Namdrol, where are your translations???? Isn't it time to make a contribution? What are you waiting for? (certainly not a six figure advance from snowlion, i hope). With your experience, expertise and insight, how can you hide your light under a basket? If you dont want to make translations and give them away, and cant or wont deal with publishers, then just make pdfs and sell them on Lulu or Amazon. I'd buy every single one. I mean, come on, bro, daylight's burning. death is certain but the time is uncertain....you know the drill.

Malcolm wrote:

I want to make sure my mango not only looks ripe, but is in fact ripe.

Author: Malcolm

Date: Monday, November 7th, 2011 at 2:04 AM

Title: Re: The matter of faith

Content:

KevinSolway said:
Ironically, not according to the Kalama sutra!

Malcolm wrote:
The Kalamas were not followers of the Buddha.

Author: Malcolm
Date: Monday, November 7th, 2011 at 2:07 AM
Title: Re: The matter of faith
Content:
KevinSolway said:
Even in the case that I'm not a Buddha, I could be of a level far higher than you can conceive of.

Malcolm wrote:
I doubt it. Your knowledge of the Dharma appears very elementary, basic and utterly lacking nuance. (Note to catmoon -- now that is a qualified ad hominem statement).

N

Author: Malcolm
Date: Monday, November 7th, 2011 at 9:21 PM
Title: Re: are karma and rebirth for real?
Content:
KevinSolway said:
that consciousness does not exist independently, but that it too has a cause, and that its life is as fragile as that of a candleflame.

Malcolm wrote:
No one ever said that consciousness had no cause. Consciousness is a substance, conceived of by the Buddha and Buddhists to be of a different kind than matter. Consciousness has a cause, but not a material cause, even though, according to them, it can be conditioned by material substances.

Dharmakīrti runs through these reasonings in much detail in the *Pramāṇasiddhi* chapter of the *Pramāṇavārtika*.

Author: Malcolm
Date: Monday, November 7th, 2011 at 10:50 PM
Title: Re: The matter of faith
Content:
KevinSolway said:

I say that we only really have faith in that which we ourselves know.

The less we ourselves know, the less faith there is.

Malcolm wrote:

If we know that someone is an awakened person, than as the Eastern Gatehouse shows, we can have confidence in what they say.

N

Author: Malcolm

Date: Tuesday, November 8th, 2011 at 1:16 AM

Title: Re: are karma and rebirth for real?

Content:

Namdrol said:

Consciousness has a cause, but not a material cause, even though, according to them, it can be conditioned by material substances.

KevinSolway said:

Conditions are the same as causes.

Malcolm wrote:

No, conditions are not the same thing as causes.

Conditions do not bear the potential to bring about a result. for example, no matter how much it rains, without a seed, there can be no shoot.

Causes carry the potential to bring about a result. For example, even though it may not rain, as long as a seed is viable, it can produce a sprout when the proper conditions are present.

In the example of consciousness, consciousness, according to the Buddhist model, is of six kinds: mental consciousness and five physical sense consciousness. The sole difference between these six is whether consciousness is conditioned by sense organs or not leading to the descriptors "eye consciousness" and so on. However, consciousness also exists in absence of a physical substrate, for example, arūpyadhātu beings, those beings of the four immaterial realms, have no physical bodies. In the Buddhist way of seeing things, mind and body are different substances, with different causes.

N

Author: Malcolm

Date: Tuesday, November 8th, 2011 at 1:18 AM

Title: Re: are karma and rebirth for real?

Content:

KevinSolway said:

If dependent origination was about the physical body, then things would be in an entirely different order.

Malcolm wrote:

Dependent origination is about both mind and body -- this is why we have links such as consciousness, name and form, six sense organs, etc.

N

Author: Malcolm

Date: Tuesday, November 8th, 2011 at 1:20 AM

Title: Re: The matter of faith

Content:

Namdrol said:

If we know that someone is an awakened person, than as the Eastern Gatehouse shows, we can have confidence in what they say.

KevinSolway said:

Yes, but you would only know that they were awakened if you yourself were awakened. So you would only trust them inasmuch as you can trust yourself.

Malcolm wrote:

No, this is false inference.

You can infer someone's awakening, or lack thereof, much in the same manner as a fire can be inferred from the presence of smoke.

N

Author: Malcolm

Date: Tuesday, November 8th, 2011 at 2:17 AM

Title: Re: are karma and rebirth for real?

Content:

KevinSolway said:

I consider that it is a matter of definition that the substrate or cause of consciousness is "physical", and it is ultimately the physical world, which is the cause of consciousness, which is the physical body.

Malcolm wrote:

The Buddha has taught us consistently that the cause of the physical world is consciousness.

This, I will suggest, is the reason why your speculations are dissonate with what the majority of Buddhists understand about the Buddha's teachings.

Consciousness is the cause of matter, not the other way round.

N

Author: Malcolm

Date: Tuesday, November 8th, 2011 at 3:05 AM

Title: Re: are karma and rebirth for real?

Content:

KevinSolway said:

I consider that it is a matter of definition that the substrate or cause of consciousness is "physical", and it is ultimately the physical world, which is the cause of consciousness, which is the physical body.

Namdrol said:

The Buddha has taught us consistently that the cause of the physical world is consciousness.

KevinSolway said:

And he's not mistaken on this. In the case that we divide things up into the duality of "mind" and "matter", there are only two things, and each of these two must be caused by something. Since the only thing other than mind is matter, then matter must be the cause of mind. Likewise the only thing other than matter is mind, so mind must be the cause of matter.

Beyond the duality of "mind" and "matter" is the undifferentiated Natural World, which has various names.

Malcolm wrote:

According to the Buddha all phenomena in the universe, the natural world, are categorized into six classes: consciousness, space, air, fire, water and earth. Consciousness is the cause of the other five. Consciousness has the potential to give rise to the other five, but the other five do not have the ability to give rise to consciousness. It is not a relation of mutual dependence. Matter depends on consciousness, but consciousness does not depend on matter. Consciousness depends only on prior moments of consciousness, and since there are no beginnings, according to the logic of dependent origination, there is no fault of infinite regress.

N

N

Author: Malcolm

Date: Tuesday, November 8th, 2011 at 3:38 AM

Title: Re: are karma and rebirth for real?

Content:

Dechen Norbu said:

. . . unless you can prove them.

KevinSolway said:

Well it's your forum and you can run it how you see fit. I cannot force you to understand my arguments.

But I do hope you will be consistent with your rulings.

Unless a person can prove that one person can be reborn as another person, after their physical death, or that a person can be reborn as an animal, or a preta, etc, then they should not be permitted to express any such ideas here, either in their own words or in words quoted from anywhere else.

Malcolm wrote:

I suspect that by "proof", Dechen means "actually found in the teachings of the Buddha" -- not empirically proven in a scientific study.

N

Author: Malcolm

Date: Tuesday, November 8th, 2011 at 5:13 AM

Title: Re: Triyik Yeshe Lama.

Content:

Sönam said:

I was just reading that ChNN's point of view regarding tantra (extracted from Dzogchen Teachings) ... it can help to clarifies some points.

Training in pure vision is the samaya, or commitment, of the Tantric teachings. That is good also for Dzogchen practitioners. For example, if you see your Vajra brothers and sisters as enlightened beings, as if they were your teachers, you will never have problems with them. On the other hand, if you always think they are the ones who are creating difficulties, you will always have problems. Thus, it is very useful to train a little in pure vision according to the Tantric system. This is why we also need this knowledge and understanding.

Of course, the methods of the various levels of the path are different. In tantra we use transformation methods, whereas in Dzogchen the method used is that of self-liberation. If you understand how Tantric methods work, then, when you learn the method of self-liberation as it is practiced in Dzogchen, you can better understand what the difference is between them.

heart said:

See, this I just don't get. Pure perception, the way I learned it, is not imagining that the world and beings are something good and pure, rather it is acknowledging the world just as it is. It is about relaxing and not about some high level fantasy. It hit right at the view if you know Dzogchen.

/magnus

Malcolm wrote:

Tantric generation stage is exactly imagining that all beings and the world are the mandala. It is an exercise in creative imagination. If you think, if you really think that where you are is pure and everyone you meet is a buddha deity, then you cannot possibly have any problems.

N

Author: Malcolm

Date: Tuesday, November 8th, 2011 at 5:50 AM

Title: Re: Triyik Yeshe Lama.

Content:

Virgo said:

...simply practicing trechgo creates a great deal of merit and understanding.

Malcolm wrote:

more merit, actually.

But please recall, merit really refers to what kind of body you will get as a result.

N

Author: Malcolm

Date: Tuesday, November 8th, 2011 at 5:54 AM

Title: Re: Triyik Yeshe Lama.

Content:

pensum said:

For Magnus and any others who are "pro" ngondro: how does doing ngondro improve or

increase buddha nature? and conversely how is buddha nature negatively affected if one doesn't do any ngondro?

And for all those who are "con" ngondro: how is buddha nature diminished or degraded by doing ngondro? and how does not doing any ngondro improve or augment buddha nature?

Malcolm wrote:

It is basically a question of time. Since time is limited, it is better to strive for the essence of the teachings from the beginning. It is better to select teachings which rapidly lead to personal experience. All teachings are good, but some are more effective.

So, the main message is don't waste time.

N

Author: Malcolm

Date: Tuesday, November 8th, 2011 at 6:14 AM

Title: Re: are karma and rebirth for real?

Content:

Namdrol said:

Consciousness depends only on prior moments of consciousness

KevinSolway said:

Question for Namdrol.

Prior moments of consciousness are still consciousness. So what is the cause of consciousness itself? That is, what is the cause of the whole infinite series of moments of consciousness?

Malcolm wrote:

As I said, there is no beginning to any given series, as the logic of dependent origination necessarily entails. In other words, consciousness is beginningless, also the other five dhātus (space and the four mahābhutani) are beginningless, since their cause, consciousness (i.e. the collective minds of all infinite sentient beings) has no beginning.

The Buddhist perspective, as indicated by the suttas and thousands of treatises, is that while consciousness contains the potentiality of all five elements, the five elements themselves do not contain the potentiality to give rise to consciousness.

However, you will find that when you move into Vajrayāna and especially the teachings of the Great Perfection, the explicit substance dualism of the sutrayāna is abandoned.

Up to this point, we have been discussing these issues from a strictly sutrayāna perspective.

In Vajrayāna there is begins to be a movement which recognizes that matter is in fact intelligent, rather than something inert opposed to consciousness.

This movement in Buddhist teaching reaches its fullest expression in the teaching of the Great Perfection (Dzogchen) where matter is seen as the pure expressive radiance of the natural processes of pure "consciousness" which in fact forms a non-dual field, punctuated, if you will, on the one hand by the delusion of non-recognition (of this matrix of radiant intelligence called "vidyā and jñāna(the name for the five elements in thier pure state)" because of subject/object dualism predicated on grasping identity in that which lacks identity) which creates serial point events called "sentient beings" and on the other hand, the wisdom of recognition which creates serial point events called "buddhas" and the shades in between i.e. yogis.

Within this scheme, nevertheless, karma as well as physical and literal rebirth are still quite possible and assumed because of the delusion of self-grasping. In Buddhism, ignorance (āvidya) drives rebirth and karma, and nothing else.

N

Author: Malcolm

Date: Tuesday, November 8th, 2011 at 6:48 AM

Title: Re: Triyik Yeshe Lama.

Content:

heart said:

See, this I just don't get. Pure perception, they way I learned it, is not imagining that the world and beings are something good and pure, rather it is acknowledging the world just as it is. It is about relaxing and not about some high level fantasy. It hit right at the view if you know Dzogchen.

/magnus

Namdrol said:

Tantric generation stage is exactly imagining that all beings and the world are the mandala. It is an exercise in creative imagination. If you think, if you really think that where you are is pure and everyone you meet is a buddha deity, then you cannot possibly have any problems.

N

pensum said:

"Furthermore, if you believe in the way ordinary people see objects, you stray into materialistic ordinariness.

If you regard them one-sidedly as either existent or nonexistent, you stray into the eternalism or nihilism of heretical extremists.

If you believe that objects exist separate from mind, you into being a shravaka or pratyekabuddha.

If you claim that perceptions are mind, you stray into being a Mind Only follower.

If you believe that the world and beings are deities, you stray into Mantra.

What is the use of meditation practice without knowing how to cut through these strayings!"

Padmasambhava

(my emphasis)

Malcolm wrote:

This is appropriate for someone who has stabilized thier practice of Dzogchen. However, one cannot stray into Mantra if one has no concrete knowledge of Dzogchen, correct? I think ChNN's point is that it is far better to stray into mantra if you have a tendency to demonize your vajra brothers and sisters.

N

Author: Malcolm

Date: Tuesday, November 8th, 2011 at 10:17 AM

Title: Re: are karma and rebirth for real?

Content:

KevinSolway said:

In the case of each series, there is neither a beginning nor an end. And yet one series is not the other one. Something separates them.

Let's say that the first one is consciousness and the second one is some other infinite series. It doesn't matter, for our purposes, what the cause of the second one is (for example, whether it is caused by consciousness). The question is, what is the cause of the first one? That is, what is the cause of the particular infinite series that we call "consciousness".

Malcolm wrote:

There cannot be an absolute cause of a beginningless series. A given series however is unique because its causes are unique to it.

KevinSolway said:

You appear to be upholding the views of the "Mind only" school, which have been refuted.

Malcolm wrote:

No, I am not a cittamatrin.

KevinSolway said:

Ok, I believe you are speaking something that makes more sense to me now. It's good that we can agree on something.

Rather than saying there is "mind only" you are suggesting that mind is an aspect of something we might call "matter".

Malcolm wrote:

What I am suggesting is that mind and matter are a non-dual field -- rather than one being an epiphenomena of the other. They are in fact equally products of delusion in one sense. In another, they are merely expressions of intelligent light.

KevinSolway said:

But I don't believe that Sutrayana is as mistaken as you seem to suggest.

Malcolm wrote:

Sutrayāna upholds substance dualism, conventionally speaking. Vajrayāna, and in particular, Dzogchen, do not.

Author: Malcolm

Date: Tuesday, November 8th, 2011 at 8:49 PM

Title: Re: Did I Receive Transmission?

Content:

Lhug-Pa said:

So my first question is: If he had received authentic Direct Introduction at some point before this situation I'm describing here occurred, does that in itself qualify him to give others Transmission (if he was keeping his Samaya of course)?

Malcolm wrote:

No.

Lhug-Pa said:

Or would have to meet other qualifications (besides simply having received the Transmission) in order to qualify for giving the Direct Introduction to other people?

Malcolm wrote:

Yes.

Lhug-Pa said:

And if that alone doesn't make him qualified to do that, yet he for other reasons was somehow qualified to give me the Transmission (which I doubt); did it "count", since I was not fully aware of what was occurring?

In other words, has he been my Root Guru all along without me knowing it? If so, then I've been breaking Samaya innumerable times since then? (Bear in mind that this was over three years ago)

Malcolm wrote:

No.

Lhug-Pa said:

so I think he may have been or is a practitioner at some level; but was not qualified to teach others, and therefore I did not actually receive a Direct Introduction to the Nature of Mind (?)

Malcolm wrote:

Correct.

Lhug-Pa said:

Samaya is established only if it is made crystal clear to us everything that that specific Samaya entails, yes?

Malcolm wrote:

Samaya is established by interest in a teaching and participation. Samaya is like wine, it develops with age.

M

Author: Malcolm

Date: Tuesday, November 8th, 2011 at 8:53 PM

Title: Re: Triyik Yeshe Lama.

Content:

Namdrol said:

Tantric generation stage is exactly imagining that all beings and the world are the mandala. It is an exercise in creative imagination. If you think, if you really think that where you are is pure and everyone you meet is a buddha deity, then you cannot possibly have any problems.

N

heart said:

I keep hearing people repeating that Tantra is just imagination but I am afraid that this isn't what is written in the Guhyagarbha Tantra. Imagination is just the means that brings people to the natural state of inseparable purity and equality which is the view of Mahayoga. Pure perception is the spontaneously occurring post-meditation. For this reason if you have recognized ripga Tantra is a really helpful as it hit the right spot.

/magnus

Malcolm wrote:

Magnus, read what I said again: Tantric generation stage...We are not talking about a result here. Just the means.

N

Author: Malcolm

Date: Tuesday, November 8th, 2011 at 8:54 PM

Title: Re: Triyik Yeshe Lama.

Content:

heart said:

For this reason if you have recognized ripga Tantra is a really helpful as it hit the right spot.

/magnus

Malcolm wrote:

If you have discovered knowledge (rig pa) of the basis, you don't need creation stage and completion stage. That's the whole point of Dzogchen. Creation and completion stage are means of discovering that knowledge, but not the only means. Hence, Dzogchen and direct introduction.

N

Author: Malcolm

Date: Tuesday, November 8th, 2011 at 8:56 PM

Title: Re: are karma and rebirth for real?

Content:

Namdrol said:

There cannot be an absolute cause of a beginningless series.

KevinSolway said:

There can't be a serial beginning to a beginningless series, but there can certainly be a cause to the entire series.

What is it that separates one beginningless series from another one? That would be the cause of a particular beginningless series.

Malcolm wrote:

One cannot posit a first cause of a beginningless series, that is a contradiction in terms.

N

Author: Malcolm

Date: Tuesday, November 8th, 2011 at 9:01 PM

Title: Re: are karma and rebirth for real?

Content:

Namdrol said:

Sutrayāna upholds substance dualism

deepbluehum said:

I haven't found it in the Pali Canon.

Malcolm wrote:

Examine Dharmakirti's proofs of rebirth.

Author: Malcolm

Date: Tuesday, November 8th, 2011 at 9:42 PM

Title: Re: Triyik Yeshe Lama.

Content:

heart said:

Yes, but the theory of the development stage is not that "if you imagine that everything is a mandala it will become a mandala" rather it is "everything is a mandala use your imagination to discover your natural state".

/magnus

Malcolm wrote:

Hi Magnus:

Actually, in gsar ma schools that is exactly what creation stage means -- if you imagine it is a mandala, it becomes a mandala. This is why it is called "path of transformation". We are transforming our impure vision into a pure vision. We do this to undermine our tendency to engage in afflictive attachments. If we see everything as pure, we will have less grasping. The creation stage is conceptual, not non-conceptual. The completion

stage is used to cut attachment to conceptuality of the creation stage. Eventually, we are supposed to unify creation and completion so that we are in the state of the union of illusory body and luminosity aka mahāmudra.

This is partially why one finds criticisms of the two stages approach even in Mahāmudra upadeshas.

Guhyagarbha contains the view of Dzogchen, this is why the thirteenth chapter of Guhyagarbha emphasizes that the mandala has always been naturally formed [ye nas lhun grub] . So it is a very different approach. It is not really the approach of the two stages.

You are so conditioned by Anuyoga, you have a hard time relating to mahāyoga in and of itself.

N

Author: Malcolm

Date: Tuesday, November 8th, 2011 at 9:43 PM

Title: Re: Triyik Yeshe Lama.

Content:

heart said:

For this reason if you have recognized ripga Tantra is a really helpful as it hit the right spot.

/magnus

Namdrol said:

If you have discovered knowledge (rig pa) of the basis, you don't need creation stage and completion stage. That's the whole point of Dzogchen. Creation and completion stage are means of discovering that knowledge, but not the only means. Hence, Dzogchen and direct introduction.

N

heart said:

But discovering that knowledge doesn't mean that you are constantly in that knowledge, so for this reason also after recognizing the natural state creation and completion is very helpful.

/magnus

Malcolm wrote:

From a Dzogchen perspective, guru yoga is better.

Author: Malcolm

Date: Tuesday, November 8th, 2011 at 10:07 PM

Title: Re: Triyik Yeshe Lama.

Content:

heart said:

Yes, but the theory of the development stage is not that "if you imagine that everything is a mandala it will become a mandala" rather it is "everything is a mandala use your imagination to discover your natural state".

/magnus

Namdrol said:

Hi Magnus:

Actually, in gsar ma schools that is exactly what creation stage means -- if you imagine it is a mandala, it becomes a mandala. This is why it is called "path of transformation". We are transforming our impure vision into a pure vision. We do this to undermine our tendency to engage in afflictive attachments. If we see everything as pure, we will have less grasping. The creation stage is conceptual, not non-conceptual. The completion stage is used to cut attachment to conceptuality of the creation stage. Eventually, we are supposed to unify creation and completion so that we are in the state of the union of illusory body and luminosity aka mahāmudra.

This is partially why one finds criticisms of the two stages approach even in Mahāmudra upadeshas.

Guhyagarbha contains the view of Dzogchen, this is why the thirteenth chapter of Guhyagarbha emphasizes that the mandala has always been naturally formed [ye nas lhun grub] . So it is a very different approach. It is not really the approach of the two stages.

You are so conditioned by Anuyoga, you have a hard time relating to mahāyoga in and of itself.

N

heart said:

Well that could well be, I can just say how I been taught to practice. I am currently reading the Guhyagarbha Tantra and, at least to me, it seem to support the understanding my Guru given me about these matters. Guhyagarbha Tantra is classified as a Mahayoga Tantra. The fact that it contains the view of Dzogchen seems to support what I say.

I can't say I been taught much Anuyoga.

/magnus

Malcolm wrote:

It supports what you say solely from a Nyingma POV. But Nyingma is not the end all and be all of Vajrayāna. Sarma schools have a different POV, especially Sakya and Gelug. So you need to qualify your statements.

As to Anuyoga, what you practice is mostly anuyoga. Most termas are anuyoga.

You need to be able to differentiate what you have been taught from the approach of other schools. Your reading is top down. Since your teachers are all Dzogchen practitioners, it is natural that Dzogchen colors everything they teach.

Guhyagarbha is classified as ati of mahāyoga, actually.

N

Author: Malcolm

Date: Tuesday, November 8th, 2011 at 10:09 PM

Title: Re: Triyik Yeshe Lama.

Content:

Namdrol said:

From a Dzogchen perspective, guru yoga is better.

heart said:

From my perspective guru yoga contains the two stages. Probably the best way to practice the two stages.

/magnus

Malcolm wrote:

We differ on that point, probably because we practice different Guru Yogas.

Author: Malcolm

Date: Wednesday, November 9th, 2011 at 12:45 AM

Title: Re: are karma and rebirth for real?

Content:

KevinSolway said:

So it's clear from the above that you cannot conceive of consciousness, as you define it, as having an external cause - outside of the series of moments of consciousness. The only way this could be possible is if one of the following were true:

1. You conceive of consciousness as being inherently existent.
or
2. You conceive of consciousness as being the only thing in existence.

Do you agree?

Malcolm wrote:

No -- Neither the first nor the second consequence are entailed.

A given consciousness is a conditioned stream, composed of moments, each moment being neither the same nor different than the previous moment (this is the solution to the problem of identity in a series suggested by Nāgārjuna).

There are infinite number of such given beginningless consciousnesses.

The status of objects in general is purely conventional, I am happy with either the relative truth model of sautrantikas or yogacara -- does not matter much to me. Which ever you like.

If you prefer sautrantika, then the stream of material existents is also without beginning. If you prefer yogacara, all material existents are mental projections and have no existence outside of the mind that perceives them.

This is all from a sutrayāna POV.

N

Author: Malcolm

Date: Wednesday, November 9th, 2011 at 12:49 AM

Title: Re: are karma and rebirth for real?

Content:

deepbluehum said:

That's 7th Century stuff; a lot of water under the bridge there. I'm saying Pali Suttas are sutra stuff, and I can't find dualism in Buddha's sermons. The opposite.

Malcolm wrote:

The very fact that formless realms beings are immaterial proves substance dualism in sutrayāna.

Author: Malcolm

Date: Wednesday, November 9th, 2011 at 12:54 AM

Title: Re: Triyik Yeshe Lama.

Content:

heart said:

Yes, I think you are right that I read from the top down. I never did anything except Ngondro in the Kagyu so I actually know very little about Sarma Tantra. I think ati of mahayoga sounds just great to me and in a way only the name makes a point I been trying to make many times here.

About Anuyoga I am not so sure. This is what I been taught about Anuyoga;

"Anuyoga focuses mainly on the completion stage (Tib. རྫོགས་རིམ་, dzogrim), and emphasizes the inner yoga of channels, winds-energies and essences" (Tib. རྩུང་ཐིག་ལེ་, tsa lung tiklé). Visualization of the deities is generated instantly, rather than through a gradual process as in Mahayoga.

<http://www.rigpawiki.org/index.php?title=Anuyoga> "
onclick="window.open(this.href);return false;

I thought the focus in Anuyoga was on "tsa-lung"?

/magnus

Malcolm wrote:

The main point of anuyoga is not rtsa rlung, since mahāyoga also possesses rtsa rlung as part of the completion stage.

The main point of difference between anuyoga and mahāyoga is view; the view of the basis in anuyoga dzogchen, from the beginning. For this reason there is no summoning of the wisdom being, or if there is, it is stated as a something like the commitment being and wisdom being have always been inseparable. Second, based on this, the method of creation is instant rather than gradual. That latter point is the most important difference between mahā and anu.

Author: Malcolm

Date: Wednesday, November 9th, 2011 at 1:09 AM

Title: Re: are karma and rebirth for real?

Content:

deepbluehum said:

That's 7th Century stuff; a lot of water under the bridge there. I'm saying Pali Suttas are sutra stuff, and I can't find dualism in Buddha's sermons. The opposite.

Namdrol said:

The very fact that formless realms beings are immaterial proves substance dualism in sutrayāna.

gregkavarnos said:

I remember you saying in another thread that consciousness is composed of the mahabhuta of air, from which yana does this teaching come from, and if it is true (across all yana) then does this then not mean that even formless realm beings have a (subtle) physical basis (I was going to say body, but then reminded myself of name and form)?

Malcolm wrote:

This is the point of view of Dzogchen, not sutra.

Author: Malcolm

Date: Wednesday, November 9th, 2011 at 1:58 AM

Title: Re: are karma and rebirth for real?

Content:

Namdrol said:

This is the point of view of Dzogchen, not sutra.

gregkavarnos said:

So there are no formless realms in Dzogchen?

Malcolm wrote:

The class exists, but here "formless" means "very little form", similar with Theravada Abhidhamma understanding of formless realms. It is kind of like saying that you are broke, even though you can afford a cup of coffee.

Author: Malcolm

Date: Wednesday, November 9th, 2011 at 5:57 AM

Title: Re: are karma and rebirth for real?

Content:

padma norbu said:

<http://www.theabsolute.net/> " onclick="window.open(this.href);return false;

Malcolm wrote:

Pretty misogynistic, overall.

Oh well, just another day in samsara.

Author: Malcolm

Date: Wednesday, November 9th, 2011 at 7:03 AM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

Namdrol said:

I think it is better to stick to Nagarajuna and Aryadeva. Nagarjuna and Aryadeva are straightforward and easy to understand. This is the "pedagogical tradition" of Khenpo Shenga.

Terma said:

I will take your suggestion here, Namdrol.

I have been studying Chandrakirti's madhyamakavatara, by way of a very lengthy and detailed teaching given by Dzongsar Khyentse Jamyang Rinpoche (pdf format). It is quite "meaty", and somewhat challenging. But of course, like was mentioned some of the commentary/teaching is done according to the Tibetan Shedra tradition, though I feel Rinpoche tries to keep it to its original form, rather than taking the positions of the various lineages or schools.

Has anyone studied this? Comments? (BTW, I found this much easier to digest than Mipham's commentary)

Is Chandrakirti perhaps not the best angle to take here? Do you feel that Nagarjuna/Aryadeva might present things in an easier format as suggested earlier? Can someone recommend a good starting point in terms of Nagarjuna (ie. books/commentaries)

thanks,

Terma

Malcolm wrote:

Candra is fine too, but not as essential.

Author: Malcolm

Date: Wednesday, November 9th, 2011 at 10:02 PM

Title: Re: are karma and rebirth for real?

Content:

KevinSolway said:

Everything in the sutras is written from the perspective of Ultimate Truth.

Malcolm wrote:

If that is the case then you must hold that rebirth is an ultimate truth since the Vipaka sutta states:

"Monks, the taking of life — when indulged in, developed, & pursued — is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry shades. The slightest of all the results coming from the taking of life is that, when one becomes a human being, it leads to a short life span.

"Stealing — when indulged in, developed, & pursued — is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry shades. The slightest of all the results coming from stealing is that, when one becomes a human being, it leads to the loss of one's wealth.

"Illicit sexual behavior — when indulged in, developed, & pursued — is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry shades. The slightest of all the results coming from illicit sexual behavior is that, when one becomes a human being, it leads to rivalry & revenge.

"Telling falsehoods — when indulged in, developed, & pursued — is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry shades. The slightest of all the results coming from telling falsehoods is that, when one becomes a human being, it leads to being falsely accused.

"Divisive tale-bearing — when indulged in, developed, & pursued — is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry shades. The slightest of all the results coming from divisive tale-bearing is that, when one becomes a human being, it leads to the breaking of one's friendships.

"Harsh speech — when indulged in, developed, & pursued — is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry shades. The slightest of all the results coming from harsh speech is that, when one becomes a human being, it leads to unappealing sounds.

"Frivolous chattering — when indulged in, developed, & pursued — is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry shades. The slightest of all the results coming from frivolous chattering is that, when one becomes a human being, it leads to words that aren't worth taking to heart.

"The drinking of fermented & distilled liquors — when indulged in, developed, & pursued — is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry shades. The slightest of all the results coming from drinking fermented & distilled liquors is that, when one becomes a human being, it leads to mental derangement."

Author: Malcolm

Date: Wednesday, November 9th, 2011 at 10:10 PM

Title: Re: Ultimate Truth

Content:

KevinSolway said:

Define what you mean by "Enlightened" (with a capital "E", no less) and I'll attempt to answer your question in a constructive manner.

Malcolm wrote:

The minimum standard Buddhist definition of awakening (preferable to "enlightened") is that one has seen the truth of the world in such a way that one is freed from the first three of the ten fetters:

a view of personal identity

doubt concerning the meaning of the Buddha's teachings

attachment to rules and rites as effective means of liberation

When one is free from these three fetters, one can no longer be troubled by afflictions [kleshas]. According to the teachings, such a person will become an arhat within seven to one lifetimes following this one.

N

Author: Malcolm

Date: Wednesday, November 9th, 2011 at 10:19 PM

Title: Re: Buddhist Geeks 2012 Conference

Content:

Chaz said:

I made a list of recognized Buddhist teachers that have been Vince Horn's guest at least once.

Richard Reoch, Dzogchen Ponlop Rinpoche, Sara Harding, Surya Das, Trudy Goodman, Stephen Batchelor, Christopher Titmuss, Diane Hamilton, Bernie Glassman, Sumi Loundon Kim, Hokai Sobol, Richard Brown, James Zito, Kenneth Folk, Jiun Foster, Grace Schireson Genpo Merzel Roshi, Rick Hanson, Vincent Horn, Judith Simmer-Brown, Rodney Smith, Kenneth Cohen, Jaimal Yogis, Yongey Mingyur Rinpoche, Erik Curren, Danny Fisher, Norman Fischer, Brad Warner, Gaylon Ferguson, Tami Simon, Susan Blackmore, Daniel Ingram, Diana Winston, Richard Shankman, Gerry Shishin Wick, Joseph Goldstein, Reginald Ray, Jun Po Denis Kelly, Jeffrey Hopkins, Ven. Robina Courtin, Nova Spivack, B. Alan Wallace, Melvin McLeod, Stuart Lachs, Susan Piver, John Daido Looi, Diane Hamilton, Wes Nisker, Noah Levine, Thubten Chodron, Sharon Salzberg, Ethan Nichtern, Robert Spellman, John Travis, Annie McQuade, Fleet Maull, and Phil Stanley.

Nangwa said:

There are several people on that list that I wouldn't consider to be Buddhist teachers.

Chaz said:

Really? Care to name them?

Malcolm wrote:

Well, Nova Spivak, whom I happen to know personally since 1990, is an internet venture

capitalist who happens to be a Buddhist, and so on -- but he is not a Buddhist teacher. Melvin McLeod may have some role in Shambhala, but mainly he is an editor, the same with Susan Piver, etc.

N

Author: Malcolm

Date: Thursday, November 10th, 2011 at 2:48 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

always on said:

Does anyone know when the next Direct Introduction will be given?

I checked here:

<http://tsegyalgar.org/theteachings/webcastcalendar/default.htm?month=&year=2012&idlist=> " onclick="window.open(this.href);return false;

Malcolm wrote:

Next worldwide transmission day is March eighth -- but the next webcast is open:

11-17 November 2011 - TENERIFE RETREAT:

Ati Yoga retreat of Rigdzin Jangchub Dorje's terma "Nyangyud Khorva Dongtruk" (Tib. Snyan-rgyud 'khor-ba dong-sprug).

Tenerife Spain- GMT (+0) - OPEN WEBCAST

11th Nov. 5-7pm. Teaching start.

12th Nov. 10-12am. Teaching of transmission of Guru Yoga.

13th Nov. 10-12am. After Guru Yoga altogether, teaching of "Nyangyud Khorva Dongtruk".

14th Nov. 10-12am. After Guru Yoga altogether, teaching of "Nyangyud Khorva Dongtruk".

16th Nov. 10-12am. After Guru Yoga altogether, teaching of "Nyangyud Khorva Dongtruk".
4-7pm. Gana Puja and so on.

17th Nov. 10-12am. Giving some advice for daily practices and some tridlungs. We finish our retreat with Ati Guru Yoga practice altogether.

To follow the webcast please see: <http://shangshunginstitute.net/webcast/video.php> "

onclick="window.open(this.href);return false;

Author: Malcolm

Date: Thursday, November 10th, 2011 at 2:52 AM

Title: Re: Democracy in the country that gave birth to democracy

Content:

Sönam said:

... Proudhon's theories ...

Karma Dondrup Tashi said:

Property is theft huh?

Meh. I own my body therefore I own the effects of what that body produces, whether that thing is three square meals, four walls, or a murder.

Malcolm wrote:

Really, so you own your children?

Author: Malcolm

Date: Thursday, November 10th, 2011 at 3:26 AM

Title: Re: Democracy in the country that gave birth to democracy

Content:

alwayson said:

I hate the fact that the American economy is at the complete mercy of Europe's socialism/debt problems.

Europe has been causing the world's problems for centuries.....colonization of Africa, Asia, New World (slaughtering all the Mayans, Aztecs etc.)..... World Wars 1 & 2.....and now this socialism / debt stuff.

Malcolm wrote:

No, the debt crises was caused by Wall Street, not by Europe.

Author: Malcolm

Date: Thursday, November 10th, 2011 at 4:44 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

alwayson said:

Does anyone know when the next Direct Introduction will be given?

I checked here:

<http://tsegyalgar.org/theteachings/webcastcalendar/default.htm?month=&year=2012&i>

dlist= " onclick="window.open(this.href);return false;

Namdrol said:

Next worldwide transmission day is march eighth --

Sönam said:

there is one before november 20th

Sönam

Malcolm wrote:

Oh right, I missed it in my calendar, sorry. Next one is one November 20th

Author: Malcolm

Date: Thursday, November 10th, 2011 at 7:39 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Lhug-Pa said:

A Buddhist counterpart of this would then be Vajrakilaya, Guru Tragphur, etc.

So I asked if Guru Yoga would be sufficient for protection, because I'd remembered reading that during Guru Yoga we are in the Ultimate state of protection. Although perhaps that is just during the Guru Yoga Sadhana....

Malcolm wrote:

The Buddhist counterpart is called "demarcating the boundaries" also known as the protection cakra. It is generally done at the beginning of more elaborate practices.

In Dzogchen, rig pa is the ultimate protection cakra, obviating the need for any explicit rites of protection.

I suggest you follow Dzogchen as a path unto itself and leave off all this other metaphysical/esoteric stuff. Eventually, it will just be so much dead weight. No need to carry it around.

N

Author: Malcolm

Date: Thursday, November 10th, 2011 at 7:58 PM

Title: Re: Are women conscious?

Content:

Malcolm wrote:

How does this thread have anything to do with Buddhism?

Kevin is entitled to his misogyny. And I think that exposing him to ridicule over it is a little cruel and certainly will not make him question whether or not his biological determinism is justified.

Author: Malcolm

Date: Thursday, November 10th, 2011 at 8:08 PM

Title: Re: Democracy in the country that gave birth to democracy

Content:

Namdrol said:

No, the debt crises was caused by Wall Street, not by Europe.

alwayson said:

According to multiple sources the Greek debt crisis was directly caused by their socialistic policies.

I already posted links to substantiate this in earlier threads.

Or just watch the nightly news.

Malcolm wrote:

<http://online.wsj.com/article/SB10001424052970204644504576652781479494882.html> " onclick="window.open(this.href);return false;::

"U.S. creditors own just 5% of direct exposure to Greek debt. But they are also indirectly exposed to at least 43% of such debt through CDSs, which total upwards of €25 billion. This equals about half of the European Central Bank's direct Greek exposure of €52 billion."

Credit Default Swaps were invented by Wall Street financial wizards. The reason we are exposed to the Greek debt crisis is because of derivatives we created in order to invest in debt. So please, don't give me a bunch of nonsense about how Greek Socialisms is destroying the American economy. The only thing destroying the American economy is the progressive deregulation of financial markets and the export of our manufacturing base, started by the GOP and continued by the Dems with NAFTA and the WTO agreements.

In short, what is destroying the world economy is nothing other than neo-liberal policies.

N

Author: Malcolm

Date: Thursday, November 10th, 2011 at 8:09 PM

Title: Re: Democracy in the country that gave birth to democracy

Content:

catmoon said:

Who is responsible? We are. We demand education for free, we demand unemployment insurance, we demand the most expensive medical treatments, we demand high wages, we demand military supremacy, and as a direct result governments go into debt to meet those demands.

tobes said:

Totally disagree. The responsibility lies with the finance sector and the finance sector alone. They pushed for radical deregulations in the 70's & 80's. They resisted every attempt to re-regulate - and still resist, despite the catastrophe of the GFC mark 1. They are the ones who have made tremendous, startling, amazing profits over these few decades, whilst industries which actually make real stuff have bled dry....

Malcolm wrote:

Here, here -- I completely agree with you.

Author: Malcolm

Date: Thursday, November 10th, 2011 at 8:28 PM

Title: Re: Democracy in the country that gave birth to democracy

Content:

catmoon said:

Now outside of Greece, Italy and Spain, governments are not completely stupid. Aware of the fact that high debt is an unstable situation, they limit debt to avoid the above nightmare scenario. But they still want to be able to buy votes, so they skate as close to the edge of disaster as they think they can get away with. This time, it isn't working, because of a new factor.

Malcolm wrote:

The debt situation of each of these three countries is completely different and independent.

The Spanish debt crisis was caused by a building bubble that collapsed -- basically, very similar to the US.

The Greek debt Crisis was caused by running large deficits, which caused their bonds to give yields as high as %15 (meaning they are very risky).

The Italian debt crisis is being caused by rising yields on Italian bonds, which means that borrowing costs for the Italian government is rising too high to make it easy for them to borrow. Typically, when bond yields rise above 7% they become riskier. This is not happening because the Italians want this to happen, it is happening because of poorly regulated financial markets putting pressure on the price of Italian debt.

US exposure to all of this debt comes in the form of CDS -- invented by Wall Street.

It is time for the Euro to go.

N

Author: Malcolm

Date: Thursday, November 10th, 2011 at 8:54 PM

Title: Re: Buddhism on God

Content:

catmoon said:

If we are talking about God the Father, God the Creator, God the Omniscient, Omnipresent and Omnipotent, Buddhism dismisses him as fiction.

KevinSolway said:

Buddhism doesn't dismiss Brahma the Omnipotent Creator, who convinced the Buddha to share his wisdom with others.

What makes you think that God is any different to Brahma (ultimately Brahman)?

Malcolm wrote:

Yes, the Buddha does. The only reason why Brahma thought he created the universe is that he was the first being to take rebirth in the brahmaloka. When other beings popped out after him, he convinced them he was the creator since he himself did not know where he had come from.

Author: Malcolm

Date: Thursday, November 10th, 2011 at 9:16 PM

Title: Re: Are women conscious?

Content:

Namdrol said:

How does this thread have anything to do with Buddhism?

KevinSolway said:

Amongst the writings and Buddhist quotations provided in this topic you will find much information and resources for those women who want to be reborn as men, as well as for those who want to be reborn in realms where there are no women at all. That is one

of the subjects covered in the Earth-store bodhisattva sutra.

Malcolm wrote:

Yes, I am aware that within Mahāyāna sutras there is some pointed misogyny.

Fortunately, this does apply to all Mahāyāna sutras, the episode with the Goddess of the Ganges being a pointed example:

Sariputra: Goddess, what prevents you from transforming yourself out of your female state?

Goddess: Although I have sought my "female state" for these twelve years, I have not yet found it. Reverend Sariputra, if a magician were to incarnate a woman by magic, would you ask her, "What prevents you from transforming yourself out of your female state?"

Sariputra: No! Such a woman would not really exist, so what would there be to transform?

Goddess: Just so, reverend Sariputra, all things do not really exist. Now, would you think, "What prevents one whose nature is that of a magical incarnation from transforming herself out of her female state?"

Thereupon, the goddess employed her magical power to cause the elder Sariputra to appear in her form and to cause herself to appear in his form. Then the goddess, transformed into Sariputra, said to Sariputra, transformed into a goddess, "Reverend Sariputra, what prevents you from transforming yourself out of your female state?"

And Sariputra, transformed into the goddess, replied, "I no longer appear in the form of a male! My body has changed into the body of a woman! I do not know what to transform!"

The goddess continued, "If the elder could again change out of the female state, then all women could also change out of their female states. All women appear in the form of women in just the same way

as the elder appears in the form of a woman. While they are not women in reality, they appear in the form of women. With this in mind, the Buddha said, 'In all things, there is neither male nor female.'"

Different sutras are written for those of different capacity. Those with a misogynistic bent, are, from my perspective, written intending those of lower capacity i.e. men who suffer from misogyny and women who suffer at the hands of misogynistic men and wish to escape their "lower birth".

KevinSolway said:

Kevin is entitled to his mysogeny.

Malcolm wrote:

Truth is not misogyny. Are you saying that all those great Buddhist minds, and perhaps even the Buddha, were misogynists?

Was the author of "The Ultimate Extinction of the Dharma Sutra" a misogynist?

[/quote]

The truth is that there is no such thing as gender in phenomena, as we see from the above exchange between the Goddess and Sariputra. Gender is an imputation.

Many great Buddhist minds seem to have suffered from a culturally embedded mysogeny, yes.

But not the Buddha himself. Why? Because he had many female arhats among his disciples, as well as some teachers, such as Dhammadinna, whose sermons may be found in the Majjhima Nikaya, quite extensive as well.

When Ananda convinced the Buddha to ordain women, while it is true that when the Buddha ordained women, he predicted it would shorten the duration of the his Dharma; it is also true that the Buddha predicted that the ordination of women would cause the Dharma to spread much wider. So all that exchanged was a bit of length for increased width. And we can understand here that what he was really referring to the ordained Sangha. Such teachings as Dzogchen are not under the same restrictions as Vinaya and lower sutrayāna.

In short, you are cherry picking citations to support your views -- you are not presenting a balanced picture, presenting both negative and positive representations of women in Buddhist texts.

N

Author: Malcolm

Date: Thursday, November 10th, 2011 at 9:31 PM

Title: Re: Buddhism on God

Content:

Namdrol said:

The only reason why Brahma thought he created the universe is that he was the first being to take rebirth in the brahmaloka. When other beings popped out after him, he convinced them he was the creator since he himself did not know where he had come from.

KevinSolway said:

You are speaking of a lower form of Brahma. The highest form of Brahma, to whom the Buddha himself turned for advice upon his awakening, is identical with Brahman.

Malcolm wrote:

No, Kevin, you are clearly mistaken on this point.

"Then Brahma Sahampati, having known with his own awareness the line of thinking in the Blessed One's awareness, thought: "The world is lost! The world is destroyed! The mind of the Tathagata, the Arahant, the Rightly Self-awakened One inclines to dwelling at ease, not to teaching the Dhamma!" Then, just as a strong man might extend his flexed arm or flex his extended arm, Brahma Sahampati disappeared from the Brahma-world and reappeared in front of the Blessed One. Arranging his upper robe over one shoulder, he knelt down with his right knee on the ground, saluted the Blessed One with his hands before his heart, and said to him: "Lord, let the Blessed One teach the Dhamma! Let the One-Well-Gone teach the Dhamma! There are beings with little dust in their eyes who are falling away because they do not hear the Dhamma. There will be those who will understand the Dhamma."

<http://www.accesstoinsight.org/tipitaka/sn/sn06/sn06.001.than.html> "

onclick="window.open(this.href);return false;

This Brahma is not the so called "ancestor Brahma". In fact there are many Brahmas, since brahma is a class of deva, and not a single deva. This brahma is just a brahma in the brahmaloka.

So you are conflating these things a bit. It can be a bit confusing, I know, but patience and attention to detail is required to properly understand Buddhism and its context within Indian religion as a whole.

N

Author: Malcolm

Date: Thursday, November 10th, 2011 at 9:34 PM

Title: Re: Buddhism on God

Content:

catmoon said:

Source please.

KevinSolway said:

Before I go looking up sources, consider this for a moment: Do you honestly think that the Buddha, after having achieved his Great Awakening, is going to take advice from a deluded being? I think not. By commonsense alone we know that the Brahma that the Buddha confers with is no samsaric being.

Malcolm wrote:

The Buddha accepts requests from samsaric beings, as in this case. By definition, any being defined as a deva is samsaric since they belong to the three realms. It is not possible for brahmas to enter the Buddhist path, actually. The path of awakening is open only to human beings. While it is true that there are devas who are arhats, they must have become stream enterers, once-returners or never returners as human beings in their previous births. It is nowhere indicated that this brahma was in fact an arya.

N

Author: Malcolm

Date: Thursday, November 10th, 2011 at 9:37 PM

Title: Re: Are women conscious?

Content:

padma norbu said:

So, Namdrol, do women have the 5 poisons, then? Or not? While it was traditional in Buddhism due to cultural circumstances and implications to find a male human birth most favorable, is there anything to suggest women are not conscious?

Malcolm wrote:

Yes, women are sentient beings, obviously, and they have three or five poisons. No, there is nothing to suggest in traditional literature that women are not conscious, indeed, there were many female arhats during the time of the Buddha and later; not to mention female bodhisattvas and Buddhas.

N

Author: Malcolm

Date: Thursday, November 10th, 2011 at 9:41 PM

Title: Re: Ultimate Truth

Content:

Sherab said:

Hi KevinSolway, I've a question for you:

The relative truth refers to all that is conditioned.

The ultimate truth refers to all that is unconditioned.

Malcolm wrote:

This fails the test of a basic syllogism:

All that is unconditioned is ultimate truth;
space is unconditioned;
space is ultimate truth.

Your statement is therefore false because space is definitely not an ultimate truth.

N

Author: Malcolm

Date: Thursday, November 10th, 2011 at 9:51 PM

Title: Re: Are women conscious?

Content:

Namdrol said:

Fortunately, this does apply to all Mahāyāna sutras, the episode with the Goddess of the Ganges being a pointed example:

KevinSolway said:

Even Hsuan Hua, the so-called "misogynist" relates the case of the dragon king's daughter:

"When Sariputra said that she could not become a Buddha, she took a precious gem, her most valuable and cherished possession, and offered it to the Buddha, who accepted it. She then asked Sariputra if the Buddha's acceptance of her offering was fast, and he replied that, indeed, it had been quick. "I shall become a Buddha that quickly," she said and then she became a Buddha. This is proof that women's lot is not hopeless. All they must do is resolve to cultivate courageously and they too can become Buddhas."

Malcolm wrote:

Not a perfect example. In the actual text of the sutra, the Saddharmapundrika, before the nāgā princess becomes a Buddha, she first transforms into a male bodhisattva and then becomes a Buddha.

KevinSolway said:

Different sutras are written for those of different capacity. Those with a misogynistic bent, are, from my perspective, written intending those of lower capacity i.e. men who suffer from mysogyny and woman who suffer at the hands of mysogynistic men and wish to escape their "lower birth".

Your interpretation is mistaken. I haven't seen any sutras with a misogynistic bent. It takes but a single moment for a woman to be reborn as a man, provided the conditions are met.

Malcolm wrote:

You are a mysogynist, so naturally you don't see these texts as being "mysogynistic".

There is no reason why a woman should want to be a man, apart from men telling her that her state is inferior.

KevinSolway said:

Remember that rebirth is not about physical bodies, but mental ones. A woman does not require the physical form of a male to be reborn as male.

Malcolm wrote:

Rebirth is minds appropriating physical bodies, Kevin.

KevinSolway said:

The truth is that there is no such thing as gender in phenomena

You said yourself that different beings have different capacities. That is what we are talking about here. It's nothing to do with physical sex. A person with a woman's physical body can mentally be male. In that case she has been reborn as a man.

Malcolm wrote:

As I said, there is no reason why a woman would want to be any other gender than the one she possesses, the same for a man -- unless said person has transgender impulses.

In Buddhist texts, men are considered method, but woman, wisdom. Awakening comes about from uniting means and wisdom.

N

Author: Malcolm

Date: Thursday, November 10th, 2011 at 10:01 PM

Title: Re: "stress" in translations from Pali & Sanskrit

Content:

Aemilius said:

How does that word sound in your ear ?

Malcolm wrote:

Stupid. Effluent is better.

Author: Malcolm

Date: Thursday, November 10th, 2011 at 10:11 PM

Title: Re: Are women conscious?

Content:

KevinSolway said:

It's a matter of consciousness vs unconsciousness.

Malcolm wrote:

Frankly, Kevin, to be blunt -- this is a very stupid way to put things. To say that male = consciousness and female = unconsciousness is plain stupid.

N

Author: Malcolm

Date: Thursday, November 10th, 2011 at 11:02 PM

Title: Re: Are women conscious?

Content:

Namdrol said:

Frankly, Kevin, to be blunt -- this is a very stupid way to put things. To say that male = consciousness and female = unconsciousness is plain stupid.

KevinSolway said:

I don't know how many of the people that have been participating in this "Dharma-free-for-all" forum, since I've been here, are physically female, but I strongly suspect that the number is no higher than one or two.

I run a Youtube channel about philosophy with almost 1,500 subscribers, only 3% of which are female, and of that 3% at least half a dozen of them are male-to-female transsexuals.

This lack of interest in philosophy, and lack of interest in the realm of ideas, by those who are physically female, is no coincidence.

How many female geniuses have there been throughout the whole of human history? None, so far as any thinking being can tell. Perhaps there are one or two who are marginal.

Malcolm wrote:

Kevin:

Has it ever occurred to you once that perhaps women's general lack of interest in your philosophy has to do with its misogynistic bent?

You see, I never participate in "philosophical" discussions of mysandrous feminsists. What would be the point?

So why should women participate "philosophical" discussions of mysogynists men?

Your imputation about female geniuses is very immature. There have been countless female geniuses in all fields. For example, the first computer program was written by Lovelace. Here is a short list compiled out of 4000 years of famous woman in science.

<http://www.astr.ua.edu/4000WS/timelist.shtml> "
onclick="window.open(this.href);return false;

You are stuck, Kevin. Just accept it and move on. You are reading history through a thick lense of misogyny.

N

Author: Malcolm
Date: Thursday, November 10th, 2011 at 11:07 PM
Title: Re: Are women conscious?
Content:

Karma Dondrup Tashi said:
Before the mods ban you, I commend you. You have been running rings round everyone since you got here precisely because no one can apparently understand the fact that all of what you say is a JOKE.

Malcolm wrote:
KTD, sadly, it is not true. I first encountered Kevin and David Quinn on Buddha-l and Buddhist back in the 1990's. They have very persistent and consistent.

I don't think they are joking at all.

N

Author: Malcolm
Date: Thursday, November 10th, 2011 at 11:09 PM
Title: Re: Are women conscious?
Content:

KevinSolway said:
Rousseau once said "Women, in general, are not attracted to art at all, nor knowledge, and not at all to genius".

Malcolm wrote:
Typical blind misogyny. Of course, if you like you can find many men whose thinking about the other sex is quite primitive and dismissive, since they cannot, in their myopia, see past the end of their own dicks.

N

Author: Malcolm

Date: Thursday, November 10th, 2011 at 11:11 PM

Title: Re: Democracy in the country that gave birth to democracy

Content:

Namdrol said:

It is time for the Euro to go.

N

Sönam said:

It's time for Euro to go federalism ... altogether, European countries have no problem and are strong. When one step is made to go "One World", also when at first it's made for business purpose, it's a positive step ...

Sönam

Malcolm wrote:

You will regret -- it would be better for European countries to return to their own currencies and dismantle the EU. The EU is actually a policy agenda of neo-liberalism.

Author: Malcolm

Date: Thursday, November 10th, 2011 at 11:17 PM

Title: Re: Are women conscious?

Content:

Namdrol said:

... see past the end of their own dicks.

Karma Dondrup Tashi said:

For the third dang time, as an inveterate wanker I take offense to the dick slandery that goes on in this forum. I personally find my dick to lead to all kinds of upaya in the name of world peace.

Heeheeheeheeheehee!

Malcolm wrote:

I wasn't slandering dicks, I was pointing out the faults of myopia-- completely different.

Author: Malcolm

Date: Friday, November 11th, 2011 at 2:46 AM

Title: Re: Democracy in the country that gave birth to democracy

Content:

Namdrol said:

The Greek debt Crisis was caused by running large deficits

N

alwayson said:

You say large deficits.

I say socialism.

We are saying the same thing.

Malcolm wrote:

Deficits are a perfectly capitalist way of doing business. All governments run on debt. They always have.

N

Author: Malcolm

Date: Friday, November 11th, 2011 at 2:47 AM

Title: Re: Democracy in the country that gave birth to democracy

Content:

gregkavarnos said:

Look at the American deficit, is that due to the socialist agendas of Americas political parties? NO!!!

Malcolm wrote:

According to Faux news, yes.

Author: Malcolm

Date: Friday, November 11th, 2011 at 3:09 AM

Title: Re: Buddhism on God

Content:

Virgo said:

According to Theravada Commentaries, He (Brahma Sahampati) is actually an Anagami, having attained that stage under a past Buddha, and been reborn as a Brahma.

Malcolm wrote:

That's interesting. This is a commentarial difference. AFAIK, according to Sarvastivada, etc, beings can fall into five pure abodes from the arupyadhātu, which rules out their

solely being locations of aryas. I will have to find out if Sahampati is considered an arya in Sarvastivada, since I don't know.

N

Author: Malcolm

Date: Friday, November 11th, 2011 at 3:35 AM

Title: Re: Buddhism on God

Content:

Virgo said:

I'll ask Robert Kirkpatrick because I remember discussing this with him in Thailand.

This is from wikipedia:

"Brahmā Sahampati, said to be the most senior of the Mahābrahmās, was the deity who invisibly attended on the Buddha when he attained enlightenment, and when the Buddha was meditating at Uruvelā afterwards, encouraged him to teach the Dharma to humans. According to some commentaries he was an anagami (non-returner),[2] one of the Śuddhāvāsa (Pure Abodes) deities. He was the rebirth of a monk named Sahaka, who had been in the Saṅgha of Kāśyapa Buddha.

Kevin

Malcolm wrote:

I just had a look around the bka' gyur and bstan 'gyur -- and it appears everywhere that Sahampti is listed with worldly gods such as Indra, the four guardians and so on.

Author: Malcolm

Date: Friday, November 11th, 2011 at 3:48 AM

Title: Re: Democracy in the country that gave birth to democracy

Content:

kirtu said:

The so-called neo-liberalism thing is almost certainly on the way out. Anyway, how can you actually expect a group of social democracies to support a version of laissez-faire capitalism + fixed markets in international trade? Or do you have another view of neo-liberalism?

Kirt

Malcolm wrote:

My view of neo-liberalism is that WTO type agreements have basically caught everyone in a neo-liberal free trade nightmare. Look at all the so called "austerity" measures being

enforced by banks on this and that country. International capital has become a more powerful force than national governments, which is the whole point and goal of the neo-liberal agenda from the beginning i.e. less regulation, more market transparency, weaker unions, more profits, etc.

I think neo-liberalism is more powerful than ever, not weaker.

Author: Malcolm

Date: Friday, November 11th, 2011 at 3:52 AM

Title: Re: Democracy in the country that gave birth to democracy

Content:

gregkavarnos said:

Look at the American deficit, is that due to the socialist agendas of Americas political parties? NO!!!

alwayson said:

Is this supposed to be a joke?

Most of our debt in America is caused by socialistic entitlement programs such as Medicare and Social Security.

I mean, thats just fact.

Malcolm wrote:

These are not socialist programs, since people pay FICA out of their paychecks for them every week. We PAY for SS. Or did that little fact escape your attention.

The problem with our country is that there is no enough socialism in it; not that there is too much.

N

Author: Malcolm

Date: Friday, November 11th, 2011 at 4:04 AM

Title: Re: Democracy in the country that gave birth to democracy

Content:

gregkavarnos said:

Look at the American deficit, is that due to the socialist agendas of Americas political parties? NO!!!

alwayson said:

Is this supposed to be a joke?

43% (and exponentially increasing with population) of our debt in America is caused by socialistic entitlement programs such as Medicare and Social Security.

I mean, thats just fact.

Malcolm wrote:
NO, this is false.

Budget for 2011
\$2.627 trillion (estimated) [1]

Total expenditures \$3.729 trillion

There is a 1.101 trillion dollar deficit.

So, lets say we look at the numbers:

\$553.0 billion (+0.7%) - Department of Defense
\$118.0 billion (-26.0%) - Overseas Contingency Operations

Right there, you have 671 Billion. That is more than half of the deficit. All that military entitlement spending.

Medicare and Medicaid combined is like 754 Billion.

So, like most Rebuplicants, you want to keep the army and spend more money on it, but strip people of already inadequate health care.

SSI brings in \$925 billion - Social Security and other payroll tax
It spends \$761 billion

Looks to be like SSI pays for itself pretty damn well. Nothing socialist there.

The simplest thing to do, to pay for the whole thing is redistribute some wealth from the %1. Yes, raise taxes of rich people, since they are not creating an goddamned job and are just bloodsuckers, capitalist leeches.

Author: Malcolm
Date: Friday, November 11th, 2011 at 4:28 AM
Title: Re: Democracy in the country that gave birth to democracy
Content:

Namdrol said:

Market transparency means transparency to corporations -- we know, that like their human counterparts, they don't give a frak about anything other than enriching themselves at the expense of others.

alwayson said:

Not again with corporations being evil.

Go to India where meat is so expensive.

Corporations allow Americans to maintain a middle class lifestyle.

Malcolm wrote:

No, they don't. The middle class lifestyle is swiftly disappearing in the US? Why? Corporations and neo-liberalization of trade. Cost of living has been rising steadily against wages for years in the US. The middle class is all but dead.

Author: Malcolm

Date: Friday, November 11th, 2011 at 4:29 AM

Title: Re: Democracy in the country that gave birth to democracy

Content:

Namdrol said:

Market transparency means transparency to corporations -- we know, that like their human counterparts, they don't give a frak about anything other than enriching themselves at the expense of others.

alwayson said:

Not again with corporations being evil.

Go to India where meat is so expensive.

Corporations allow Americans to maintain a middle class lifestyle on multiple levels.

Malcolm wrote:

And yes, corporations are evil and they are basically sociopaths and serial killers.

Author: Malcolm

Date: Friday, November 11th, 2011 at 4:32 AM

Title: Re: Democracy in the country that gave birth to democracy

Content:

Namdrol said:

The middle class is all but dead.

alwayson said:

You are kidding me right?

Chill Namdrol....

Go to Best Buy or something. Play some Wii or Xbox 360.

Malcolm wrote:

Dude, you just don't get it -- Wii etc., cheap electronic gadgets are just crack to keep the increasingly impoverished masses passive, bovine and content.

Author: Malcolm

Date: Friday, November 11th, 2011 at 4:41 AM

Title: Re: Democracy in the country that gave birth to democracy

Content:

Namdrol said:

And yes, corporations are evil and they are basically sociopaths and serial killers.

Karma Dondrup Tashi said:

That is the most paranoid, deranged, pathologically insane thing I have ever heard anyone say on these boards.

Malcolm wrote:

Funny you post that -- you really want me to go through the list of labor, environmental, health and so on abuses of the corporate groups that produce all those commodities?

Just take ALCOA -- it has one of the worst pollution records. In addition, The Brazilian government used Agent Orange to defoliate a large section of the Amazon rainforest so that Alcoa could build the Tucuruí dam to power mining operations. Large areas of rainforest were destroyed, along with the homes and livelihoods of thousands of rural peasants and indigenous tribes. They run terrible sweatshops Mexico and elsewhere:

<http://www.globallabourrights.org/reports?id=0220> "

onclick="window.open(this.href);return false;

I could go on.

They are all evil bastards.

Author: Malcolm

Date: Friday, November 11th, 2011 at 4:56 AM

Title: Re: Democracy in the country that gave birth to democracy

Content:

Namdrol said:

They are all evil bastards.

Karma Dondrup Tashi said:

So instead of using a computer made by a corporation, using a server run by a corporation over a phone line run by a corporation, using electricity produced by a corporation, generated by power administered by a corporation, from oil mined by a corporation, strip naked and wear a grass skirt and walk to me to deliver your messages to me on tree bark. That way I'd respect your outrage.

Malcolm wrote:

tried it, no one listened.

Author: Malcolm

Date: Friday, November 11th, 2011 at 5:00 AM

Title: Re: Democracy in the country that gave birth to democracy

Content:

Namdrol said:

You will be moved like cattle into large cities, warrens, really ...

Karma Dondrup Tashi said:

Uh this already happened it was called the industrial revolution.

Oh yeah I forgot, cities. Cities bad. Calhoun's rats. Dark Satanic Mills. Cities bad. All that. Got it. Check. Roger.

Malcolm wrote:

Large cities are pretty horrible, most of them. They smell bad, they are polluted, people who live in them tend to be pretty stressed out.

Author: Malcolm

Date: Friday, November 11th, 2011 at 5:02 AM

Title: Re: Democracy in the country that gave birth to democracy

Content:

Namdrol said:

It would certainly result in less wars.

Karma Dondrup Tashi said:

Oh ya and wars. Right. Cause Libertarians love wars. Like, you know, Ron Paul wants to stay in Iraq forever and thought it was a really good idea to invade. Right. Forgot. Sorry. Check check.

Malcolm wrote:

War is a result of unimpeded capitalism. Wars are fought because it is profitable. When libertarian capitalist see there is more profit in a war than in peace, they will go to war likely split.

Author: Malcolm

Date: Friday, November 11th, 2011 at 5:04 AM

Title: Re: Democracy in the country that gave birth to democracy

Content:

Namdrol said:

Also, at a certain point, the point by point becomes tedious bullshit.

Karma Dondrup Tashi said:

Especially when you have all the answers. Got it.

Malcolm wrote:

Basically, I detest Ayn Rand. She was an evil bitch. She worshipped serial killers. Milton Friedman was her minion. Ron Paul named his kid Rand. Need I say more?

Author: Malcolm

Date: Friday, November 11th, 2011 at 5:12 AM

Title: Re: Democracy in the country that gave birth to democracy

Content:

Karma Dondrup Tashi said:

Hence all the armies, navies and fighter jets with Starbucks, Canon, Macy's, IBM, Microsoft, Merck, etc, logos on them. Check.

Malcolm wrote:

Well, had you studied history, you would have read about the Marine General, who upon retiring, detailed all the American adventures in Central America and elsewhere that he fought for Dole, etc.

Or the perhaps you recall the Allende government that was undermined by the CIA because Allende was going to nationalize the mines. ALCOA had a hand in that and benefitted mightily.

I could do on. The fact is that we do engage in military adventures precisely to benefit US corporations. Now that we have international corporations, we use NATO.

Lockheed Martin would be the logo you are thinking of, BTW.

Author: Malcolm

Date: Friday, November 11th, 2011 at 5:14 AM

Title: Re: Democracy in the country that gave birth to democracy

Content:

Karma Dondrup Tashi said:

Hence all the armies, navies and fighter jets with Starbucks, Canon, Macy's, IBM, Microsoft, Merck, etc, logos on them. Check.

Malcolm wrote:

Only a matter of time.

Author: Malcolm

Date: Friday, November 11th, 2011 at 5:20 AM

Title: Re: Democracy in the country that gave birth to democracy

Content:

alwayson said:

Where are the impoverished masses resorting to cannibalism?

Like I said before, most "poor" people in America have air conditioning, a fridge, XBOX 360, DVD player, flat screens etc.

Malcolm wrote:

Gadgets bought on credit cards are not wealth.

N

Author: Malcolm

Date: Friday, November 11th, 2011 at 6:00 AM

Title: Re: Democracy in the country that gave birth to democracy

Content:

Karma Dondrup Tashi said:

Yeah well hey if that's what you mean by point by point I can understand why you think it would be tedious bullshit.

Malcolm wrote:

The point by point thing is tedious because basically, the libertarian party will never gain power in this country.

We can agree that there is no way a third party will be a relevant force in American politics. You think it is because of "entitlement" programs and so on.

I think it is because corporations have their hands too deep in American politics and that so called free market thinking has been systematically destroying the middle class in America, a middle class that was birthed and grown under a Keynesian model.

I see the headlong rush of the rest of the world's economies to follow our example to be folly unparralled.

Instead of increased centralization and more policies that favor growth and expansion, we need to do a global about face, reduce world populations, etc.

You know the drill.

N

Author: Malcolm

Date: Friday, November 11th, 2011 at 6:09 AM

Title: Re: Democracy in the country that gave birth to democracy

Content:

kirtu said:

Perhaps you do not recognize homelessness. No one out on the street has asked you for money?

<http://www.coalitionforthehomeless.org/pages/basic-facts>

Kirt

alwayson said:

If you are using that criterion, I have seen some in America.

But all countries will have that. You can't do anything about it.

Malcolm wrote:

All countries do not have homelessness.

N

Author: Malcolm

Date: Friday, November 11th, 2011 at 8:47 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Namdrol said:

The Buddhist counterpart is called "demarcating the boundaries" also known as the protection cakra. It is generally done at the beginning of more elaborate practices.

Lhug-Pa said:

Is there any direct relation at all between the practices of Vajrakilaya or Guru Tragphur and Demarcating the Boundaries/Protection Chakra?

Malcolm wrote:

Yes, in some types of lower tantra, kīlas are used to establish boundaries.

Namdrol said:

In Dzogchen, rig pa is the ultimate protection cakra, obviating the need for any explicit rites of protection.

This I do not doubt at all; although for reference, will you please cite any sources for this?

Malcolm wrote:

The protection cakra section of many anuyoga level sadhanas make this point.

Namdrol said:

I suggest you follow Dzogchen as a path unto itself and leave off all this other metaphysical/esoteric stuff. Eventually, it will just be so much dead weight. No need to carry it around.

That seems to be the general consensus around here.

And I agree with it to an extent. However I've addressed this in the "Rushen Preliminaries of Bönpo Dzogchen" thread.

Malcolm wrote:

Who needs anything other than the stainless teaching of the Buddha and Garab Dorje? The rest is all just a distraction.

Studying Crowley led me to Dharma. But I don't spend much time at all thinking about or referencing Crowley and Thelema and so on. For me, it is obsolete. Likewise, the whole western esoteric tradition with its Qabala, godforms, masonic roots, tarot and so on is obsolete for me. Once I gave myself to the Dharma, these things just became irrelevant.

Your time would be better spent on getting a handle on the five major and minor sciences, the study of Abhidharma and so on. At least this is directly connected with the teachings.

N

Best Regards[/quote]

Author: Malcolm

Date: Friday, November 11th, 2011 at 8:55 PM

Title: Re: How Many Transmissions?

Content:

wisdom said:

How many transmissions can a Dzogchen student receive?

Should one strive to receive transmission from as many Gurus as possible when the opportunity arises?

Also assuming that you receive transmission from a Guru who is very busy and travels, how does one know when/how to progress with teachings when the teacher might be practically inaccessible due to traveling and having hundreds or thousands of students?

Malcolm wrote:

Limitless.

That depends on you. I have received teachings from perhaps forty gurus. Most of them Nyingma. I received Dzogchen transmission from seven of them. Three of them I am close to and have received many transmissions from. One is my primary root guru, Chogyal Namkhai Norbu, though in reality for me they are all Vajrasattva, but in the end, I am a Dzogchen Community person.

Rely on your vajra brothers and sisters. They will help you.

N

Author: Malcolm

Date: Friday, November 11th, 2011 at 9:24 PM

Title: Re: Buddhism on God

Content:

padma norbu said:

It's interesting how KevinSolway still does not get that dharmakaya is a state.

KevinSolway said:

I have no idea how you get to that conclusion from the fact that the Brahma of the Buddhist scriptures is an aspect of Brahman, the Supreme Godhead

Malcolm wrote:

Buddhists just don't see it that way. We don't accept the existence of brahman at all. In fact, we explicitly reject it as eternalism.

Author: Malcolm

Date: Friday, November 11th, 2011 at 11:16 PM

Title: Re: Buddhism on God

Content:

Namdrol said:

Buddhists just don't see it that way.

KevinSolway said:

It's possible that the Brahma in the Buddhist scriptures has a completely different meaning than it has in other religious traditions. But it certainly makes it confusing if the Buddha used words in his teaching that borrow from other religious traditions, but used them with a different meaning.

Malcolm wrote:

The Buddha does this all the time. For example, he terms a brahmin someone who is very virtuous; not someone from a particular family.

Mahāpitṛ Brahma (the one that is held to be the creator, so called the Brahma the great ancestor), in Buddhist texts, is understood to consider himself as the creator of the universe, but the Buddha personally ridicules him for this conceit in several places. The Buddha taught that the universe has no creator.

Author: Malcolm

Date: Saturday, November 12th, 2011 at 1:10 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Lhug-Pa said:

Thanks Namdrol. I may address this more later....

For now though, it looks like today's Webcast is audio only?

Will the Transmission on the 20th be audio and video?

Malcolm wrote:

I have video

<http://www.shangshunginstitute.net/webcast/video.php> "
onclick="window.open(this.href);return false;

Author: Malcolm

Date: Saturday, November 12th, 2011 at 9:42 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Nangwa said:

You get used to the accent.

ChNN's accent is actually very light in comparison.

mint said:

It's not just the accent; the accent I can work with, maybe. It's his phrasing, the stop/start of needing to be translated, the stop/start of poor buffering, etc. It's extremely difficult to comprehend such deep subject matter with such distractions. I seriously have yet to understand a single concept he's tried to convey yet because I don't know what concepts he's trying to convey.

Malcolm wrote:

KJ keep listening and reading.

It is not that complicated. You have a primordial state. You don't know what it is. This is how to discover it.

N

Author: Malcolm

Date: Saturday, November 12th, 2011 at 11:57 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Lhug-Pa said:

When we Receive the Introduction to the Natural State and Nature of Mind, I take it that the Four Empowerments of Vajrayana are included in it (?)

And if the Guru doesn't explain during the Teaching the Samaya(s) that comes with that Transmission, do we go ahead with just the one Samaya of remaining in the Natural State from moment to moment?

Or does Receiving the Dzogchen Transmission, without explanation of which Samaya(s) come with the Transmission, automatically imply the 28 Samayas of Dzogchen and/or the four Samayas of Trekchö and Thögal? (Which are listed in Enlightened Journey by Tulku Thondup)

(Of course the Samayas of Thögal wouldn't apply until we're actually at the level of Thögal)

Malcolm wrote:

Direct introduction is the mother of all empowerments, or so it is said. It does not contain all four empowerments. It is the meaning of the four empowerments.

As ChNN says, the principle is not empowerment and then vows; the principle is introduction and then maintaining. It does not mean you have no samaya. You do. But it is basically boils down to the body, speech and mind samayas common to Nyingma.

N

Author: Malcolm

Date: Sunday, November 13th, 2011 at 2:20 AM

Title: Re: 100 Syllable Mantra SUPO KAYO ME BHAVA

Content:

dakini_boi said:

so how would using those characters have prevented Tibetans from pronouncing the Sankrit with tonal alterations?

Malcolm wrote:

training.

Author: Malcolm

Date: Sunday, November 13th, 2011 at 2:21 AM

Title: Re: Buddhism on God

Content:

deepbluehum said:

Brahma-Vishnu-Shiva trinity idea comes from Samkya philosophy and three gunas.

Buddhism has a long history of easily trouncing three gunas; perhaps you are not aware.

See Bodhicaryavatara.

Malcolm wrote:

Yes, however, they are also adopted into Buddhism via the Kalacakra tantra as well as the Samupta tantra.

N

Author: Malcolm

Date: Sunday, November 13th, 2011 at 2:25 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Lhug-Pa said:

Okay so what I meant is, since the Direct Introduction is as you say the meaning of the Four Empowerments, that we are Receiving not only the Four Empowerments of Vajrayana by default, but also the very essence and meaning of them?

About Dzogchen Samaya: So then it goes back to what I'd said at first, that we basically only have one Samaya, that is, to remain in Awareness of the Natural State, but also with Awareness of that by remaining in this Presence or Awareness we are eliminating or better said Self-Liberating the poisons/afflictions (i.e. kleshas, klistas, vasanas, samskaras, etc.) that obscure or cause us to have deluded perception of our Body, Speech, and Mind?

Another critical question:

If, in attending a Transmission, our minds are suffering afflictions at the moment of the Direct Introduction, we would most likely not recognize the Natural State at that moment? So in this case would the 'seed still be planted' so to speak, so that we could proceed with Rushen or Semdzin practice as to recognize that 'seed'? Or in such a case would it better to—instead of proceeding to practice Dzogchen—wait for another Transmission and in the meantime practice Shamatha/Zhine so that the next time we attend a Transmission our consciousness is more ripe for being simultaneous with the Guru's Pointing Out of the Natural State at the moment of Direct Introduction to the Nature of Mind?

Thank you.

Malcolm wrote:

You need to listen to this morning's talk again. Also you should get and read the Song of the Vajra book, which is Rinpoche's best general explanation of Dzogchen anywhere.

N

Author: Malcolm

Date: Sunday, November 13th, 2011 at 3:08 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Lhug-Pa said:

Thanks Pero, Namdrol and Fa Dao

Namdrol, do you mean that the Guru Yoga Transmission Webcast actually was early this morning in the USA time zones!?

Here's the body of an email I sent but didn't get any response:

To be sure, the next few days of the Guru Yoga Webcast of Chogyal Namkhai Norbu Rinpoche from Tenerife are from 10PM to 12AM GMT?

Just want to make sure that 10AM - 12 was not meant by chance.
I'm in the Rocky Mountain timezone so figured that according to the Tenerife retreat schedule, it would be at 3PM here today.

Well it would be my fault for not getting up before 3AM just in case....

Malcolm wrote:
No, three am.

N

Author: Malcolm
Date: Sunday, November 13th, 2011 at 3:12 AM
Title: Re: Lama Dawa Rinpoche Live Webcast 19-20 November
Content:
catmoon said:
Is this the same Lama Dawa that does the divinations?

Malcolm wrote:
Yes.

Author: Malcolm
Date: Sunday, November 13th, 2011 at 4:16 AM
Title: Re: Dzogchen Community of Chogyal Namkhai Norbu
Content:
Lhug-Pa said:
Aw well the schedule said 10 - 12AM, so unless it were a 14 hour webcast, one would assume that 10PM to 12AM was meant. But that's why I sent an email asking about it. Eh... like I said, since no one responded, I should have gotten up early just in case. Well, if I get my Dzogchen Community membership-password soon, I can still watch it before the live Anniversary Transmission Webcast on the 20th.

And I'd actually purchased a copy of the Song of the Vajra book on Amazon.com a couple weeks ago. Although I didn't read it yet, and didn't intend to until after having started practice. So it's sitting on my altar right now. I figured if there's a restricted book floating around on Amazon, if someone is going to get it it might as well be me, since I knew I'll treat it with respect. Maybe that's only pride and false justification though. But what's done is done. At least it's ready to be studied as soon as Receiving the Transmission.

Malcolm wrote:

Transmission comes along with doing Guru Yoga with Rinpoche. So tune in tomorrow morning, three am your time.

M

Author: Malcolm

Date: Sunday, November 13th, 2011 at 9:54 PM

Title: Re: Commie scums and capitalist pigs!!!

Content:

Malcolm wrote:

Economic Left/Right: -7.75

Social Libertarian/Authoritarian: -7.08

Author: Malcolm

Date: Sunday, November 13th, 2011 at 9:57 PM

Title: Re: Dzogchen Monk?

Content:

wisdom said:

My only ambition in life is ... to be a spiritual teacher for others,

Malcolm wrote:

Big Ego Trip.

Best to give it up.

Author: Malcolm

Date: Sunday, November 13th, 2011 at 10:02 PM

Title: Re: Buddhism on God

Content:

KevinSolway said:

I am the Buddha of the Internet.

Malcolm wrote:

All your dharma are belong to us....

Author: Malcolm

Date: Sunday, November 13th, 2011 at 10:27 PM

Title: Re: The Dharmakaya. The Truth Body.

Content:

Malcolm wrote:

According to Vasubandhu, the meaning of dhātu is mine i.e. source.

The definition Tibetans (such as Longchenpa and Jetsun Dragpa Gyaltsen) give for dbying is dbyung gnas i.e. source. The proper, though clumsy translation, of dharmadhātu i.e. chos kyi dbying in a Mahāyāna context therefore, is "source of phenomena".

In Abhidharma dharmadhātu means the object of the mind, comprised all mental factors as well as three unconditioned phenomena. To distinguish this Abhidharma concept of dharmadhātu the Tibetans translate it as chos kyi kham i.e. element of phenomena.

deepbluehum said:

Honestly, I do not ascribe to those descriptions. It's a lot of poetry only, mostly based on faulty translations of faulty Abhidharma analyses (making the basic subjects far more complicated and abstract than they need to be), that have in turn given rise to entirely faulty traditions. But you can look at the early suttas yourself to see how the Buddha used the words dharma, dhatu and ayatana.

(Mula Sutta)

<http://www.accesstoinsight.org/tipitaka/an/an10/an10.058.than.html> "
onclick="window.open(this.href);return false;

(Dhatu Sutta)

<http://www.accesstoinsight.org/tipitaka/sn/sn25/sn25.009.than.html> "
onclick="window.open(this.href);return false;

(Sabba Sutta)

<http://www.accesstoinsight.org/tipitaka/sn/sn35/sn35.023.than.html> "
onclick="window.open(this.href);return false;

"Space of Phenomena" is a bad translation of dharmadhātu. Then one gets into a whole bunch of stuff about space and yoga, which in my opinion is on a wrong track. I am a Vajrayana practitioner mind you, so I am not discounting the power of the path of methods.

padma norbu said:

You should be a guru then, no? It seems to me your understanding must be beyond those of the teacher you follow if you are a vajrayana practitioner.

deepbluehum said:

I cannot stress enough, one must clearly understand what "a dharma" is in Buddhist terms. This will clear up a lot. If you know in simple and clear terms what "a dharma" is,

then what a "dharmakaya" or a "dharmadhatu" is will be very clear. There is no dharma apart from perception and cognition. So right there you are Xing out "outer" phenomena such as space. Also there is no such thing as "intrinsic awareness" in Buddhism, so there is no "inner space" either. Light touches the retina (phassa) and the brain constructs an image (vinnana); the mind says "this is X" (namarupa). You get some feeling (vedana) of pleasure or pain, and love or hate it (upadana), which makes you want to do something about it (tanha). In other words, 12-links is the dharmadhatu/dharmakaya. There is no "dharma" apart from 12-links, so how could there be a "dharmadhatu" or a "dharmakaya" that is something else either? Not knowing this is avidya. Knowing this is vidya (wisdom).

padma norbu said:

"Like space" is not the same as space. "Space of Phenomena" is not talking about actual space. It is likened to space because, what else could you compare it to? All the analogies, such as the crystal ball, the mirror, the sun and space are just analogies, and always explained as such.

Despite what you have just said, I see no error in the Vajrayana definitions which was supposedly pointed out in the suttas you linked. If "dharmadhatu" is exactly the same as "dharmakaya," why did he use two terms? And why are all the Tibetan gurus apparently not as knowledgeable in the matter as you are?

Author: Malcolm

Date: Sunday, November 13th, 2011 at 11:10 PM

Title: Re: Occupy wall street

Content:

tobes said:

In this sense, neoliberalism is profoundly totalitarian. It does not tolerate dissent, and is brazen in its contempt for anything genuinely democratic.

Malcolm wrote:

Indeed, unlike totalitarian regimes, the "free-market" neo-liberal corporations blackmail nations into suppressing dissent for them.

N

Author: Malcolm

Date: Monday, November 14th, 2011 at 12:27 AM

Title: Re: Buddhism on God

Content:

deepbluehum said:

All you are is a self-appointed savant.

Malcolm wrote:
That applies to us all.

N

Author: Malcolm
Date: Monday, November 14th, 2011 at 12:32 AM
Title: Re: Commie scums and capitalist pigs!!!
Content:
Pero said:
Economic Left/Right: -8.00
Social Libertarian/Authoritarian: -4.82

So uhm, can someone explain to my uneducated self what this means?
I don't get these numbers.

Malcolm wrote:
It means you are junior tree-hugger.

The only reason my score was in the low -7s is that I did not put all strongly agree or disagree; some were only agree, disagree, since they were questions I do not have strong feelings about.

N

Author: Malcolm
Date: Monday, November 14th, 2011 at 1:05 AM
Title: Re: Buddhism on God
Content:
deepbluehum said:
Brahma-Vishnu-Shiva trinity idea comes from Samkya philosophy and three gunas.
Buddhism has a long history of easily trouncing three gunas; perhaps you are not aware.
See Bodhicaryavatara.

Namdrol said:
Yes, however, they are also adopted into Buddhism via the Kalacakra tantra as well as the Samupta tantra.

N

deepbluehum said:
Just to keep this bit going: Three Gunas = Hinduism. Three gunas has not been adopted into legitimate Buddhism.

Malcolm wrote:

The three gunas (rnam gsum yon tan), sattva, rajas and tamas (snying stobs, rdul, mun) are discussed at length and used as important concepts in Kalacakra as well as some other Buddhist tantras.

It's just a simple fact. The way the three gunas are used in these tantras and their commentaries is very interesting.

N

Author: Malcolm

Date: Monday, November 14th, 2011 at 1:06 AM

Title: Re: Buddhism on God

Content:

deepbluehum said:

Quacks practicing without a license need to get ostracized publicly.

Malcolm wrote:

From experience, I can tell you that trying to maintain such standards on an internet board just leads to a world of conflict.

On the internet, everything is caveat emptor.

Author: Malcolm

Date: Monday, November 14th, 2011 at 1:10 AM

Title: Re: Wine and Meat Offerings?

Content:

Fa Dao said:

Im glad this was brought up. I am still struggling with this. Does anyone know if Shabkar Lama participated in Ganapujas?

Malcolm wrote:

He did.

Ganapujas are about going beyond limitations.

N

Author: Malcolm

Date: Monday, November 14th, 2011 at 1:20 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Fa Dao said:

oops, almost forgot...does the practice that Rinpoche gave last night work the same as Purification of the Six Lokas?

Malcolm wrote:

It is similar.

Author: Malcolm

Date: Monday, November 14th, 2011 at 1:28 AM

Title: Re: Buddhism on God

Content:

padma norbu said:

So far, it seems to me like all of these debates led by KevinSolway have been pointless. Other than the "mental rebirth" concept he introduced in the "Are Karma And Rebirth For Real?" thread, the rest have been about God, The All, Ultimate Truth and Dharmakaya... with no worthwhile point ever being made.

Malcolm wrote:

Most of the conversations on the internet are pointless.

N

Author: Malcolm

Date: Monday, November 14th, 2011 at 2:20 AM

Title: Re: Buddhism on God

Content:

padma norbu said:

So far, it seems to me like all of these debates led by KevinSolway have been pointless. Other than the "mental rebirth" concept he introduced in the "Are Karma And Rebirth For Real?" thread, the rest have been about God, The All, Ultimate Truth and Dharmakaya... with no worthwhile point ever being made.

KevinSolway said:

You don't think the idea of Jesus as bodhisattva or Buddha is interesting?

Malcolm wrote:

Nope, pretty boring. But then I was never baptized and was not raised in a Christian household.

KevinSolway said:

Or the similarities between the Hindu "Brahman" and the Dharmakaya?

Malcolm wrote:

There are no similarities—I can say that because I have studied Vedanta, Advaita, Vistadvaita, and so on quite thoroughly.

N

Author: Malcolm

Date: Monday, November 14th, 2011 at 2:53 AM

Title: Re: Buddhism on God

Content:

Namdrol said:

You don't think the idea of Jesus as bodhisattva or Buddha is interesting?

Nope, pretty boring. But then I was never baptized and was not raised in a Christian household.

KevinSolway said:

Well I think that the recognition of a bodhisattva, and the recognition of a whole new Dharma teaching, is very significant.

Malcolm wrote:

I don't. I don't even think that is what is happening.

KevinSolway said:

While I respect your book learning, I don't believe you have anything more than book-learning regarding such matters. So I don't believe you are qualified to speak on the true nature of Brahman, or the Dharmakaya, etc. You can only repeat what you have read.

Malcolm wrote:

You are not the first person to make that error, nor the last.

N

Author: Malcolm

Date: Monday, November 14th, 2011 at 2:55 AM

Title: Re: Buddhism on God

Content:

Kunga Lhadzom said:

When something that is read is also comprehended, you are the same as the one that wrote it.

KevinSolway said:

There are many different levels of comprehension. And there is also zero comprehension, which is more far more common than people imagine.

The understanding of Brahman, <https://en.wikipedia.org/wiki/Brahman>, requires an exceptional type of comprehension that isn't found in everyone.

Malcolm wrote:

Brahmin is not an ultimate truth for Buddhists. It is an ultimate truth for certain schools of Hindus.

If someone should assert brahmin as an ultimate truth, it means they have not understood even a single word of the Buddha's teaching, let alone have any realization whatsoever.

N

Author: Malcolm

Date: Monday, November 14th, 2011 at 3:10 AM

Title: Re: Commie scums and capitalist pigs!!!

Content:

gregkavarnos said:

there it is ladies and gentlemen our very first dharmawheel +/+.

Will said:

And probably the only one - you silly people.

Malcolm wrote:

We need a token conservative around here.

Author: Malcolm

Date: Monday, November 14th, 2011 at 3:15 AM

Title: Re: Buddhism on God

Content:

Namdrol said:

If someone should assert brahmin as an ultimate truth, it means they have not understood even a single word of the Buddha's teaching, let alone have any realization whatsoever.

KevinSolway said:

Buddhists do not get to define the meaning of words from other traditions. I mean that you can certainly define the word "Brahman" to mean something other than "Ultimate Truth" if you want to. You can even define it to be a tea-cup if you want to. But it is pointless to do so, since others have their own meaning for the term, which has nothing to do with the meaning you are giving to it.

Malcolm wrote:

You misunderstand -- if hindus define brahmin as an ultimate truth, that definition will

never be accepted by Buddhists. Such a person who define brahmin as ultimate in anyway shape or form is not a Buddhist.

For Hindus atman and brahman are interchangeable.

What I am telling you is not that Buddhists are redefining brahman -- instead I am telling that we reject the hindu ideas about what is ultimate entirely. What they consider ultimate, we consider to be a non-existent, an imputation, an false thought.

N

Author: Malcolm

Date: Monday, November 14th, 2011 at 3:16 AM

Title: Re: Buddhism on God

Content:

deepbluehum said:

You don't think the idea of Jesus as bodhisattva or Buddha is interesting?

Silly.

KevinSolway said:

So you think the Dalai Lama is silly?

It's very unusual on forums such as these for anyone to say a bad word against the Dalai Lama.

Malcolm wrote:

I think HHDL understands that the word bodhisattva has come to mean "compassionate person", and that is all.

Author: Malcolm

Date: Monday, November 14th, 2011 at 5:07 AM

Title: Re: Commie scums and capitalist pigs!!!

Content:

Acchantika said:

Economic Left/Right: -6.38

Social Libertarian/Authoritarian: -8.05

Fight the power, man.

" If you're not liberal when you're young, you have no heart.

If you're not conservative when you're old, you have no brain." ~ Anonymous

Malcolm wrote:

Winston Churchill.

Author: Malcolm

Date: Monday, November 14th, 2011 at 5:13 AM

Title: Re: Buddhism on God

Content:

KevinSolway said:

The Buddha had the right idea, for when he criticized things like "the All", for example, he would qualify it as "the All as a phenomena". And then he would explain the errors associated with the idea of "the All as a phenomena".

Malcolm wrote:

He did -- there is such a sutta.

"Monks, I will teach you the All as a phenomenon to be abandoned. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded.

The Blessed One said, "And which All is a phenomenon to be abandoned? The eye is to be abandoned. [1] Forms are to be abandoned. Consciousness at the eye is to be abandoned. Contact at the eye is to be abandoned. And whatever there is that arises in dependence on contact at the eye — experienced as pleasure, pain or neither-pleasure-nor-pain — that too is to be abandoned.

"The ear is to be abandoned. Sounds are to be abandoned...

"The nose is to be abandoned. Aromas are to be abandoned...

"The tongue is to be abandoned. Flavors are to be abandoned...

"The body is to be abandoned. Tactile sensations are to be abandoned...

"The intellect is to be abandoned. Ideas are to be abandoned. Consciousness at the intellect is to be abandoned. Contact at the intellect is to be abandoned. And whatever there is that arises in dependence on contact at the intellect — experienced as pleasure, pain or neither-pleasure-nor-pain — that too is to be abandoned.

"This is called the All as a phenomenon to be abandoned."

Author: Malcolm

Date: Monday, November 14th, 2011 at 5:16 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

mantrika said:

Is there also a practice text available for Nyangyud Khorva Dongtruk?

Malcolm wrote:

not yet

Author: Malcolm

Date: Monday, November 14th, 2011 at 5:56 AM

Title: Re: Commie scums and capitalist pigs!!!

Content:

Acchantika said:

Economic Left/Right: -6.38

Social Libertarian/Authoritarian: -8.05

Fight the power, man.

" If you're not liberal when you're young, you have no heart.

If you're not conservative when you're old, you have no brain." ~ Anonymous

Namdrol said:

Winston Churchill.

Acchantika said:

" There is no record of anyone hearing Churchill say this. "

~ <http://www.winstonchurchill.org/learn/speeches/quotations/quotes-falsely-attributed>

" The phrase originated with Francois Guisot (1787-1874): "Not to be a republican at twenty is proof of want of heart; to be one at thirty is proof of want of head." It was revived by French Premier Georges Clemenceau (1841-1929): "Not to be a socialist at twenty is proof of want of heart; to be one at thirty is proof of want of head. "

~ https://en.wikiquote.org/wiki/List_of_misquotations "

onclick="window.open(this.href);return false;

Sorry old chap.

Malcolm wrote:

Hey, blame my dad -- he was the one that communicated it to me.

Incidentally, this does not mean that Churchill did not repeat it himself.

Author: Malcolm

Date: Monday, November 14th, 2011 at 6:34 AM

Title: Re: Buddhism on God

Content:

Malcolm wrote:

Jungian Archetype thingy in my opinion is basically metaphysical nonsense.

Lhug-Pa said:

Nice^^^

Padma Norbu

Hm I remember reading where Vajranatha wrote that:

<http://vajranatha.com/teaching/Simhamukha.htm> "
onclick="window.open(this.href);return false;

You may not agree with Vajranatha, but his and some other's exploring of these kinds of cross-cultural connections is far from "ridiculous" or "bologna".

Don't really want to debate it right now though.

May you achieve Omniscience through Dharma practice, and know if these things are true or not through direct-experience (Gnosis).

Author: Malcolm

Date: Monday, November 14th, 2011 at 6:49 AM

Title: Re: Own-being cannot be cognized

Content:

norman said:

" Form itself does not possess the own-being of form, etc. Perfect wisdom does not possess the mark (of being) 'perfect wisdom.' A mark does not possess the own-being of a mark. The marked does not possess the own-being of being marked, and own-being does not possess the mark of [being] own-being. "

- Prajnaparamita in 8000 lines

"Own-being" is therefore not cognizable as an object of thought.

Malcolm wrote:

Well, it can be an object of thought as an abstraction i.e. as a mere name. But a svabhāva cannot be perceived since there is no such thing.

Author: Malcolm

Date: Monday, November 14th, 2011 at 6:50 AM

Title: Re: Own-being cannot be cognized

Content:

Kyosan said:

I disagree that phenomena cannot be perceived.

Malcolm wrote:

He is saying there are no phenomena qua phenomena, rather, there are only appearances.

Author: Malcolm

Date: Monday, November 14th, 2011 at 9:09 PM

Title: Re: Dzogchen Monk?

Content:

wisdom said:

My only ambition in life is ... to be a spiritual teacher for others,

Namdrol said:

Big Ego Trip.

Best to give it up.

wisdom said:

Thanks Namdrol, this is sage advice.

Malcolm wrote:

The first principle is: anyone who thinks of being a teacher, must first understand there are many teachers superior to him or herself. So in this case, better to send prospective students to one's own or another teacher.

If in the end it turns out that someone really cannot enter the dharma without your help, then and only then is it really necessary for you to act as a teacher. Then it does not become an ego trip.

But even in this case, if you do not have sufficient knowledge, understanding and practical experience, you really cannot help others, you will only harm them.

In this case, it is better not to teach, even if there are no other teachers available.

N

Author: Malcolm

Date: Monday, November 14th, 2011 at 10:20 PM

Title: Re: Reasons for Conventional Reality

Content:

Tsongkhapafan said:

Conventional reality has gross and subtle aspects. The gross nature of conventional truth can be established by valid cognition as explained by Dignaga and Dharmakirti (this is very important) because forms such as our body are objects of valid minds and they perform the functions they appear to possess.

Malcolm wrote:

No, it can't. All conventional truths are objects of mistaken cognitions, per Candrakirti.

Tsongkhapafan said:

The subtle conventional reality, that is, form being a manifestation of emptiness can also be established by the same reasons that establish emptiness, since they are one nature.

Malcolm wrote:

See above.

N

Author: Malcolm

Date: Monday, November 14th, 2011 at 10:27 PM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

catmoon said:

I wonder tho, if I start digging into Pransangika-Madhyamaka, is that going to throw me into conflict with my foundation in Gelug orthodoxy?

Malcolm wrote:

Yes, since you will discover that gelug "prasanga" is not the "prasanga" of the founder of Prasanga, Batsab Nyima Drag.

N

Author: Malcolm

Date: Monday, November 14th, 2011 at 10:41 PM

Title: Re: Dzogchen Monk?

Content:

Tsongkhapafan said:

Even animals can benefit from hearing the sounds of holy Dharma, so it's not wrong to

teach if your motivation is good.

Malcolm wrote:

An unqualified physican is the enemy of his patients, doing more harm than good.

Likewise, an unqualified dharma teacher is a mara for his students, sending both himself and his students to hell.

N

Author: Malcolm

Date: Monday, November 14th, 2011 at 10:43 PM

Title: Re: Reasons for Conventional Reality

Content:

Tsongkhapafan said:

Conventional reality has gross and subtle aspects. The gross nature of conventional truth can be established by valid cognition as explained by Dignaga and Dharmakirti (this is very important) because forms such as our body are objects of valid minds and they perform the functions they appear to possess.

Namdrol said:

No, it can't. All conventional truths are objects of mistaken cognitions, per Candrakirti.

Tsongkhapafan said:

It's important not to go to an extreme and negate the validity of all conventional truths.

Malcolm wrote:

Delusion is delusion. Better to recognize it for what it is, rather than making excuses for it and continuing in that way.

N

Author: Malcolm

Date: Monday, November 14th, 2011 at 10:44 PM

Title: Re: Reasons for Conventional Reality

Content:

Tsongkhapafan said:

There is no contradiction between the teachings of Dharmakirti and Nagarjuna.

Malcolm wrote:

Of course there is: Nagarjuna rejects the whole concept of pramana.

N

Author: Malcolm

Date: Monday, November 14th, 2011 at 10:50 PM

Title: Re: Dzogchen Monk?

Content:

Tsongkhapafan said:

Even animals can benefit from hearing the sounds of holy Dharma, so it's not wrong to teach if your motivation is good.

Namdrol said:

An unqualified physican is the enemy of his patients, doing more harm than good.

Likewise, an unqualified dharma teacher is a mara for his students, sending both himself and his students to hell.

N

Clarence said:

Namdrol,

When do you consider someone qualified? Of course it depends on what they are teachings but I am sure some generalizations can be made.

Malcolm wrote:

They should be educated in the five major sciences, sutra, tantra, have done retreats, have gained some measure of signs of experience, skilled in giving explanations, in addition to having bodhicitta, and so on.

N

Author: Malcolm

Date: Monday, November 14th, 2011 at 10:53 PM

Title: Re: Reasons for Conventional Reality

Content:

edearl said:

Are there an Ultimate Buddhist Reality, a Conventional Buddhist Reality and other realities, or are other realities part of Conventional Buddhist Reality?

Do all Buddhist schools teach the same or different Ultimate and Conventional realities?

Malcolm wrote:

All expressed truths, both relative and ultimate, are part of conventional truth. For this

reason, Haribhadra states that the entire path, including the attainment of Buddhahood, is completely illusory -- it is not real in anyway.

The unenumerated ultimate truth is inexpressible.

N

Author: Malcolm

Date: Monday, November 14th, 2011 at 11:28 PM

Title: Re: Reasons for Conventional Reality

Content:

Tsongkhapa said:

Nagarjuna's view is the perfect union of conventional and ultimate truth.

Malcolm wrote:

No. Nagarjuna's view is the following:

"Since the Jina's have declared that nirvana alone is true, what wise person would not understand the rest is false?"

And:

"Neither samsara nor nirvana exist;
instead, nirvana is the thorough knowledge of samsara"

Author: Malcolm

Date: Monday, November 14th, 2011 at 11:58 PM

Title: Re: Reasons for Conventional Reality

Content:

Astus said:

I think this is going to an unintended direction. My question is if there are arguments to establish correct view on the conventional level.

Malcolm wrote:

In Madhyamaka, correct conventional is distinguished by efficiency. If it appears to work, it is correct conventional.

Of course, then there is famous example of a Geshe who challenged milarepa, who responded by banging on space with a stick as if it were a drum; or Candrakirti who bumped into a pillar since he had his head in a book, and when challenged about reality of the pillar, passed his hand right through it.

Conventional reality is an appearance for the deluded.

N

Author: Malcolm

Date: Tuesday, November 15th, 2011 at 12:00 AM

Title: Re: Dzogchen Monk?

Content:

Namdrol said:

They should be educated in the five major sciences, sutra, tantra, have done retreats, have gained some measure of signs of experience, skilled in giving explanations, in addition to having bodhicitta, and so on.

N

Clarence said:

Well, why don't you teach more then? You are qualified according to your own qualifications. BTW, I think you are qualified as well. Just something I have been think about lately.

Thanks, C

Malcolm wrote:

Maybe I am not so qualified, sometimes I still get mad in political discussions.

N

Author: Malcolm

Date: Tuesday, November 15th, 2011 at 12:01 AM

Title: Re: St. John of the Cross on Spiritual Materialism

Content:

mint said:

He may have even been a pratyekabuddha.

Malcolm wrote:

Quite impossble. Pratyekabuddhas only occur when there is no Buddha.

N

Author: Malcolm

Date: Tuesday, November 15th, 2011 at 8:02 AM

Title: Re: Dzogchen Monk?

Content:

Acchantika said:

My understanding is that traditionally, (native Tibetan) monks spend 9 years at a monastery college studying, then 3 years doing PhD-equivalent studies, then a further 3 years in retreat in the case of Nyingma Dzogchen. At this point they receive certification etc. So 15 years of hardcore study and retreat to become eligible to actually teach, at least.

Malcolm wrote:

Yes, this is good. Less is insufficient.

Author: Malcolm

Date: Tuesday, November 15th, 2011 at 8:52 AM

Title: Re: Reasons for Conventional Reality

Content:

Paul said:

It is just for the sake of refuting non-Buddhist opponents
That the learned ones have promoted them

Astus said:

And for this purpose I'd like to see all the many reasons for the validity of the Buddhist view vis-a-vis non-Buddhist views.

Malcolm wrote:

We don't have a view, per se, we just eliminate the incorrect views of others.

N

Author: Malcolm

Date: Tuesday, November 15th, 2011 at 9:42 AM

Title: Re: Reasons for Conventional Reality

Content:

gad rgyangs said:

I'm not sure who you mean by "we" (paleface), but the MMK is full of all kinds of views about sunyata, pratityasamutpada, etc

Malcolm wrote:

DO prescribed as the end of views in the MMK, not as a view in and of itself.

A view requires an existent or a non-existent. Since MMK shows that neither can be found, upon what could any view be based?

N

Author: Malcolm

Date: Tuesday, November 15th, 2011 at 9:48 AM

Title: Re: Buddhism on God

Content:

catmoon said:

First, Buddhism flatly denies the existence of a Creator.

tobes said:

Metaphysically, yes. But I'd be wary of the statement 'Buddhism flatly denies....' ~ the Buddha was famously silent on such questions. Strong negations come later.

Malcolm wrote:

Buddha flatly denies a creator because the logic of dependent origination forbids it.

Author: Malcolm

Date: Tuesday, November 15th, 2011 at 10:00 AM

Title: Re: Buddhism on God

Content:

tobes said:

And I do really think that there are some damn interesting dialogical possibilities with some strands within theism, which ought not automatically be closed down just because Buddhists feel comfortable enough in their own skin such that they can happily to refuse to bother with the most loaded signifier in history.

Malcolm wrote:

There is nothing interesting in theism at all. It is just pure delusion.

N

Author: Malcolm

Date: Tuesday, November 15th, 2011 at 10:13 AM

Title: Re: Buddhism on God

Content:

tobes said:

But we need to be a little more careful when thinking about his direct statements about the existence of the world in time. If the matter is clear cut, then why the silence?

Malcolm wrote:

He was never silent about the creation of conditioned entities. All effects must have causes, all causes are effects.

N

Author: Malcolm

Date: Tuesday, November 15th, 2011 at 10:15 AM

Title: Re: Buddhism on God

Content:

tobes said:

I'm just saying, be careful of contexts (i.e. not to assume Indian cosmology is the same as Hellenic cosmology), think carefully about the metaphysics and don't assume all of this is totally nailed.

Malcolm wrote:

All you have to assume is the precise definition of cause and condition and the answer is clear -- there is no room for a creator god in Buddhism.

Author: Malcolm

Date: Tuesday, November 15th, 2011 at 11:44 PM

Title: Re: Buddhism on God

Content:

KevinSolway said:

Whether or not it includes God depends entirely on how God is defined. You are thinking of God as some sort of phenomena or concept, which is an error.

Malcolm wrote:

There is no God in Buddhism. You are not allowed to redefine Buddhist principles just as you please.

N

Author: Malcolm

Date: Tuesday, November 15th, 2011 at 11:49 PM

Title: Re: Wine and Meat Offerings?

Content:

narraboth said:

theoritically they shouldn't even let outsiders see wine and meat on the shrine.

Malcolm wrote:

Those of us who follow ChNN follow what ChNN has to say. In this case, he says buy

meat from markets, as many kinds as possible, sausage is better since it is made from the meat of many animals. When used in a ganapuja, it creates a cause for that animal's liberation.

Wine should be consumed in a mindful manner.

When you follow ChNN you follow the system of Dzogchen as he teaches it, since he is the only teacher that I know for a fact is a realized Dzogchen master. I am sure there are others, but I do not know that for a fact nor who they are. But I know ChNN is an awakened person and this is not because of my faith. This is because he has described his experience openly to a large extent. So I am certain he is an awakened person, beyond any doubt whatsoever.

N

Author: Malcolm

Date: Wednesday, November 16th, 2011 at 12:32 AM

Title: Re: Wine and Meat Offerings?

Content:

narraboth said:

There are really two views of this, one is mainly from great dza patrol rinpoche, as in Kunzang Lama Shelung he suggested that offering killed meat to wisdom deities is like offering a killed child's meat to his mother.

Malcolm wrote:

But of course wisdom deities do not perceive offerings in this way. This is our perception.

narraboth said:

Quite convincing i have to say.

Malcolm wrote:

If your view is lower tantra, perhaps.

N

Author: Malcolm

Date: Wednesday, November 16th, 2011 at 12:41 AM

Title: Re: Reasons for Conventional Reality

Content:

gad rgyangs said:

I'm not sure who you mean by "we" (paleface), but the MMK is full of all kinds of views about sunyata, prativityasamutpada, etc

Namdrol said:

DO prescribed as the end of views in the MMK, not as a view in and of itself.

A view requires an existent or a non-existent. Since MMK shows that neither can be found, upon what could any view be based?

N

Tsongkhapafan said:

This is also an extreme. MMK refutes inherent existence, not existence per se. It also refutes non-existence. Views are based on mere imputation and mere appearances, that's why they exist and function. It's incorrect to assert that the Madhyamikas do not assert any views.

Malcolm wrote:

MMK refutes both:

"Where is there an existent not included in inherent existence or dependent existence? If an existent is not established, a non-existent is not established.

Those who perceive existents, non-existents, inherent existence or dependent existence do not see the truth of the Buddha's teaching."

Madhyamaka therefore do not assert any views. Not asserting a view does not mean "incapable of engaging in conventional discourse", something you gelugpas seem to be afraid of.

N

Author: Malcolm

Date: Wednesday, November 16th, 2011 at 12:43 AM

Title: Re: Reasons for Conventional Reality

Content:

gad rgyangs said:

two truths is a view.

Tsongkhapafan said:

That's right - it's the compatability of conventional and ultimate truths that Nagarjuna was teaching. This is correct view.

Malcolm wrote:

The two truths are part of conventional truth, not ultimate truth. Therefore even the two truths are not established. The two truths are objects of mistaken minds.

N

Author: Malcolm

Date: Wednesday, November 16th, 2011 at 12:47 AM

Title: Re: Dzogchen Monk?

Content:

Namdrol said:

They should be educated in the five major sciences, sutra, tantra, have done retreats, have gained some measure of signs of experience, skilled in giving explanations, in addition to having bodhicitta, and so on.

N

Sönam said:

And what's about Khyentse Yeshe and few others of the kind ?

Sönam

Malcolm wrote:

Khyentse Rinpoche is not my teacher, and I don't know him as a teacher, though I have met him.

I am sure he is qualified to teach because his father, my teacher, said so.

But I am talking in general, not each specific teacher. There are always exceptions to every rule.

Author: Malcolm

Date: Wednesday, November 16th, 2011 at 12:53 AM

Title: Re: Wine and Meat Offerings?

Content:

narraboth said:

I don't know how wisdom deities accept offering

Malcolm wrote:

Without duality.

narraboth said:

but if they will feel 'happy', probably won't be because you kill some animals for offering them.

Malcolm wrote:

Wisdom deities are in a state of total equanimity. If there is negative consequence to killing animals for a ganapouja, it is because the act is predicated on ignorance and falls in the class of the ten non-virtues.

narraboth said:

well, please don't take it as an attack to any group,

Malcolm wrote:

Not attacking anyone, merely pointing out that there are differences in views.

In this case, it is better for people to follow the advice of their individual teacher, rather than a teacher in a book. Every teacher has a different teaching because people are different and need different things. But if someone falls into Dozghen Community, then it is better they heed ChNN's instructions -- the same goes for everyone else.

N

Author: Malcolm

Date: Wednesday, November 16th, 2011 at 1:14 AM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

Mariusz said:

Irrelevant. Conceptual is essential even after these first two Paths according to Tsong-kha-pa.

Malcolm wrote:

It is fairly straightforward.

Gelugpas care very much about what Tsongkhapa says, and accept him as the supreme authority, even over Nāgārjuna.

Non-gelugpas don't, and don't accept him as an authority at all, let alone as an authority more important than Nāgārjuna.

N

Author: Malcolm

Date: Wednesday, November 16th, 2011 at 1:27 AM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

Mariusz said:

Irrelevant. Conceptual is essential even after these first two Paths according to Tsongkha-pa.

Namdrol said:

It is fairly straightforward.

Gelugpas care very much about what Tsongkhapa says, and accept him as the supreme authority, even over Nāgārjuna.

Non-gelugpas don't, and don't accept him as an authority at all, let alone as an authority more important than Nāgārjuna.

N

Caz said:

That's true. Gelugpa's Believe Tsongkhapa's Doctrine distills the essence of Nagarjuna's teachings.

Malcolm wrote:

yes, whereas non-Gelugpas think he was deluded by a spirit posing as Manjushri.

N

Author: Malcolm

Date: Wednesday, November 16th, 2011 at 1:28 AM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

Caz said:

That's true. Gelugpa's Believe Tsongkhapa's Doctrine distills the essence of Nagarjuna's teachings.

conebeckham said:

Well, most Gelugpas do.....but see Gendun Chopel, for example....as for others- Sakayapas, Kagyupas, Nyingmapas, and Jonangpas generally do not.

Malcolm wrote:

Ganden Chopel, from the beginning, was a Nyingmapa. He was never a "pure" Gelugpa.

N

Author: Malcolm

Date: Wednesday, November 16th, 2011 at 1:52 AM

Title: Re: Buddhism on God

Content:

Jnana said:

Okay. So what exactly is the Theos of an atheist such as yourself?

KevinSolway said:

It is the All, composed of all phenomena, all concepts, all that is unknown and beyond concepts, and all of these elements tied together and impelled by cause and effect.

Malcolm wrote:

pantheism.

of course, such a concept is absolutely foreign to Buddhism.

Author: Malcolm

Date: Wednesday, November 16th, 2011 at 1:53 AM

Title: Re: Reasons for Conventional Reality

Content:

Tsongkhapafan said:

Conventional reality is only appearance, that's true, but to say that it's an appearance only for the deluded means that Buddhas do not perceive conventional reality. This is refuted by Tsonghkapa and other authors.

Malcolm wrote:

And proven by Gorampa, etc.

N

Author: Malcolm

Date: Wednesday, November 16th, 2011 at 2:08 AM

Title: Re: Wine and Meat Offerings?

Content:

gregkavarnos said:

You want a beer with your burger?

Malcolm wrote:

Always, and fries.

Author: Malcolm

Date: Wednesday, November 16th, 2011 at 2:09 AM

Title: Re: Wine and Meat Offerings?

Content:

narraboth said:

I totally agree that people should follow what their master said, but i disagree that it's about "view", otherwise it will be an attack to dza paltrul rinpoche and all other nyingma monasteries/centres/groups following his trandition (or 'book').

No, preventing offer meat (at least fresh meat) is not 'lower tantra' view, because you don't even need to talk about meat to lower tantra practioners, they just don't use it. It is out of compassion and proper conducts of buddhism. Maybe just like ChNN advicing his group to 'buy meats from as many animals as possible', it's out of compassion (not because the view is higher, otherwise meat from one animal and many animals should be equal isn't it). I don't see there's right or wrong between the two methods (as i was quoting from two great masters), but it's really nothing to do with the views. I don't think dza paltrul rinpoche's view would be lower than many masters at anytime, but i very appreciate that he pointed out important things that people easily miss in so-called high views. But of course, if someone can see sh*t equally as tasty sausages, he can comfortably say whay he want to say.

Malcolm wrote:

What I am saying is that the view of lower tantra is that it is not correct to eat meat.

Author: Malcolm

Date: Wednesday, November 16th, 2011 at 2:30 AM

Title: Re: 100 Syllable Mantra SUPO KAYO ME BHAVA

Content:

dakini_boi said:

so how would using those characters have prevented Tibetans from pronouncing the Sankrit with tonal alterations?

Namdrol said:

training.

dakini_boi said:

What I meant was, how would using characters tsa tsha dza have prevented pronouncing sanskrit with tonal alterations, any more than using ca cha ja - either way, training would be necessary.

Malcolm wrote:

You will have to ask Thonmi. It was his idea.

Author: Malcolm

Date: Wednesday, November 16th, 2011 at 2:49 AM

Title: Re: 100 Syllable Mantra SUPO KAYO ME BHAVA

Content:

dakini_boi said:

Namdrol, can you tell me what is the textual source where he explains this idea?

Malcolm wrote:

Doesn't exist. Apart from two short texts, nothing of his survived. Sapan explains this quite well, but no one seems interested in taking Sapan's word for it. My explanation is based on that.

N

Author: Malcolm

Date: Wednesday, November 16th, 2011 at 3:59 AM

Title: Re: 100 Syllable Mantra SUPO KAYO ME BHAVA

Content:

dakini_boi said:

Ok. Where can Sapan's explanation be found?

Malcolm wrote:

You can look in his collected works.

Author: Malcolm

Date: Wednesday, November 16th, 2011 at 5:04 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

mint said:

Wouldn't receiving the DT and then not practicing guruyoga be the karmic end of me?

Malcolm wrote:

No. If you don't want to practice Guru Yoga, you don't have to.

If you want to, you can.

But first, you need transmission.

N

Author: Malcolm

Date: Wednesday, November 16th, 2011 at 5:06 AM

Title: Re: Poll: Which Operating System Do You Use?

Content:

always said:

Any Windows lower than Windows 7 is complete crap.

I use Windows 7 Ultimate 64 Bit with Service Pack 1.

Malcolm wrote:

Revise that to "Any Windows is complete crap" and I will agree.

Author: Malcolm

Date: Wednesday, November 16th, 2011 at 5:27 AM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

Mariusz said:

I very like Je Tsongkhapa because His intention was to built epistemological very complicated system, validated conceptually by valid cognition, that should fit together,

Malcolm wrote:

The problem is that pramanas and prameyas are just conventional fictions, as Nagarjuna shows in the Vignāhavyāvartanī. In other words, there are no ultimate pramanas, so elaborating a Madhyamaka systems which makes use of this kind of language is very faulty indeed.

In other words, valid cognitions, like all relative truths, are the objects of faulty cognitions.

N

Author: Malcolm

Date: Wednesday, November 16th, 2011 at 5:33 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

mint said:

Also, as I've explained elsewhere in this thread, I just don't have the ability to watch (or understand) the webcasts when they air. This factors into my less-than-stellar attitude towards all of this, too.

Acchantika said:

If you have time, there are some ChNN videos on youtube with English subtitles,

<https://www.youtube.com/watch?v=-XrfN8TY80Y&feature=related>. This may help one get used to his manner of speech, accent etc.

Malcolm wrote:

Best is to just go meet him in person.

Author: Malcolm

Date: Wednesday, November 16th, 2011 at 6:43 AM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

Mariusz said:

I like Je Tsongkhapa, as for example initiator of Yamantaka Ekavira Single Hero HYT system from Manjusri, because He wrote (in Tsongkhapa's Final Exposition of Wisdom; page.158):

"during states subsequent to meditative equipoise on the stages of generation and completion (of Highest Yoga Tantra)

one takes suchness to mind within analyzing it...with respect to that occasion, do not posit analytical meditation

as one-pointed meditation" and there were many masters of His Yamantaka system who got Vajrayana realizations

Malcolm wrote:

Intellectual views do not count for much in Vajrayāna.

N

Author: Malcolm

Date: Wednesday, November 16th, 2011 at 8:30 AM

Title: Re: Reasons for Conventional Reality

Content:

Sherab said:

Bodhisattvas on the 8th stage and beyond perceive appearances of buddhas don't they? Are these appearances of buddhas deluded?

Malcolm wrote:

Their experience is divided in terms of meditation and post-meditation.

Author: Malcolm

Date: Wednesday, November 16th, 2011 at 8:31 AM

Title: Re: Reasons for Conventional Reality

Content:

Namdrol said:
MMK refutes both:

"Where is there an existent not included in inherent existence or dependent existence?
If an existent is not established, a non-existent is not established.
Those who perceive existents, non-existents,
inherent existence or dependent existence do not see the truth of the Buddha's
teaching."

Madhyamaka therefore do not assert any views. Not asserting a view does not mean
"incapable of engaging in conventional discourse", something you gelugpas seem to be
afraid of.

N

gad rgyangs said:
Unless you rig the question by insisting that having a view can only mean accepting
existence, non-existence, both, or neither, then having a view means any opinion about
the nature of reality. In which case, what MMK is saying here is definitely a view: it is
saying there is such a thing as the Buddha's teaching, and if you perceive X (which
already assumes, and raises, all kinds of epistemological views), then you do not see it,
etc.

Malcolm wrote:
"It is not that we claim non-existence, we merely remove claims for existing existents"

-- Buddhapalita.

Madhyamakas do not have views.

N

Author: Malcolm
Date: Wednesday, November 16th, 2011 at 9:54 AM
Title: Re: Reasons for Conventional Reality
Content:

Tsongkhapa said:
All conventional truths are objects of deluded minds' is a pretty crude and wrong
statement

Malcolm wrote:

This is Candrakirti's definition in Madhyamaka-avatara.

If you want to consider it crude, as compared to a Tibetan's POV, well, that is your problem.

N

Author: Malcolm

Date: Wednesday, November 16th, 2011 at 9:55 AM

Title: Re: Reasons for Conventional Reality

Content:

Namdrol said:

"It is not that we claim non-existence, we merely remove claims for existing existents"

-- Buddhapalita.

Madhyamakas do not have views.

N

Tsongkhapa said:

Yes they do. 'phenomena do not exist inherently' is a Madhyamika view. It's not possible to follow a spiritual path without possessing correct views.

Malcolm wrote:

Correct view is no view.

N

Author: Malcolm

Date: Wednesday, November 16th, 2011 at 9:57 AM

Title: Re: Reasons for Conventional Reality

Content:

Tsongkhapa said:

Gorampa is unable to distinguish...blah blah blah

Malcolm wrote:

The Gelug misunderstanding of madhyamaka is tragic.

N

Author: Malcolm

Date: Wednesday, November 16th, 2011 at 8:23 PM

Title: Re: Reasons for Conventional Reality

Content:

Namdrol said:

Madhyamakas do not have views.

N

gad rgyangs said:

Ok, lets approach it this way: since Madhyamikas make all sorts of statements about the nature of reality (dependent origination, emptiness, etc), then, for you, a "view" is not a statement about the nature of reality. What is a "view" to you then?

Malcolm wrote:

Dependent origination is not a view. It is the pacification of views. Emptiness is not a view, it is the pacification of views. This is stated countless times in Madhyamaka texts.

Where there is no view, there is no proliferation. Where there is no proliferation, there is no view.

view = proliferation.

N

Author: Malcolm

Date: Wednesday, November 16th, 2011 at 8:34 PM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

Caz said:

yes, whereas non-Gelugpas think he was deluded by a spirit posing as Manjushri.

N

Wow Namdrol its no wonder why the schools would have problems with each other if this is what they would say of people who did not think the same way. Considering he was a Keeper of Vinaya and certainly we all know the benefits of refuge vows with regards to spirits that line of said reasoning really does sound petty.

Malcolm wrote:

Gorampa mentions this as possibility in his differentiation of views, and basically asserts that Tsongkhapa was lead astray by Umapa's channeling of "Manjushri".

N

Author: Malcolm

Date: Wednesday, November 16th, 2011 at 8:35 PM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

Caz said:

...no wonder why the schools would have problems with each other if this is what they would say of people who did not think the same way. Considering he was a Keeper of Vinaya and certainly we all know the benefits of refuge vows with regards to spirits that line of said reasoning really does sound petty.

Mariusz said:

Followers of non-sectarian Rime know the fact I posted above that Je Tsongkhapa had visions of Manjushri at least considering Yamantaka Single Hero practice of HYT.

Malcolm wrote:

This lineage actually starts with Lama Umapa. Nevertheless, it is preserved in Kongtrul's Dam sngags mdzod in the Kadampa section.

N

Author: Malcolm

Date: Wednesday, November 16th, 2011 at 8:59 PM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

Mariusz said:

Perhaps "faulty" is not correct here,

Malcolm wrote:

Faulty is quite correct, since that is what Candrakirti says i.e.:

mthong ba brdzun pa kun rdzob bden par gsungs

"False perception is said to be relative truth".

N

Author: Malcolm

Date: Wednesday, November 16th, 2011 at 9:21 PM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

Mariusz said:
Perhaps "faulty" is not correct here,

Namdrol said:
Faulty is quite correct, since that is what Candrakirti says i.e.:

mnthong ba brdzun pa kun rdzob bden par gsungs

"False perception is said to be relative truth".

N

Mariusz said:
It is the same, false does not mean useless here I think but could suggest as it also. So I prefer the term seeming.

Malcolm wrote:
You are not at liberty to invent your own Dharma - well you are, just don't call it Candrakirti's intent.

False, faulty, incorrect, etc. All of these apply to relative truth.

N

Author: Malcolm
Date: Wednesday, November 16th, 2011 at 9:55 PM
Title: Re: Madyamika Sautrantika vs Prasangika
Content:
Mariusz said:
In the short lineage of Yamantaka Umapa is not listed as I know. What is the source of your statement?

Malcolm wrote:
The lineage prayers.

Author: Malcolm
Date: Wednesday, November 16th, 2011 at 10:01 PM
Title: Re: Madyamika Sautrantika vs Prasangika
Content:
Namdrol said:
You are not at liberty to invent your own Dharma - well you are, just don't call it Candrakirti's intent.

False, faulty, incorrect, etc. All of these apply to relative truth.

N

Mariusz said:

Khenpo Karl Brunnholzl often use a alternative term "the deceiving" which I also like because doesn't suggest useless: "Generally speaking, if a given philosophical system differentiates the two levels of seeming and ultimate reality, then in whatever way it does so, one it speaks about seeming, relative, or deceiving phenomena", it must also accept this mean that such phenomena are precisely something that is not established.

Malcolm wrote:

Ok, you are not understanding something -- kiun rdzob is relative truth, but actually means "totally obscuring" in Tibetan.

But false perception is mthong brdzun, so what Candrakirti is clearly saying is that false/faulty/incorrect perception is relative, or totally obscuring, truth.

The two truths are about how objects are perceived. They can be perceived in only two ways, correctly and incorrectly. Perceiving them incorrectly, a false perception of them is called relative truth. The word brdzun pa means "to lie" as well. Further, for example, there are two schools in Yogacara rnam bden pa and rnam brdzun pa i.e. true aspect and false aspect. The latter is the higher of the two. The term brdzun pa means false.

So a false perception is relative truth.

When Shantideva is taking about the two truths, he says - ultimate truth is beyond the mind, because the mind itself is relative. The mind can never apprehend ultimate truth.

N

Author: Malcolm

Date: Wednesday, November 16th, 2011 at 10:10 PM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

Namdrol said:

The two truths are about how objects are perceived. They can be perceived in only two ways, correctly and incorrectly. Perceiving them incorrectly, a false perception of them is called relative truth.

N

Mariusz said:

I do not agree. Do you really think the so-called "objects", somewhere "out there", can be perceived correctly in the ultimate truth?

Malcolm wrote:

Have you ever read Candrakirti? If not, I suggest you do.

It is pointless for me to educate you. But in breif, Candra says "all phenomena have two natures, one ultimate, the other, relative" and "Whatever is correctly perceived, that is real; false perception is said to be relative truth".

Please examine these things. I'm out.

N

Author: Malcolm

Date: Wednesday, November 16th, 2011 at 10:23 PM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

Mariusz said:

Please read the Madhyamaka Forum here in Dharmawheel.

Malcolm wrote:

There is no need for me read what amateurs have to say about Madhyamaka, whether Gelug or non-Gelug.

N

Author: Malcolm

Date: Wednesday, November 16th, 2011 at 10:36 PM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

Mariusz said:

Please read the Madhyamaka Forum here in Dharmawheel.

Namdrol said:

There is no need for me read what amateurs have to say about Madhyamaka, whether Gelug or non-Gelug.

N

Mariusz said:

Upss, no comments

Malcolm wrote:

The point is, I can argue for or against any position and win. I don't really have a stake in a position. But I know perfectly well what Nāgārjuna says, Aryadeva, Buddhapalita, Candra, Jñānagarbha, Śāntarakṣita, Sapan, Gorampa, Dolbuwa, Tsongkhapa, etc. have

to say.

I have studied Madhyamaka for 25 years. On this forum, the only people who have anything to share with me about Madhyamaka is Jñāna and Ratna, and even then, it is only more sources, and different information. They have nothing to share with me concerning the essential principles of Nāgārjuna and other tenet systems.

So, you can either benefit from my extensive knowledge of these teachings, honed by years of constant study with the best Tibetan lamas in the world, mastery of classical Tibetan, and personal experience in meditation, or not. It is your choice. No one is forcing you to listen.

N

Author: Malcolm

Date: Wednesday, November 16th, 2011 at 11:05 PM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

Mariusz said:

I don't want show you my curriculum vitae either because here I think only the investigation counts, sorry.

Malcolm wrote:

My investigation is finished. I have nothing further to investigate. I rely on my own knowledge now.

N

Author: Malcolm

Date: Wednesday, November 16th, 2011 at 11:06 PM

Title: Re: Reasons for Conventional Reality

Content:

Namdrol said:

Dependent origination is not a view. It is the pacification of views. Emptiness is not a view, it is the pacification of views. This is stated countless times in Madhyamaka texts.

Where there is no view, there is no proliferation. Where there is no proliferation, there is no view.

view = proliferation.

N

gad rgyangs said:

You still haven't defined what you consider a "view" to be. If its not "a statement about the nature of reality/how things are", then what is it? And "proliferation" basically just means "other people's views that you don't agree with", so thats not a definition.

Malcolm wrote:

A view is a position concerning either existence or non-existence, that is the basis of all views. Madhyamakas do not have views concerning either.

N

Author: Malcolm

Date: Wednesday, November 16th, 2011 at 11:36 PM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

Mariusz said:

In the short lineage of Yamantaka Umapa is not listed as I know. What is the source of your statement?

Malcolm wrote:

It is based on the lineage list (volume 30, page 109 compiled by Loter Wangpo) in the rgyud sde kun 'dus based on the lineage of Cangkye Rolpai Dorje

The close lineage is as follows:

From Vajrabhairava, Jamyang Tenpa'i Khor Lo (Mañjuśrī Sasanacakra, and Gyalba Jampal Nyingpo (Jina Mañjuśrīgarbha) or alternately, from Mañjuśrī and Vajrabhairava individually to Lama Umapa, and then all three to Tsongkhapa, then Kheydrup and so on.

Author: Malcolm

Date: Wednesday, November 16th, 2011 at 11:53 PM

Title: Re: Buddhism on God

Content:

tobes said:

Knowing Nagarjuna's arguments about emptiness does not instantly grant access to all of the world's philosophies and the arguments therein.

Malcolm wrote:

Nope, it just makes them all completely irrelevant to the one thing that matters: liberation.

Author: Malcolm

Date: Wednesday, November 16th, 2011 at 11:55 PM

Title: Re: Reasons for Conventional Reality

Content:

Namdrol said:

A view is a position concerning either existence or non-existence, that is the basis of all views. Madhyamakas do not have views concerning either.

Astus said:

Should add that it's independent existence and total annihilation. But to say that "there is no self" is not a position of non-existence, i.e. annihilation, and to say that "phenomena are inter-dependent" is not a position of existence, i.e. eternal self-sufficient being.

Malcolm wrote:

As I have pointed out from time immemorial bhāva is included with svabhāva by Nāgārjuna.

N

Author: Malcolm

Date: Thursday, November 17th, 2011 at 12:11 AM

Title: Re: comparative sdom gsum texts

Content:

xylem said:

i am not overly familiar with the different genres of tibetan religious literature. are there any comparative texts on the three vow systems? i know different authors criticize and analyze different points of other authors, but are there any comparative treatments in the tradition?

-xy

Malcolm wrote:

Kongtruls' Buddhist Ethics is exhaustive in this respect.

Author: Malcolm

Date: Thursday, November 17th, 2011 at 12:58 AM

Title: Re: 100 Syllable Mantra SUPO KAYO ME BHAVA

Content:

tantular said:

Old Tibetan was not a tonal language, so this couldn't have been the difference between the ca and tsa sde, and when Lhasa dialect did develop tone, both series follow the

same rules. Nowadays Himalayan peoples in Nepal write their Tibetan names in Devanagari as if ཅ = च: for example ཅེར་ is always written as छेरिड. I've asked people why they do this, and it's not because they're aware of the official Tibetan transliteration of Sanskrit (most have no idea), but simply because to their ears Nepali छ sounds like the closest equivalent of ཅ; certainly far better than འ would be.

The Tshigdzöd Chenmo states that ཅ and ཅ both have 1) the palate as place of articulation, 2) the middle of the tongue as organ of articulation, 3) contact of tongue and palate as its manner of articulation, & 4) unvoiced, unaspirated phonation, exactly the same as Sanskrit grammarians describe च. Sanskrit-Tibetan phonological theory does not distinguish plosives from affricatives (these are both called spr̥ṣṭa/phrad pa), or the alveolar ridge and palate (both tālu/rkan). Therefore, Sanskrit and Tibetan grammarians have no theoretical framework for distinguishing the https://en.wikipedia.org/wiki/Voiceless_postalveolar_affricate and the https://en.wikipedia.org/wiki/Voiceless_alveolo-palatal_affricate. In India this wasn't a problem because the latter sound didn't exist. It does exist in Tibetan, however, and therefore the Tibetan language needed to have two series of letters, even if the grammarians couldn't exactly describe the difference between them. All Tibetan grammatical treatises are in agreement that the tsa sde was invented first to represent the Sanskrit ca-varga, and the ca sde was only developed afterwards, once Tibetans realized their language had an additional set of affricates not found in Sanskrit. According to legend, this happened when Thonmi had a conversation with a traveller that included the "six new letters of Tibetan":

མོ་དཔོན་གྱིས། ཁྱེད་གང་ནས་ཐོན་པར། དེ་ན་རེ། ཁང་ཁྱང་ནས་འོངས་ཟེ། གང་དུ་འགྲོ་བུས་པས། ཟ་ཉར་ཅུ་འགྲོ་ཟེ། གང་གི་དོན་དུ་འགྲོ་བུས་པར་ང་ཉ་ཅུ་འགྲོ་ཟེ།
ནམ་སྐབས་བུས་པས་ཅེ་ཆ་ཟེ།

dakini_boi said:

Thank you Tantular, that is very helpful. This information seems in accord with the idea that the Indians who introduced Buddhism into Tibet may have been from a region where च was actually pronounced "tsa." Would you agree with that?

Malcolm wrote:

It is the opposite. It does not accord with that idea.

N

Author: Malcolm

Date: Thursday, November 17th, 2011 at 1:04 AM

Title: Re: Reasons for Conventional Reality

Content:

Acchantika said:

If we consider this in terms of your examples, we remember that Nagarjuna spent the previous 23 chapters negating the possibility of a referent.

gad rgyangs said:
...which is, of course, itself a view.

Acchantika said:
Negating something does not necessarily equal affirming its absence.

Malcolm wrote:
Agreed, a negation does not entail possession of a view. According to Rongzom, so called non-affirming negation is used to reject an opponents POV. The affirming negation is used to prove one's own view. According to him, Madhyamalas only use the former and never the latter in reference to reality. He also points out that they accept the consequence that their own position is harmed i.e. they do not maintain a position but purely maintain a critical stance.

But right from the beginning there was rebellion against this, for example, the harsh criticism of Candrakirti found in the colophon of the translation of Ratnakarashanti's Madhyamakalamkara.

N

Author: Malcolm
Date: Thursday, November 17th, 2011 at 1:10 AM
Title: Re: public evaluation of teachers
Content:

xylem said:
One, I have noticed over the years on various different Buddhist forums (the old Tricycle, e-sangha and now here) that the most vitriolic and divisive threads generally involve the evaluation of the authenticity of Buddhist teachers and lineages.

Malcolm wrote:
Correct, it is better to leave people to their delusions.

N

Author: Malcolm
Date: Thursday, November 17th, 2011 at 1:19 AM
Title: Re: Madyamika Sautrantika vs Prasangika
Content:
Mariusz said:
Perhaps you should read Karmapa Mikyo Dorje

Malcolm wrote:

I have. Thanks.

I have studied Tibetan polemical authors of Madhyamaka quite well.

The Indian masters are better.

Author: Malcolm

Date: Thursday, November 17th, 2011 at 1:26 AM

Title: Re: Best Language to Learn First?

Content:

wisdom said:

What is the best language to learn first, Tibetan or Sanskrit? Which language have the bulk of most Buddhist texts been written in? Especially the Mahayana tradition?

Malcolm wrote:

Tibetan.

Author: Malcolm

Date: Thursday, November 17th, 2011 at 1:36 AM

Title: Re: Poll: Which Operating System Do You Use?

Content:

alwayson said:

Whats wrong with Windows 7?

Malcolm wrote:

The Windows part.

N

Author: Malcolm

Date: Thursday, November 17th, 2011 at 1:39 AM

Title: Re: Poll: Which Operating System Do You Use?

Content:

alwayson said:

Windows 7 is as secure as any other OS.

Malcolm wrote:

No, it really isn't.

Compared to a Mac, security wise W7 is terrible.

Author: Malcolm

Date: Thursday, November 17th, 2011 at 2:02 AM

Title: Re: Poll: Which Operating System Do You Use?

Content:

alwayson said:

Oh really?

<http://www.dailytech.com/Apple+Orders+Technicians+to+Feign+Ignorance+About+Mac+Malware/article21693.htm> " onclick="window.open(this.href);return false;

Malcolm wrote:

MacDefender?

What a joke. There is one known exploit for the Mac, and it is more of a social engineering exploit than a true hack or malware -- it depends on the ignorance of someone to actually download a program and then physically give them a credit card number. This is not really a malware program. This is a fraud.

Really, this is the best that windows community can do in pointing out flaws in Mac Security?

If you want to know about ongoing issues for the mac, look here:

<http://www.securemac.com/> " onclick="window.open(this.href);return false;

You will see that by comparison, there are very few exploits against the mac, and virtually all require user permission to occur. This is not the case with Windows.

Remember, I was a professional Windows system engineer for several years working in high security environments such as Putnam Investments, Genuity, and so on. So I am not just talking idly.

Author: Malcolm

Date: Thursday, November 17th, 2011 at 2:55 AM

Title: Re: Buddhism on God

Content:

mañjughoṣamaṇi said:

at least in the early phases these were not compatible schools of thought and were in disagreement with each other.

All the best.

Malcolm wrote:

Correct; Prajñapāramitā schools, Tathāgatarbha schools and Yogacāra schools were in some disagreement until Maitrīyanāth's synthesis. After the dust settled, it was left between the Yogacāras and the Madhyamikas to battle it out.

Then Vajrayāna made their arguments somewhat irrelevant because of the Vajrayāna synthesis of the two schools.

N

Author: Malcolm

Date: Thursday, November 17th, 2011 at 3:01 AM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

Tsongkhapa said:

That's actually not so because Tsongkhapa realized emptiness directly much later when he was able to see Manjushri and receive teachings from him directly.

Malcolm wrote:

Yes, I understand that this is what you believe. You will forgive me for pointing out that Tsongkhapa is not universally regarded as someone who attained the path of seeing. We can respect Tsongkhapa as a great practitioner and scholar without acquiescing to your demand that we perceive him to be an aryan pudgala.

N

Author: Malcolm

Date: Thursday, November 17th, 2011 at 3:34 AM

Title: Re: Poll: Which Operating System Do You Use?

Content:

Namdrol said:

and virtually all require user permission to occur. This is not the case with Windows.

always on said:

Depends on the version. Windows 7 has UAC which I am sure you are aware of.

UAC prompts you every time some code wants to run.

Malcolm wrote:

If this were true, there would not be so many holes in Windows.

Face it, Windows is designed to run in a trusted enterprise. It is not safe machine. I have run my mac, without firewall or any security on the net behind a standard NAT router and have never been hacked or even tickled for years.

No workstation mac has ever been hacked. Macs that have been hacked are web servers, and only because they are running some kind of web server with outdated code. But the OS itself is very bullet proof unless you download something on purpose and install it, like mac defender.

You just cannot make the same claim with any version of Windows.

N

Author: Malcolm

Date: Thursday, November 17th, 2011 at 4:18 AM

Title: Re: Poll: Which Operating System Do You Use?

Content:

Malcolm wrote:

People use computers for three things:

Communications

Productivity

Entertainment

Most people have no need and do not want to tinker with their boxes. They just want a hassle free computer -- and for a hassle free computer, you cannot beat a mac.

wisdom said:

Like in many cases, we give up freedom for security.

Mac may be more secure, but there are far fewer variations available. When you look at things like the apps store you can see how much stricter (and therefore less free) Mac is vs. PC/Android. People who build gaming computers to my knowledge almost always do this with PCs, and most gamers own PCs and not Macs. Many games are released on Mac only after on PC. Everything Mac is more expensive. Mac is a single corporation, PC's can be (like a Dell computer), but often the parts and programs are all separate

entities, so you have more choice in which companies, which hardware, and which software you want to have and support.

Basically as a Mac user you are a Mac user in its entirety, and must abide by the rules that Apple puts forth. As a PC user you can have thousands of permutations of hardware and software, and there really are no rules. You can build your own PC, have a warranty for each piece of hardware, and if any burns out you can just fix it yourself. No warranty is broken for fixing your own computer, which is cheaper and easier on every level if you know what you're doing. In terms of customization you can fit a TON Of things in a PC. Your expansion capabilities are also much higher. If you have a PC and a new better CPU comes out, you just buy a new motherboard/CPU, much cheaper than being forced to buy a whole new computer for only slightly more speed.

In terms of security a good anti-virus and spyware program, and a little forethought about what you are downloading and clicking on, will remove almost all potential security breaches from happening.

Author: Malcolm

Date: Thursday, November 17th, 2011 at 5:20 AM

Title: Re: comparative sdom gsum texts

Content:

Malcolm wrote:

There is a section at the end of the book that details this.

xylem said:

lama namdrol...

i probably didn't make my question clear enough. kongtrul's buddhist ethics is exhaustive in presenting the three systems of vows. it is however, not exhaustive in presenting how different masters and schools understand the combined practice of these three systems of vows. jan-ulrich sobisch (copenhagen) has written about how there are very subtle but often very substantial differences in the understanding how the three vows are held and practiced by an individual. some masters, like jigten sumgon suggest that the three vows are essentially of the same nature as they are antidotes to the three poisons. others like gampopa suggest that they are very distinct because they come into existence by very different rituals. some masters suggest all the vows must be assumed together, each one supporting the other, while others suggest it is possible and even necessary to drop the outer aspects of the pratimoksha for the practice of mantra... while others see them being possessed upwardly, the higher systems perfecting the intention of the lower ones.

given the tibetan proclivities for comparative tenets and hermeneutics, it would seem natural that ethical comparative works might also be authored.

-xy

i am not overly familiar with the different genres of tibetan religious literature. are there any comparative texts on the three vow systems? i know different authors criticize and analyze different points of other authors, but are there any comparative treatments in the tradition?

-xy

Namdrol said:
Kongtruls' Buddhist Ethics is exhaustive in this respect.

Author: Malcolm
Date: Thursday, November 17th, 2011 at 5:22 AM
Title: Re: Poll: Which Operating System Do You Use?
Content:

Namdrol said:
If this were true, there would not be so many holes in Windows.

N

alwayson said:
Who says there are holes in Windows 7?

There aren't any holes on Windows 7.

Like I said, it has UAC.

Malcolm wrote:
<http://arstechnica.com/business/news/2011/11/microsoft-fails-to-patch-duqu-but-fixes-critical-hole-in-windows-tcpip-stack.ars> " onclick="window.open(this.href);return false;

Author: Malcolm
Date: Thursday, November 17th, 2011 at 5:43 AM
Title: Re: Poll: Which Operating System Do You Use?
Content:

Namdrol said:
<http://arstechnica.com/business/news/2011/11/microsoft-fails-to-patch-duqu-but-fixes-critical-hole-in-windows-tcpip-stack.ars> " onclick="window.open(this.href);return

false;

alwayson said:

These are just typical updates that Microsoft releases. My PC automatically installs them. I don't even have to think about it.

You made it sound like there are some fundamental unfixable holes to Windows.

Malcolm wrote:

All holes a fixable, the point is, there should not be so many.

Author: Malcolm

Date: Thursday, November 17th, 2011 at 5:50 AM

Title: Re: Poll: Which Operating System Do You Use?

Content:

Namdrol said:

All holes a fixable, the point is, there should not be so many.

alwayson said:

Lets be clear that Mac has more such holes than Windows.

Malcolm wrote:

Sorry, my boy, that is just not the case. You can't FUD your way out of this.

Author: Malcolm

Date: Thursday, November 17th, 2011 at 6:47 AM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

Caz said:

Ah Now I see Thanks for that Namdrol this is probley where alot of the Anamosity toward Gelugpa's Originally arose from. So I take it on that root practitoners from Non Gelug traditions would see Lama Tsongkhapas recieved Mahamudra teachings from Manjushri as equally false and wrong then ?

Malcolm wrote:

Well, while it is possible for ordinary people to have pure visions, they are not usually regarded as the basis for having large amounts of faith in that person.

Author: Malcolm

Date: Thursday, November 17th, 2011 at 6:52 AM

Title: Re: Poll: Which Operating System Do You Use?

Content:

Namdrol said:

Sorry, my boy, that is just not the case. You can't FUD your way out of this.

alwayson said:

Thats absolutely the case.

Famed Mac security expert Charlie Miller, who won multiple years for the fast Mac hack at Pwn2Own, comments, " Mac OS X is no more secure than any other operating system. It has vulnerabilities, and it will let you download and run malware. The difference is that there simply isn't that much malware written for it. The bad guys have focused all their energies at Windows, which makes up the vast majority of the computers out there. However, as market share for Macs continues to inch up, that equation is going to change and bad guys will begin to focus in on Macs, if that hasn't already started to happen. And as I mentioned above, Macs are no more inherently secure than Windows, so when the bad guys decide to go after them with gusto, it'll get ugly fast."

Malcolm wrote:

More FUD. Same stuff we have been hearing for years.

Author: Malcolm

Date: Thursday, November 17th, 2011 at 6:53 AM

Title: Re: St. John of the Cross on Spiritual Materialism

Content:

mint said:

He may have even been a pratyekabuddha.

Namdrol said:

Quite impossible. Pratyekabuddhas only occur when there is no Buddha.

N

TMingyur said:

Then it would be possible because at that time there was none.

kind regards

Malcolm wrote:

No, because the Buddha's sasana remains. Pratyekabuddhas only occur when there is no Buddha's sasana, to be more precise.

N

Author: Malcolm

Date: Thursday, November 17th, 2011 at 10:53 PM

Title: Re: Reasons for Conventional Reality

Content:

gad rgyangs said:

three views:

eternalist - "exists"

nihilist - "does not exist"

madhyamaka - "not 'exists', also not 'does not exist'"

Malcolm wrote:

This last view is refuted by Madhyamaka. This is explained most clearly by Aryadeva in the Jñānasarasammucaya.

Author: Malcolm

Date: Thursday, November 17th, 2011 at 11:08 PM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

Caz said:

Ah Now I see Thanks for that Namdrol this is probley where alot of the Anamosity toward Gelugpa's Originally arose from. So I take it on that root practitoners from Non Gelug traditions would see Lama Tsongkhapas recieved Mahamudra teachings from Manjushri as equally false and wrong then ?

Namdrol said:

Well, while it is possible for ordinary people to have pure visions, they are not usually regarded as the basis for having large amounts of faith in that person.

Caz said:

Im sure your well aware what Implication that would have for the Gelug lineage and all of its teachings and transmitted lineages then. That it would be a false lineage.

Malcolm wrote:

No, Tsongkhapa was a good yogi, and had experience. He received the transmissions of the tantras, practiced them, was skilled in the arts of Vajramaster, and conveyed them properly, he was an interesting and novel scholar. However, it is precisely his novelty that landed him in hot water with those who were not his students.

In this instance, his students had lots of faith in him and thus there is a new lineage. Those who were not his students rather resented the Sakya sarmas as they were called for a while, these new Sakyapas later known as Gelugpas.

So while we all respect Tsongkhapa, we do not all assume that he achieved awakening.

N

Author: Malcolm

Date: Friday, November 18th, 2011 at 12:07 AM

Title: Re: Can someone please post some works of Nagarjuna?

Content:

Malcolm wrote:

Bocking's Nagarjuna in China is one of the clearest. Full MMK plus commentary closely related to Buddhapalita which clearly identifies positions. Translation of Kumarajiva's translation.

Author: Malcolm

Date: Friday, November 18th, 2011 at 12:13 AM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

Mariusz said:

Can you specify what exactly the saying you mean? I compared only: "The two truths are about how objects are perceived. They can be perceived in only two ways, correctly and incorrectly. Perceiving them incorrectly, a false perception of them is called relative truth" with mine ""The ultimate is not the sphere of cognition ("perceptions" whatever if "false" or "correct") It is said that cognition is the seeming (only)" . I did not see agreement here.

Jnana said:

Center of the Sunlit Sky, p. 85:

There is no contradiction between, first, the explanation that the ultimate is taken as the object of the wisdom of noble ones and, second, the teaching in some sūtras and treatises that it is not the sphere of cognition.

Mariusz said:

Excuse me, I have not the book with me now to check the context. Are you quoting on the wisdom of noble ones that is beyond the perceptions of objects, beyond all reference points? If so, it agrees with Santideva saying, but not with the saying of Namdrol.

Malcolm wrote:

What do you take Namdrol to be saying? In your own words please.

Author: Malcolm

Date: Friday, November 18th, 2011 at 2:39 AM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

Mariusz said:

Thank you for continuing. It will benefit all of us. Of course I took it: a correct perception of them (the perceived objects) is called ultimate truth. That's why I asked you: "Do you really think the so-called "objects", somewhere "out there", can be perceived correctly in the ultimate truth"?

Malcolm wrote:

Candrakirti very specifically says "yang dag mthong yul gang de de nyid de" i.e. "Any object [yul] of a correct (yang dag) perception (mthong) that is real (de nyid)" i.e. an ultimate truth. Then he says mthong ba brdzun pa kun rdzob bden par gsungs i.e. "[The object of] a false perception is a relative truth."

He also specifies very precisely just before these two lines:

/dngos kun yang dag brdzun pa mthong ba yis/ /dngos rnyed ngo bo gnyis ni 'dzin par 'gyur

"Since all things are perceived correctly and falsely;
all things will possess two natures.

He then explains in his commentary:

de'i phyir dngos po thams cad rang bzhin de gnyis 'dzin pa yin no/ /rang bzhin de gnyis las kyang mthong ba yang dag pa'i yul gang yin pa de ni de nyid de/ de ni don dam pa'i bden pa'o zhes bya ba'i don to/ /de'i rang gi ngo bo ni bshad par bya'o/ /mthong ba brdzun pa'i yul gang yin pa de ni kun rdzob kyi bden pa'o/ /de'i phyir de ltar bden pa gnyis rnam par gzahag nas/ mthong ba brdzun pa rnam la mthong ba yang dag pa dang brdzun pa nyid las

Therefore, all things possess two natures. Also out of those two natures, any object of a correct perception means that it is called "ultimate truth". Its own nature has been explained. Any object of a false perception is a relative truth. Therefore, after having demonstrated the two truths, among false perceptions there are also true and false."

N

Author: Malcolm

Date: Friday, November 18th, 2011 at 2:59 AM

Title: Re: 100 Syllable Mantra SUPO KAYO ME BHAVA

Content:

dakini_boi said:

Wow, Tantular, thank you. You've cleared up my confusion.

Malcolm wrote:

Yes, nice explanation.

Author: Malcolm

Date: Friday, November 18th, 2011 at 3:01 AM

Title: Re: Reasons for Conventional Reality

Content:

gad rgyangs said:

three views:

eternalist - "exists"

nihilist - "does not exist"

madhyamaka - "not 'exists', also not 'does not exist'"

Namdrol said:

This last view is refuted by Madhyamaka. This is explained most clearly by Aryadeva in the Jñānasarasammucaya.

gad rgyangs said:

ok six views then.

right now im sorting out N's use of the word pratijñā in VV and its use as a technical term in the Nyaya system.... basically it seems that a distinction needs to be made between the thesis of a syllogism, which N disavows, and philosophical positions, which his texts are of course full of. You can't just sweep everything under the word "view" because he didn't.

Malcolm wrote:

For example, what kind of philosophical position does Nāgārjuna hold. Please provide and example.

Author: Malcolm

Date: Friday, November 18th, 2011 at 3:32 AM

Title: Re: Ojas (general discussion)

Content:

Lhug-Pa said:

My main focus is Dzogchen, yet I'm not considering to abandon Gnosis either; however I'll refrain from saying much more about this for right now, as I do not want to become somehow responsible for causing any sort of split in the Sangha (there are many other

disciples of Chogyal Namkhai Norbu Rinpoche who post here).

If in Meditating upon it I conclude that something more should be said, then perhaps I will.

Best Regards

Malcolm wrote:

It's not about meditation or gnosis, its about physiology.

Author: Malcolm

Date: Friday, November 18th, 2011 at 4:08 AM

Title: Re: Reasons for Conventional Reality

Content:

Namdrol said:

For example, what kind of philosophical position does Nāgārjuna hold. Please provide and example.

gad rgyangs said:

jeez, take your pick. how about 24.10 (and now thanks to Terma we have Bocking's translation to use):

"Unless you rely on the conventional truth
You will not attain the ultimate meaning.
Unless you attain the ultimate meaning
You will not attain nirvana."

Malcolm wrote:

This sounds like a prescription, not a position.

N

Author: Malcolm

Date: Friday, November 18th, 2011 at 4:12 AM

Title: Re: The Bad and The Ugly

Content:

Dechen Norbu said:

Hi Ron, can you give me some sources for me to find those episodes you talk about? The maitreyan revolutions thing. I never heard of it, but as this is the second time you talk about it...

Is <http://www.newworldencyclopedia.org/entry/Maitreya> "
onclick="window.open(this.href);return false; your source?

Malcolm wrote:

The phenomena of Maitreya millenialism and the vigorous violence these Chinese cults engaged in are well know to history. But they have nothing really to do with Buddhism.

N

Author: Malcolm

Date: Friday, November 18th, 2011 at 4:26 AM

Title: Re: Reasons for Conventional Reality

Content:

gad rgyangs said:

which contains all kinds of views about what conventional truth is, what the ultimate and nirvana are. In short, a whole worldview, not to mention all kinds of epistemological beliefs about what is or isn't valid reasoning etc.

Malcolm wrote:

All kinds of views? Describe them please and lets see of they are in fact views. For starters, what is a conventional truth according to Nāgārjuna. And why is this a thesis?

Author: Malcolm

Date: Friday, November 18th, 2011 at 4:52 AM

Title: Re: Reasons for Conventional Reality

Content:

gad rgyangs said:

which contains all kinds of views about what conventional truth is, what the ultimate and nirvana are. In short, a whole worldview, not to mention all kinds of epistemological beliefs about what is or isn't valid reasoning etc.

Namdrol said:

All kinds of views? Describe them please and lets see of they are in fact views. For starters, what is a conventional truth according to Nāgārjuna. And why is this a thesis?

gad rgyangs said:

As it says two karikas earlier, conventional truth is worldly truth, that is, consensus reality. It isn't a thesis (neither he nor I said so), because he isn't trying to prove it: he's taking it as a given, which is even worse as it is an unproven belief.

Malcolm wrote:

So in other words, he is starting with what the opponenet takes as real, correct?

In this case, how is this a) his belief b) a philosophical position of his? The answer is, actually, they are not his belief nor his philosophical position.

M

Author: Malcolm

Date: Friday, November 18th, 2011 at 5:19 AM

Title: Re: Reasons for Conventional Reality

Content:

Namdrol said:

So in other words, he is starting with what the opponenet takes as real, correct?

In this case, how is this a) his belief b) a philosophical position of his? The answer is, actually, they are not his belief nor his philosophical position.

M

gad rgyangs said:

He's accepting the validity of the two truths scheme, which (he says) is what Buddhas rely on to teach "truth". He would have to maintain either that he has already demonstrated the validity of this schema through his argumentation earlier in the book, or that he's accepting it on faith since Buddhas rely on it. In either case, it's a philosophical position.

Malcolm wrote:

But if he does not accept the validity of conventional truth (he does not) how can you say he is erecting a philosophical position around the two truths?

Remember, he states "Since the Jinas have proclaimed nirvana alone is true, what wise person would not understand the rest is false?"

The two truths, are for Nāgārjuna merely a pragmatic methodology used by Buddhas to lead sentient beings from delusion to non-delusion. But they are not a philosophical system, at least, not for Nagarjuna and Aryadeva. In other words, if anything, the two truths are a pedagogical method, and that is all.

N

Author: Malcolm

Date: Friday, November 18th, 2011 at 5:24 AM

Title: Re: Reasons for Conventional Reality

Content:

conebeckham said:

Perhaps we need to define what a "view" is.

Acchantika said:

View or position (Pali diṭṭhi, Sanskrit dr̥ṣṭi) is a central idea in Buddhism. In Buddhist thought, in contrast with the commonsense understanding, a view is not a simple, abstract collection of propositions, but a charged interpretation of experience which intensely shapes and affects thought, sensation, and action. Having the proper mental attitude toward views is therefore considered an integral part of the Buddhist path.
[https://en.wikipedia.org/wiki/View_\(Buddhism\)](https://en.wikipedia.org/wiki/View_(Buddhism)) onclick="window.open(this.href);return false;)

I personally feel this is a pretty good definition.

gad rgyangs said:

N doesn't say he doesn't have any view (dr̥ṣṭi) he says he has no thesis (pratijñā)

Malcolm wrote:

Sure he says he has no views:

gang gis thugs brtse nyer bzung nas/ /lta ba thams cad spang ba'i phyir/ /dam pa'i chos
ni ston mdzad pa/ /gau ta ma de la phyag 'tshal lo

"I prostrate to Gotama, who, through his loving mind, taught the sublime Dharma in order to abandon all views".

Author: Malcolm

Date: Friday, November 18th, 2011 at 8:44 AM

Title: Re: Reasons for Conventional Reality

Content:

Lhug-Pa said:

<http://www.dharmafellowship.org/library/texts/the-cuckoo-of-awareness.htm>,
<http://gnosticteachings.org/books-by-samael-aun-weor/cosmic-teachings-of-a-lama/1259-alaya-and-paramartha.html>, and <http://gnosticteachings.org/books-by-samael-aun-weor/cosmic-teachings-of-a-lama/1278-substances-atoms-forces.html>.

Malcolm wrote:

The three own natures are irrelevant in any discussion of Madhyamaka.

Author: Malcolm

Date: Friday, November 18th, 2011 at 9:17 AM

Title: Re: Reasons for Conventional Reality

Content:

deepbluehum said:

Do you ever get the feeling you are in a room full of smokers discussing the fresh air in Switzerland?

Malcolm wrote:

No, I get the feeling that I am a non-smoker trying to convince smokers that they should breath fresh air.

Author: Malcolm

Date: Friday, November 18th, 2011 at 9:23 AM

Title: Re: Reasons for Conventional Reality

Content:

deepbluehum said:

Do you ever get the feeling you are in a room full of smokers discussing the fresh air in Switzerland?

Namdrol said:

No, I get the feeling that I am a non-smoker trying to convince smokers that they should breath fresh air.

deepbluehum said:

I meant except you of course. I'd like to read a good fishin' tale. Know any?

Malcolm wrote:

Old man and the sea?

Moby Dick?

Author: Malcolm

Date: Friday, November 18th, 2011 at 10:54 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

mint said:

What is a Samaya? Is Lhug-Pa per Namdrol correct that all who receive the DT will receive a Samaya?

What happens if I don't immediately act on studying the Song of the Vajra book or cultivating guruyoga?

Have I been given contradictory advice?

Malcolm wrote:

A samaya is a comittment. In the case of receiving any Vajrayana transmission, it is impossible that someone did not receive some kind of comittment. But in Dzogchen the primary comittment is to recognizing and then maintaining knowledge of your actual

state. So to begin with, you should be trying to discover what that is. This is the point of all Dharma. So on this point, all Dharma teachings have the same commitment. In Dzogchen the method of trying to discover what your actual state is begins with introduction. In Vajrayana, it begins with receiving some kind of empowerment, in Hinayana and Mahayana, it begins with receiving some kind of vows.

N

Author: Malcolm

Date: Friday, November 18th, 2011 at 11:10 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Namdrol said:

In Dzogchen the method of trying to discover what your actual state is begins with introduction. In Vajrayana, it begins with receiving some kind of empowerment, in Hinayana and Mahayana, it begins with receiving some kind of vows.

mint said:

So, the Song of the Vajra book and cultivating guruyoga are only recommendations/tools but not mandatory?

Also, how does one go about purchasing restricted books? Am I given some sort of secret password after receiving transmission?

Malcolm wrote:

Nothing is mandatory in Dzogchen, at least not the way it is taught by ChNN.

Author: Malcolm

Date: Friday, November 18th, 2011 at 11:21 PM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

Mariusz said:

Perhaps what differentiates us is that I take these so-called "objects" as pedagogical tools only, expedient meaning but not as the definitive.

Malcolm wrote:

As I said, you are not understanding my point, and imputing things on to me that I have never stated.

Author: Malcolm

Date: Saturday, November 19th, 2011 at 12:13 AM

Title: Re: Gyalwa Gyatso / Red Avalokiteshvara / Jinasagara

Content:

Silent Bob said:

First he was asked by Marpa to go to India and receive these teachings on the nine dharmas of the formless dakinis from Tiphupa.

Malcolm wrote:

This part of Gampo abbey's thing is wrong. Mila asked Rechungpa to go, not marpa. Rechungpa never met Marpa.

Author: Malcolm

Date: Saturday, November 19th, 2011 at 12:38 AM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

Mariusz said:

You see, earlier I also was argued about definition of "the seeming" because the terms "faulty" or false" (for all the seeming) are a little tricky.

Malcolm wrote:

You are choosing to follow a very non-standard and rather modern translation for kun rdzob, samvritti -- for which the vast majority of people have for many years translated as "relative". There in no problem with this per se.

However, you are conflating two terms (mthong brdzun pa i.e. false/faulty/incorrect, etc. perception) with (kun rdzob (for which you like "seeming" following KB), the object of a false perception.

There is a breakdown of communication because we are not using the same English terms to discuss these things.

N

Author: Malcolm

Date: Saturday, November 19th, 2011 at 12:44 AM

Title: Re: Gyalwa Gyatso / Red Avalokiteshvara / Jinasagara

Content:

Silent Bob said:

First he was asked by Marpa to go to India and receive these teachings on the nine dharmas of the formless dakinis from Tiphupa.

Namdrol said:

This part of Gampo abbey's thing is wrong. Mila asked Rechungpa to go, not marpa. Rechungpa never met Marpa.

Silent Bob said:

You're right--that part doesn't make sense. Please try to forgive me.

Malcolm wrote:

You are not at fault, so nothing to forgive.

Author: Malcolm

Date: Saturday, November 19th, 2011 at 1:18 AM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

Caz said:

I take note that there seem to be very few Rime practitioners for outside the Gelug tradition who would be familiar with The Gaden oral lineage of Mahamudra perhaps this is once again because others hold Je Rinpoches teachings to lack Authenticity ? As Namdrol has kindly elaborated people respect Je Rinpoche but apparently do not respect him enough to accord his teachings rightful authentication.

Malcolm wrote:

AFA Gaden Mahamudra goes, even within Gelug this teaching at one time was highly controversial since it first appeared with the First Panchen Lama.

N

Author: Malcolm

Date: Saturday, November 19th, 2011 at 11:33 AM

Title: Re: Buddhism on God

Content:

tobes said:

Indeed. And also the inverse: why do so many western Buddhists so desperately feel the need to refute and negate the G-word whenever it appears near the context of Dharma?

Malcolm wrote:

Because it is a signifier that posits any number of monolithic, totalizing concepts that have nothing do with Dharma.

Author: Malcolm

Date: Sunday, November 20th, 2011 at 10:57 PM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

Mariusz said:

Perhaps what differentiate us is that I take these so-called "objects" as pedagogical tools only, expedient meaning but not as the definitive.

Namdrol said:

As I said, you are not understanding my point, and imputing things on to me that I have never stated.

Mariusz said:

The Consequentialists (Prasangikas) are not imputing anything You presented something of Candrakirti that suggested for me: first: the objects are perceived in the ultimate, second: all the "relative" is totally faulty. So can you please write what is your understanding of what you presented?

Excuse me, here was your presentation, not mine:

But false perception is mthong brdzun, so what Candrakirti is clearly saying is that false/faulty/incorrect perception is relative, or totally obscuring, truth. The two truths are about how objects are perceived. They can be perceived in only two ways, correctly and incorrectly. Perceiving them incorrectly, a false perception of them is called relative truth.

Malcolm wrote:

This does not say that objects are perceived in the ultimate.

N

Author: Malcolm

Date: Monday, November 21st, 2011 at 10:33 AM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

Mariusz said:

Thank you very much conebeckham. You have exactly the same objections to Namdrol:

Malcolm wrote:

Your objection is totally faulty since your objecting to something I never said.

Author: Malcolm

Date: Monday, November 21st, 2011 at 10:57 PM

Title: Re: Buddhism on God

Content:

tobes said:

Indeed. And also the inverse: why do so many western Buddhists so desperately feel the need to refute and negate the G-word whenever it appears near the context of Dharma?

Namdrol said:

Because it is a signifier that posits any number of monolithic, totalizing concepts that have nothing do with Dharma.

tobes said:

The truth is, this requires more philosophical work than simply decreeing that the signifier has nothing to do with Dharma -

Malcolm wrote:

No, it does not. And that is why this whole thread is mostly just intellectual masturbation.

N

Author: Malcolm

Date: Tuesday, November 22nd, 2011 at 11:30 PM

Title: Re: Tibetan Astrological "overlap" with others?

Content:

padma norbu said:

I am of two minds on astrology; on the left hand (passive), I regard it with suspicion and doubt (sort of the 'default' position), but on the right hand (active) I keep an open-minded and superstitious leaning in favor of it.

The interesting thing, to me, is that Tropical Astrology is supposed to be bunk according to many people out there who favor Sidereal Astrology or Tibetan Astrology, but the older I get, the more I happen to fall into conversations with people about astrology and people always say the same things regarding certain signs.

I'm just curious what anyone who's studied multiple systems thoroughly has to say. I know nothing about Tibetan Astrology.

Malcolm wrote:

Tibetan astrology (skar rtsi) is tropical, since the Kalacakra is based on a tropical zodiac, unlike Jyotish, which is based on a sidereal zodiac. Incidentally, Kalacakra sets out to correct the calculations of Surya Siddhanta.

Elemental calculation ('byung rtsi or nag rtsi), often miscalled "Tibetan astrology", has nothing to do with horoscopy, and so on, so the Zodiac, tropical or sidereal, is perfectly irrelevant. It is based on the five elements i.e. wood, fire, earth, metal and water; the twelve years, tiger and so on; the eight trigrams (spar kha); what we call the magic square of saturn and its nine versions (sme ba).

Author: Malcolm

Date: Wednesday, November 23rd, 2011 at 2:07 AM

Title: Re: Tibetan Astrological "overlap" with others?

Content:

padma norbu said:

Is there any overlap with this kind of detail (rising sign, trine, square, etc.) and the elements, animals, trigram, etc.?

Malcolm wrote:

None.

padma norbu said:

Do signs like Aries, Virgo, Gemini, Libra, etc. compare roughly equivalent with anything in Tibetan Astrology or it's just completely different altogether?

Malcolm wrote:

It is part of Kalacakra astrology.

padma norbu said:

Have you ever sat down and tried to compare a natal chart from a Tropical Western Astrological perspective vs. the Tibetan Astrological equivalent based on the year, time and place of a person's birth?

Malcolm wrote:

No. I have not.

Author: Malcolm

Date: Wednesday, November 23rd, 2011 at 2:23 AM

Title: Re: Tibetan Astrological "overlap" with others?

Content:

padma norbu said:

This is pretty surprising stuff for me. I wonder when these cultures came into contact with each other... ancient Greece/India connection?

Malcolm wrote:

Yes, there are three main astronomical/astrological Siddhantas in India, Surya, Yavana (Greek) and Romish (Roman).

Author: Malcolm

Date: Wednesday, November 23rd, 2011 at 3:51 AM

Title: Re: Tibetan Astrological "overlap" with others?

Content:

padma norbu said:

Well, that's what I was wondering; if such personality typing holds any water in Tibetan Astrology.

Malcolm wrote:

It does not really exist per se. Tibetan astrology is mostly about calendar creation and figuring out whether one will have obstacles and what to do about them. There are some procedures related to marriage, how to dispose of bodies and so on as well.

Author: Malcolm

Date: Wednesday, November 23rd, 2011 at 5:38 AM

Title: Re: Tibetan Astrological "overlap" with others?

Content:

padma norbu said:

Well, that's what I was wondering; if such personality typing holds any water in Tibetan Astrology.

Namdrol said:

It does not really exist per se. Tibetan astrology is mostly about calendar creation and figuring out whether one will have obstacles and what to do about them. There are some procedures related to marriage, how to dispose of bodies and so on as well.

padma norbu said:

Thanks! I've never bought Namkhai Norbu's calendar before... have you? If so, do you notice things move along more swimmingly by following it? I think I would feel weird about not doing something on a certain day because it's not looking like a beneficial day for it, but then again... if it works...

Malcolm wrote:

I do follow astrology and yes I use Rinpoche's calendars and yes I do find that things move along more swimmingly if I pay attention.

Author: Malcolm

Date: Wednesday, November 23rd, 2011 at 5:39 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Fa Dao said:

Will the upcoming webcast retreat in New York on Dec 9-14 be about Tibetan language or will it be like a normal webcast retreat?

Malcolm wrote:

Strictly about Tibetan language.

Author: Malcolm

Date: Wednesday, November 23rd, 2011 at 5:56 AM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

conebeckham said:

I'll ask the "leading question" then...if objects can be perceived only in two ways, correctly and incorrectly, and incorrect perception is relative truth, then what is correct perception?

Or, in other words, is "perception" always incorrect?

Malcolm wrote:

A correct perception takes ultimate truth as its object.

N

Author: Malcolm

Date: Wednesday, November 23rd, 2011 at 8:23 AM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

conebeckham said:

Namdrol-

Thanks. Would it be fair, then, to say that a correct perception does not see "objects," or phenomena, per se?

Malcolm wrote:

This where there is a huge divide between gelug and the rest of Tibetan madhyamakas. Gelugs would tend to say what is not perceived is inherent existence of objects; most Madhyamakas would say that objects are not perceived at all.

Author: Malcolm

Date: Wednesday, November 23rd, 2011 at 8:36 AM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

Dechen Norbu said:

Wouldn't that mean then that Buddha would bump every object along his way?

Might there be the case that, at least from a Dzogchen perspective, all phenomena are recognized as ornaments, manifestation of the energy aspect and not taken as something existent? I'm just asking to see if I can make some sense out of this.

Malcolm wrote:

Buddhas perceive only wisdom.

Author: Malcolm

Date: Wednesday, November 23rd, 2011 at 8:53 AM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

Dechen Norbu said:

And wouldn't perceiving wisdom mean recognizing all phenomena as the energy aspect instead of not perceiving phenomena at all? Perceiving manifestation "as it is" instead of not perceiving manifestation? Again, just asking to see if this makes sense.

Malcolm wrote:

one perceives all phenomena as the display of one's wisdom. But this is not really part of madhyamaka.

Author: Malcolm

Date: Thursday, November 24th, 2011 at 12:37 AM

Title: Re: Romney outright lying about Obama in a campaign ad

Content:

always on said:

You all know about this?

I've never seen anything like it.

If this is how it's going to be, America is going to be tore apart.

Malcolm wrote:

It already has been.

Author: Malcolm

Date: Thursday, November 24th, 2011 at 12:39 AM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

Tom said:

Namdrol,

Do you mind elaborating on the apparent contradiction...

"A correct perception takes ultimate truth as its object" and "most Madhyamikas would say that objects are not perceived at all"

Or put another way how do you equate for Candrakirti referring to ultimate truth as an object with Santideva's emphasis that it is not an object (9:2)

I understand that Gelugpa's in post meditation identify emptiness as an object and as such need to tweak Santideva's position but what about most Madhyamikas where ultimate truth is beyond any categorizations don't they need to tweak Candrakirti's assertion which refers to ultimate truth as an object?

Malcolm wrote:

Candra is speaking conventionally, hence no contradiction.

Author: Malcolm

Date: Thursday, November 24th, 2011 at 12:56 AM

Title: Re: Romney outright lying about Obama in a campaign ad

Content:

alwayson said:

You all know the one I am talking about right?

The one where they use a quote of Obama, using a quote of McCain.

But they edit out the part, where he begins with 'McCain said'

Malcolm wrote:

Yes, I know. It is unlikely America will vote in a Mormon. If he is picked by the GOP, Obama is looking at four more years.

Author: Malcolm

Date: Thursday, November 24th, 2011 at 2:33 AM

Title: Re: Romney outright lying about Obama in a campaign ad

Content:

alwayson said:

You all know the one I am talking about right?

The one where they use a quote of Obama, using a quote of McCain.

But they edit out the part, where he begins with 'McCain said'

Namdrol said:

Yes, I know. It is unlikely America will vote in a Mormon. If he is picked by the GOP, Obama is looking at four more years.

kirtu said:

People are over the Mormon thing. And people like me are looking to vote Green forever now.

Kirt

Malcolm wrote:

I am a registered green, but the Green Party, at best, is a social ecology platform ala bookchin. I agree with the Green platform, but it does not go far enough.

Also, the Greens have been sidetracked by the labor movement.

N

Author: Malcolm

Date: Thursday, November 24th, 2011 at 2:34 AM

Title: Re: Romney outright lying about Obama in a campaign ad

Content:

kirtu said:

People are over the Mormon thing.

Kirt

Malcolm wrote:

Born again Christians aren't. They make up a substantial portion of the GOP base.

N

Author: Malcolm

Date: Thursday, November 24th, 2011 at 2:37 AM

Title: Re: Choegyal Namkhai Norbu's USA Program for 2012

Content:

Dechen Norbu said:

Yes and generally one can register till the day they start.

Pero said:

Actually you don't have to be a member to attend a retreat. Non-members just don't get any discounts on the price.

Malcolm wrote:

In merger they created a "temporary" membership.

But not in US.

N

Author: Malcolm

Date: Thursday, November 24th, 2011 at 4:30 AM

Title: Re: Buddhism on God

Content:

Jnana said:

Sounds like these ancient Indian non-Buddhists knew what a Buddhist wasn't willing to swallow. And this qualification could easily be expanded to include the rejection of atheistic/materialist views as well by surveying the extant Indian Buddhist literature which addresses these issues.

Huseng said:

Ironically in Nepal it is common for people to making offerings at a Buddhist temple and then go across the street and worship Shiva. The common folk don't necessarily distinguish between a theist Hinduism and non-theist Buddhism.

Jnana said:

Which is a good reason for not taking refuge in the "common folk."

Malcolm wrote:

They tend to regard all devas as protectors of one kind or another.

Author: Malcolm

Date: Thursday, November 24th, 2011 at 5:07 AM

Title: Re: Democracy in the country that gave birth to democracy

Content:

kirtu said:

Homelessness in the US is usually a result of direct poverty.

Kirt

alwayson said:

Lets not conflate poverty with homelessness though.

VAST majority of poor are NOT homeless.

Many, but not all, homeless are drug addicts and mentally ill people who refuse all treatment.

Malcolm wrote:

There are two to three million homeless people.

Author: Malcolm

Date: Thursday, November 24th, 2011 at 5:08 AM

Title: Re: Buddhism on God

Content:

Namdrol said:

They tend to regard all devas as protectors of one kind or another.

Yeshe said:

I can't be sure that common folk don't know the difference - they may simply propitiate both Hindu and Buddhist deities for different purposes or simply be 'hedging their bets'.

However, I agree with Namdrol. It is most unlikely that they differentiate. I hope that the practices of the worldly protectors all die in time.

Malcolm wrote:

I don't think you want that -- some, like Virupaksha and so forth, have been with us since the Buddha.

Author: Malcolm

Date: Thursday, November 24th, 2011 at 5:31 AM

Title: Re: Democracy in the country that gave birth to democracy

Content:

Sönam said:

Curiously (not so in fact), poor countries have less homelessness, just because peoples are much more in solidarity. The poor in those countries give food and a place to others ... and I speak about experience (in Africa)

David N. Snyder said:

Assuming Namdrol's statistic is correct, that would be about 1% for the U.S. From my experience in Africa, the percentage appears much higher. At night, you can literally see rows and rows of people sleeping on the sidewalks and some onto the streets, taking their chances of not getting run over by cars and taxis.

That is true about the culture of helping people, but it can only go so far when the poverty is at such a large scale.

Malcolm wrote:

Stat extrapolated from National Center for Homelessness adjusted for downturn. Average number of homeless people is about 2 million. Then of course there is the inadequately housed, and that number is much higher.

Author: Malcolm

Date: Thursday, November 24th, 2011 at 6:39 AM

Title: Re: Democracy in the country that gave birth to democracy

Content:

Namdrol said:

Stat extrapolated from National Center for Homelessness adjusted for downturn. Average number of homeless people is about 2 million. Then of course there is the inadequately housed, and that number is much higher.

alwayson said:

Isn't that less than 1% of the population??

If the American system works for 99% of the population, you don't mess with it.

Malcolm wrote:

But it isn't. Wages have not increased to match cost of living increases for 30 years. The average salary in US is 30,000 or so. That 30 grand is worth much less than it was thirty years ago.

Your argument about play stations and other consumer items is what the romans called "panem et circuses" i.e. bread and circuses to keep the masses appeased and complacent.

Author: Malcolm

Date: Thursday, November 24th, 2011 at 6:49 AM

Title: Re: Democracy in the country that gave birth to democracy

Content:

alwayson said:

99% of Americans are not homeless. Its really quite simple.

Malcolm wrote:

That does not mean america is working very well for that 99 percent.

N

Author: Malcolm

Date: Thursday, November 24th, 2011 at 7:22 AM

Title: Re: Democracy in the country that gave birth to democracy

Content:

conebeckham said:

It's not simple. At all. And just because no country on Earth is "awesome," doesn't mean we should accept defeat, or ignore the conventional problems we have. Though I don't foresee Utopia in our future, frankly.

alwayson said:

This is a cop out.

You all should name a real country that is your ideal.

Malcolm wrote:

Khechari realm.

Author: Malcolm

Date: Thursday, November 24th, 2011 at 7:37 AM

Title: Re: Democracy in the country that gave birth to democracy

Content:

alwayson said:

Bhutan??

Malcolm wrote:

I prefer living in the US. But that does not mean it is "the best and most awesome" country.

Author: Malcolm

Date: Thursday, November 24th, 2011 at 9:16 AM

Title: Re: Buddhism on God

Content:

tobes said:

But it's interesting, isn't it, that we're happy to get our conceptions of theism from "ordinary definitions/common folk" but not our conceptions of Buddhism.

Malcolm wrote:

Buddhism derives our notions of god (Prajapati, etc.) from Samkhya, etc. Not from common people.

So this is not an accurate portrayal.

Western theists and philosophers are not so original that their theologies require some sort of special reading by Buddhists when the theologians and philosophers are subject to investigation.

In reality, there are only so many definitions of god that one arrive at i.e. creator, etc.

N

Author: Malcolm

Date: Thursday, November 24th, 2011 at 11:15 PM

Title: Re: Democracy in the country that gave birth to democracy

Content:

gregkavarnos said:

Eeeeeerrrr... no actually, what I am saying is that they want to be actively taking part in the creation of their reality and not having it forced on them by others. That's what democracy is all about.

Malcolm wrote:

Democracy is not possible for as long as we allow banks and corporations to rule the

world.

Author: Malcolm

Date: Thursday, November 24th, 2011 at 11:43 PM

Title: Re: Buddhism on God

Content:

alwayson said:

C. Dependent Origination (Buddhism)

BradleyWiggins said:

So of all the people in the world, only Buddhists have realized the simple truth of dependent origination?

Malcolm wrote:

Yup. Them's the facts.

N

Author: Malcolm

Date: Thursday, November 24th, 2011 at 11:59 PM

Title: Re: Buddhism on God

Content:

BradleyWiggins said:

So how come I fully understood dependent origination, long before I ever studied Buddhism?

Malcolm wrote:

You didn't.

BTW, Hi Kev.

Author: Malcolm

Date: Friday, November 25th, 2011 at 12:02 AM

Title: Re: Buddhism on God

Content:

BradleyWiggins said:

How do you know? Have you done a survey of every person on earth, quizzed them as to their concept of "God", if they have any, and fully understood what they told you, regardless of what language they were speaking?

alwayson said:

LOL

Is there another one besides dualism and monism?

I would be interested if there was!

Malcolm wrote:
Don't feed trolls.

Author: Malcolm
Date: Friday, November 25th, 2011 at 12:44 AM
Title: Re: Buddhism on God
Content:

BradleyWiggins said:
The problem is that since you have a literal interpretation of the 12 links of dependent origination, this means that you don't understand dependent origination yourself.

Malcolm wrote:
Kevin Solway, you should understand that there are two models of DO. The twelve links are the specific theory of DO applied to the process of samsara. It is derived from the general theory of DO, "Where this exists, that exists..." and so on.

The specific theory of DO also has four variations, serial, static, momentary and simultaneous.

Now, since the Buddha admonished Ananda for thinking DO was an easy read -- what are we to make of your claim to have "understood" it before encountering Buddhism?

In reality, DO is profound and subtle. DO is also one of those things that when we first read it, we all say, "wow, I already get that." But that does not mean we really understand DO. It merely means we recognize the concept to be true.

N

Author: Malcolm
Date: Friday, November 25th, 2011 at 12:51 AM
Title: Re: Buddhism on God
Content:

BradleyWiggins said:
Yet your misunderstanding of the 12 links betrays your misunderstanding of DO in general.

Malcolm wrote:

Why don't you state what my misunderstanding of the 12 links might be?

Author: Malcolm

Date: Friday, November 25th, 2011 at 12:55 AM

Title: Re: Buddhism on God

Content:

alwayson said:

Unless you are Kevin Solway, who believes he has rigpa.

BradleyWiggins said:

I thought that Kevin Solway said that he definitely didn't have rigpa, as you define it?

In any case, I don't know why you wouldn't want to hear the views of someone who claims to know what they are talking about.

Malcolm wrote:

Because one thinks they are full of it?

Author: Malcolm

Date: Friday, November 25th, 2011 at 1:15 AM

Title: Re: Buddhism on God

Content:

BradleyWiggins said:

Yet your misunderstanding of the 12 links betrays your misunderstanding of DO in general.

Namdrol said:

Why don't you state what my misunderstanding of the 12 links might be?

BradleyWiggins said:

I don't want to get in trouble with the moderators for taking this topic off-topic. So you will be personally responsible if this happens, right?

This should probably go in a separate topic.

The 12 links of DO are not about physical life and death. "Birth" is not about physical birth, and "death" is not about physical death. It has nothing at all to do with the physical human body.

You imagine that there are separate streams of consciousness, which each one associated with a particular physical body. This is not the case. It's like you are putting things in a cage, constricting them, when DO is precisely about unconstricting.

Malcolm wrote:

We simply disagree. DO also includes literal rebirth.

Buddha's teachings on DO and karma require that mind-streams are unique, separate and beginningless.

Therefore, you, Kevin Solway aka Bradley Wiggins, do not have a proper understanding of dependent origination. Your understanding of DO is distorted.

N

Author: Malcolm

Date: Friday, November 25th, 2011 at 2:27 AM

Title: Re: Buddhism on God

Content:

Namdrol said:

DO and karma require that mind-streams are unique, separate and beginningless.

BradleyWiggins said:

You are correct, but there are countless such mindstreams in you right now.

Malcolm wrote:

No.

BradleyWiggins said:

This means that each mind stream is affected by every other mind stream.

Malcolm wrote:

Yes, mind streams can and do influence other mind streams.

N

Author: Malcolm

Date: Friday, November 25th, 2011 at 2:30 AM

Title: Re: Buddhism on God

Content:

alwayson said:

So if you are agreeing with me, you are agreeing with Namdrol LOL

BradleyWiggins said:

And this (karma and rebirth) is not something that can be objectively proven.

Malcolm wrote:

Agreed -- I never claimed they could be. In fact, I have stated innumerable times that

karma and rebirth can only be yogically verified, for oneself.

Author: Malcolm

Date: Friday, November 25th, 2011 at 2:31 AM

Title: Re: Buddhism on God

Content:

BradleyWiggins said:

Each mind stream is a condition for every other mind stream (among other things) but not itself.

Malcolm wrote:

Yes, this is called karana-hetu.

Author: Malcolm

Date: Friday, November 25th, 2011 at 4:05 AM

Title: Re: ChNN's Vajra Armour teaching

Content:

Pero said:

Man now I'm confused. <http://www.fpmt.org/media/resources/dharma-dates.html> says it's on Friday. As well as a calendar in my language and some other stuff online. But then I also found stuff that says it's today (Thursday). Which is it LOL? I wanted to do some practice on new moon and planned it for tomorrow. But if it's today I'll try to do it today. Oh and I'm in Europe BTW...

Malcolm wrote:

Just follow calendar.

Author: Malcolm

Date: Friday, November 25th, 2011 at 5:15 AM

Title: Re: Travelling with herbal medicine

Content:

Paul said:

I am currently taking Tibetan medicine and it's impressively effective. I have to go to another country soon on business and will be flying. However I'm not looking forward to getting bags of brown powder through customs. Has anyone done this? Is it best to go in my main suitcase to avoid the nonsense about not taking certain things in ones hand luggage?

Malcolm wrote:

Put it in your suitcase.

N

Author: Malcolm

Date: Friday, November 25th, 2011 at 7:18 AM

Title: Re: Buddhism on God

Content:

tobes said:

Again, let me clarify - my interest on this thread is basically epistemological.

Maybe I'm wrong, but it seems to me that the general trend so far has been for Buddhist's to articulate Buddhism as rationally coherent, and critique theism on the grounds that it's irrational (i.e. merely unfounded belief, assumption etc).

Therefore, there is clearly an epistemological commitment to rationality.

Before we go anywhere else, does that sound basically right?

Malcolm wrote:

We are merely following the Buddha in this assessment.

Author: Malcolm

Date: Friday, November 25th, 2011 at 11:17 PM

Title: Re: Democracy in the country that gave birth to democracy

Content:

Heruka said:

democracy is described as two wolves and one sheep voting on whats for dinner.

gregkavarnos said:

There are various levels and economic bases for democracy. A direct democracy with an economic base of mutual aid is not the same as a representative democracy with a capitalist economic base.

Malcolm wrote:

<http://www.nakedcapitalism.com/2011/11/mark-ames-austerity-fascism-in-greece-> "onclick="window.open(this.href);return false;--the-real-1-doctrine.html

Fascists back in power in Greece.

Author: Malcolm

Date: Saturday, November 26th, 2011 at 1:06 AM

Title: Re: Democracy in the country that gave birth to democracy

Content:

Namdrol said:

Democracy is not possible for as long as we allow banks and corporations to rule the world.

alwayson said:

Investment banks yes, I agree. They should be broken up into small firms or something.

I don't agree that corporations are bad.

Malcolm wrote:

You need to investigate more deeply.

Author: Malcolm

Date: Saturday, November 26th, 2011 at 2:04 AM

Title: Re: Democracy in the country that gave birth to democracy

Content:

Namdrol said:

You need to investigate more deeply.

alwayson said:

I guess you are generating your own electricity and typing on your homemade laptop.

Malcolm wrote:

Bread and circuses again. You are missing the point -- Most of what is wrong with the world environment and economy today is precisely a result of rapacious corporate behavior.

I can't educate you about this, but you can educate yourself.

The way corporations act these days is criminal. It does not matter than they provide goods and services to privileged people in first world countries (though the US is slipping quickly into a second tier nation).

What matters is that the free marketeer, radical capitalist ideology that they have sold to the US and Europe is destroying the world.

N

Author: Malcolm

Date: Saturday, November 26th, 2011 at 2:22 AM

Title: Re: Democracy in the country that gave birth to democracy

Content:

alwayson said:

I think you are conflating investment banks with corporations.

These are not the same.

Germany, the strongest country in the EU, has a ton of corporations and business incentivizing.

Malcolm wrote:

From where do you think corporations get their monetary capital?

Corporations, conceptually speaking, are not inherently bad. But you seem to have neglected the fact that banks (there is no point in talking about investment banks anymore, banks are banks) are in fact corporations. Moreover, you seem to have neglected the fact that due to moneyed interests, the market deregulate has done more to destroy our environment and economy than anything else. We can thank Reagan and his crew.

I suggest you read:

https://www.amazon.com/When-Corporations-World-David-Korten/dp/1887208046/ref=sr_1_2?s=books&ie=UTF8&qid=1322245235&sr=1-2 " onclick="window.open(this.href);return false;

https://www.amazon.com/Shock-Doctrine-Rise-Disaster-Capitalism/dp/0312427999/ref=pd_sim_b_30 " onclick="window.open(this.href);return false;

Author: Malcolm

Date: Saturday, November 26th, 2011 at 2:53 AM

Title: Re: Democracy in the country that gave birth to democracy

Content:

alwayson said:

Are you sure you want me to read those?

I actually thought Food Inc., was a POSITIVE documentary LOL!

Namdrol said:

https://www.amazon.com/Shock-Doctrine-Rise-Disaster-Capitalism/dp/0312427999/ref=pd_sim_b_30 " onclick="window.open(this.href);return false;

alwayson said:
67 one star reviews

Malcolm wrote:

Yup. I do. Eventually, you will come to understand that the type of capitalism we have today is very destructive, that is, unless, like neo-cons, you have a superstitious fetish for the so called "free market" (which we tried in the late nineteenth century -- it did not work out to well).

Author: Malcolm

Date: Saturday, November 26th, 2011 at 6:44 AM

Title: Re: Democracy in the country that gave birth to democracy

Content:

Namdrol said:

Yup. I do. Eventually, you will come to understand that the type of capitalism we have today is very destructive, that is, unless, like neo-cons, you have a superstitious fetish for the so called "free market" (which we tried in the late nineteenth century -- it did not work out to well).

alwayson said:

Can anyone mention a better economic system than the "the type of capitalism we have today"

Proven in the real world of course

Malcolm wrote:

The system of capitalism we had in the United States of America between 1945 -- 1972 -
- Strong controls on financial industry, high taxes on the wealthy, etc. Better, but not perfect.

Since 1980, when Reagan began dismantling the New Deal, average Americans have gotten increasing more poor, and corporations have had increasingly high profits.

Since 1999, when the barriers between savings and loans and investment banks were dismantled, things have gotten markedly worse.

Greer's three economy analysis is very good. Read The Wealth of Nature: Economics as If Survival Mattered.

Author: Malcolm

Date: Saturday, November 26th, 2011 at 6:51 AM

Title: Re: Root Lamas

Content:

kirtu said:

In Sakya the root lama is the lama who bestows highest yoga tantra empowerment:

heart said:

All of them?

/magnus

Malcolm wrote:

Yes. But then there is one's karmic root guru.

Author: Malcolm

Date: Saturday, November 26th, 2011 at 6:52 AM

Title: Re: Root Lamas

Content:

kirtu said:

Anutarayoga tantra empowerment in Sakya is relatively rare.

Kirt

Malcolm wrote:

What are you talking about -- this is total nonsense.

Author: Malcolm

Date: Saturday, November 26th, 2011 at 7:10 AM

Title: Re: Root Lamas

Content:

kirtu said:

Anutarayoga tantra empowerment in Sakya is relatively rare.

Kirt

Namdrol said:

What are you talking about -- this is total nonsense.

kirtu said:

In what way?

Malcolm wrote:

You made as sound as if HYT empowerments were rare in Sakya -- when what you really means is that Sakya Lamas are rare.

N

Author: Malcolm

Date: Saturday, November 26th, 2011 at 8:44 AM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

Dechen Norbu said:

Wouldn't that mean then that Buddha would bump every object along his way?

Might there be the case that, at least from a Dzogchen perspective, all phenomena are recognized as ornaments, manifestation of the energy aspect and not taken as something existent? I'm just asking to see if I can make some sense out of this.

Namdrol said:

Buddhas perceive only wisdom.

tobes said:

A Buddha gets into a car. When she encounters a traffic light, does she need to distinguish between the conventional meanings of red, orange and green?

Malcolm wrote:

Depends on who you ask. According to the Gelugpas, yes -- according to everyone else, no.

tobes said:

These are nothing but imputations of conventional meaning: but to say that they are not perceived is to say that the Buddha cannot function amidst the conventions of human life.

Malcolm wrote:

Conventional truths are objects of delusion. Buddhas possess no delusion, therefore, do not perceive conventional truths.

tobes said:

Surely it is necessary for a Buddha to perceive conventional meanings a/ in order to communicate with sentient beings and b/ in order to function harmoniously in the world of sentient beings.

Malcolm wrote:

Not at all, a Buddha's interactions with sentient beings are completely spontaneous and non-conceptual.

Author: Malcolm

Date: Saturday, November 26th, 2011 at 9:03 AM

Title: Re: Democracy in the country that gave birth to democracy

Content:

Malcolm wrote:

As we gather together in solidarity to express a feeling of mass injustice, we must not lose sight of what brought us together. We write so that all people who feel wronged by the corporate forces of the world can know that we are your allies.

As one people, united, we acknowledge the reality: that the future of the human race requires the cooperation of its members; that our system must protect our rights, and upon corruption of that system, it is up to the individuals to protect their own rights, and those of their neighbors; that a democratic government derives its just power from the people, but corporations do not seek consent to extract wealth from the people and the Earth; and that no true democracy is attainable when the process is determined by economic power. We come to you at a time when corporations, which place profit over people, self-interest over justice, and oppression over equality, run our governments. We have peaceably assembled here, as is our right, to let these facts be known.

They have taken our houses through an illegal foreclosure process, despite not having the original mortgage.

They have taken bailouts from taxpayers with impunity, and continue to give Executives exorbitant bonuses.

They have perpetuated inequality and discrimination in the workplace based on age, the color of one's skin, sex, gender identity and sexual orientation.

They have poisoned the food supply through negligence, and undermined the farming system through monopolization.

They have profited off of the torture, confinement, and cruel treatment of countless animals, and actively hide these practices.

They have continuously sought to strip employees of the right to negotiate for better pay and safer working conditions.

They have held students hostage with tens of thousands of dollars of debt on education, which is itself a human right.

They have consistently outsourced labor and used that outsourcing as leverage to cut workers' healthcare and pay.

They have influenced the courts to achieve the same rights as people, with none of the culpability or responsibility.

They have spent millions of dollars on legal teams that look for ways to get them out of

contracts in regards to health insurance.

They have sold our privacy as a commodity.

They have used the military and police force to prevent freedom of the press. They have deliberately declined to recall faulty products endangering lives in pursuit of profit.

They determine economic policy, despite the catastrophic failures their policies have produced and continue to produce.

They have donated large sums of money to politicians, who are responsible for regulating them.

They continue to block alternate forms of energy to keep us dependent on oil.

They continue to block generic forms of medicine that could save people's lives or provide relief in order to protect investments that have already turned a substantial profit.

They have purposely covered up oil spills, accidents, faulty bookkeeping, and inactive ingredients in pursuit of profit.

They purposefully keep people misinformed and fearful through their control of the media.

They have accepted private contracts to murder prisoners even when presented with serious doubts about their guilt.

They have perpetuated colonialism at home and abroad. They have participated in the torture and murder of innocent civilians overseas.

They continue to create weapons of mass destruction in order to receive government contracts. *

To the people of the world,

We, the New York City General Assembly occupying Wall Street in Liberty Square, urge you to assert your power.

Exercise your right to peaceably assemble; occupy public space; create a process to address the problems we face, and generate solutions accessible to everyone.

To all communities that take action and form groups in the spirit of direct democracy, we offer support, documentation, and all of the resources at our disposal.

Join us and make your voices heard!

*These grievances are not all-inclusive.

Author: Malcolm

Date: Saturday, November 26th, 2011 at 11:34 PM

Title: Re: Democracy in the country that gave birth to democracy

Content:

alwayson said:

The utopias you guys want will only ever be unrealistic fantasies.

You want government instead of private corporations?

We already tried it. Its called Stalin.

Malcolm wrote:

Since utopias are impossible, I would like to have a strong, democratic government than can keep the economic and environmental impact of banks and corporations beneficial and in the interests of the people, and which provides a high level of educational and social welfare benefits to everyone.

But even that is utopian in this day and age of corporate rapaciousness and neo-liberal, chicago school, economic piracy.

N

Author: Malcolm

Date: Saturday, November 26th, 2011 at 11:47 PM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

tobes said:

I think there is more at stake here than the inevitable Tsong Khapa vs everyone else Tibetan framing of the problem.

I'd agree that the way a Buddha perceives a given phenomenal object is devoid of any conceptual content.

But it doesn't matter how spontaneous a Buddha's interactions with sentient beings may be: if the Buddha speaks she is using concepts. Concepts which are necessarily conventional.

How could speech possibly be non-conceptual???

Malcolm wrote:

It is simply a Tsongkhapa vs. the world argument.

As far as Buddha's speech goes, as the Guhyasamaja says, "A single vajra word is heard

differently by different sentient beings". A Buddha's vocal actions are also non-conceptual.

This is a very huge polemical area in Tibetan Buddhism, but in general, Nyingmas, Sakyapas and Kagyupas hold that a Buddha's actions, whether verbal or physical are completely spontaneous and free from conceptuality and cognition of conventional signs.

N

Author: Malcolm

Date: Saturday, November 26th, 2011 at 11:50 PM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

Unknown said:

So I don't agree. "completely non-conceptual"

Malcolm wrote:

I said "completely spontaneous" for emphasis on spontaneity; not completely non-conceptual, which would be redundant.

N

Author: Malcolm

Date: Saturday, November 26th, 2011 at 11:54 PM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

tobes said:

Therefore, how can it be asserted that conventional phenomena disappear upon apprehension of the ultimate?

Malcolm wrote:

Well, for bodhisattva on the stages, apprehension of the conventional occurs only in post-equipoise. Buddhas experience no post-equipoise phase, ergo, no apprehension of conventional i.e. deluded phenomena.

Author: Malcolm

Date: Saturday, November 26th, 2011 at 11:59 PM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

Namdrol said:

one perceives all phenomena as the display of one's wisdom.

always on said:

Monistic tendencies strike again LOL

Malcolm wrote:

Not at all. Recall, all phenomena means all the five sense organs and sense objects, six consciousnesses, mental factors and unconditioned phenomena i.e. what is included in one skandha, one ayatana, and one dhātu.

One's own wisdom means that one encompasses all phenomena with omniscience.

Thus, no monism.

N

Author: Malcolm

Date: Sunday, November 27th, 2011 at 12:01 AM

Title: Re: Democracy in the country that gave birth to democracy

Content:

Namdrol said:

Since utopias are impossible

N

alwayson said:

Serious question:

Is it not possible for a rainbow body to stay in this world and help establish a better society?

Malcolm wrote:

Of course, this result is called phowa chenpo. Kuzang Dechen Lingpa achieved this. Hopefully ChNN will manifest this as well.

For some time, ChNN has been emphasizing that the best way to go is personal evolution through Dzogchen -- he is convinced this will change the whole world. Revolution does not work.

N

Author: Malcolm

Date: Sunday, November 27th, 2011 at 12:03 AM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

Namdrol said:

Not at all. Recall, all phenomena means all the five sense organs and sense objects, six

consciousnesses, mental factors and unconditioned phenomena i.e. what is included in one skandha, one ayatana, and one dhātu.

One's own wisdom means that one encompasses all phenomena with omniscience.

Thus, no monism.

N

always on said:
I see.

So it is more a realization of the nature of all phenomena.

Malcolm wrote:
Yes, precisely.

Author: Malcolm
Date: Sunday, November 27th, 2011 at 12:04 AM
Title: Re: TTM & herbs contra cancer
Content:
kalden yungdrung said:
Tashi delek,

We all know all the illness called cancer.

Regarding cancer there arose some questions in relation to TTM.

- How is cancer seen and generally treated in TTM ?
- What are the herbs etc. which can cure what kind of cancer ?
- Where can we obtain those pills or medicines ?
- How can (what kind of) cancer be avoided regarding the TTM ?

Mutosg Marro
KY

Malcolm wrote:
Western medicine is better than TTM for cancer.

Author: Malcolm
Date: Sunday, November 27th, 2011 at 2:06 AM
Title: Re: Tibetan Astrological "overlap" with others?
Content:
maybay said:

I haven't heard good reviews about this book.

Malcolm wrote:

It's a fine book.

N

Author: Malcolm

Date: Sunday, November 27th, 2011 at 2:11 AM

Title: Re: Tibetan Astrological "overlap" with others?

Content:

padma norbu said:

That's just as bad as any creation myth I ever heard.

Malcolm wrote:

This is a truncated version of a much better version:

When that is applied to the tortoise of the basis, first, out of total nothingness there is the so called "primordially existing or abiding tortoise". And from this arose, or were produced, all the Buddhas of the three times and all the sentient beings of the three realms. The example for that is the void of space and since the meaning is the dharmadhātu of Samantabhadra, it exists without any coalescence or separation in any of the three times. No head or tail can be seen here, no limbs are shown here, in terms of time, here it abides without abiding. Without grasping to any extremes -- Buddhas and sentient beings are in that. The dharmakāya, the sambhogakāya, and the nirmanakāya, the emanations of the body, speech, mind, qualities and activities of the Victors, male, female, neuters, moving and resting and so on -- that superior one is called the "abiding tortoise"

Second, the tortoise of formation: the seven water maṇḍalas come from the moist breath of the abiding tortoise and from the mouth of the tortoise forms a green maṇḍala of water. Above that, from the flesh of the tortoise form Meru, the oceans and major and minor continents and the golden firmament. The pores of the tortoise form as grass and trees. That is the description of the tortoise of formation.

The golden tortoise of existence is the tortoise of existence that comes from the meeting of the tortoise of abiding and the tortoise of formation. The head of the tortoise of existence faces south. The rear-end faces north. The four limbs are in the four intermediate directions.

From its white carapace, Grandfather Sky [khen pa rgad bu] formed as heaven.

Above, the region of the gods arises, the four formless realms, the great god Brahma of the pure abodes and so on. Below that arose the Trāyāstrimśāḥ gods and the Paranirmitavaśavartina gods on the top of Meru. On the slopes of Meru arose the four great king gods, the sun, the moon and all of the planets and stars.

The sun and moon arose from the eyes of the tortoise, and the sound of thunder came

from the sound of his palate. Lightning flashes from his extended tongue produced thunder bolts and hail.

Wind came from the breath of the tortoise, the five external elements came from his five functional organs.

Earthquakes were caused by the movements of the tortoise's body. The golden belly of the tortoise formed or arose from Grandmother Earth [khon ma rgan mo] as the ground.

And from that region of the nāgās, the eight wild nāgās and so on, arose.

Furthermore, that tortoise of existence is divided into two, method and wisdom or male and female. The golden tortoise of mentation is equal with space, the nature of method, and face down. The silver tortoise of phenomenal objects is equal with the surface of the world, is the nature of wisdom and lays on its back and so on, as it is in the many methods of explanation.

Author: Malcolm

Date: Sunday, November 27th, 2011 at 2:20 AM

Title: Re: TTM & herbs contra cancer

Content:

kalden yungdrung said:

How did you come to that conclusion, e.g. that western medicine would be better than TTM regarding the treatment of cancer?

Malcolm wrote:

Tibetan Doctors in the Tibetan Hospital in Xining.

Cancers on the outer body can be treated, but cancers of internal organs are not really treatable with Tibetan Medicine.

Prevention is a different issue -- TTM /Ayurveda are more effective than western medicine for prevention of many chronic diseases.

N

Author: Malcolm

Date: Sunday, November 27th, 2011 at 11:27 PM

Title: Re: TTM & herbs contra cancer

Content:

kalden yungdrung said:

What did cause their conclusion e.g. that their treatment according the TTM would be "senseless"? Also seems it strange to me that they do not have remedies against cancer whereas TTM is/ was confronted with cancer for many centuries.

Malcolm wrote:

According to most Tibetan doctors I know, modern cancers do not really exist in pre-

modern Tibet.

[/quote]

Could you give some examples about the power of TTM / Aryuveda regarding the mentioned prevention of chronic diseases?

- Further, what do you mean with a chronic disease or when is a disease chronic according TTM? [/color]

according to TM, cancers and all chronic diseases come from maldigestion -- other chronic diseases are edemas, benign tumors, and so on.

Author: Malcolm

Date: Sunday, November 27th, 2011 at 11:40 PM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

tobes said:

Notice how you're leaning on a tantric text to support your argument?

There is nothing in Nagarjuna, nor Chandrakirti which asserts vajra speech. The assumption clearly comes from elsewhere.

Malcolm wrote:

There are sutra statements to similar effect. Anyway, it merely proves the point, which, in essence, is that people hear what they want to hear regardless of who is speaking.

N

Author: Malcolm

Date: Sunday, November 27th, 2011 at 11:48 PM

Title: Conceptuality in Buddhism

Content:

tobes said:

...how can you explain the fact that if a Buddha still speaks to sentient beings, she must apprehend the concepts which those sentient beings communicate?

Those concepts are necessarily conventional.

So, does it not follow, that a Buddha must be able to apprehend the conventional phenomena of ordinary speech?

Malcolm wrote:

First, I don't regard that as a fact. The rest of your statement depends upon me accepting that fact, but I don't.

The primary Mahayāna sutra metaphor for a Buddha is a wishfulfilling gem because a wishfulfilling automatically gem fulfills the wishes of sentient beings without concepts.

N

Author: Malcolm

Date: Monday, November 28th, 2011 at 12:26 AM

Title: Re: Democracy in the country that gave birth to democracy

Content:

tobes said:

Naomi Wolf gets it right again:

<http://www.guardian.co.uk/commentisfree/cifamerica/2011/nov/25/shocking-truth-about-crackdown-occupy> " onclick="window.open(this.href);return false;

Malcolm wrote:

Alternet's refutation of Wolf's post:

http://www.alternet.org/occupywallst/153222/naomi_wolf%26acirc%3B%26euro%3B%26trade%3Bs_%26acirc%3B%26euro%3B%26tilde%3Bshocking_truth%26acirc%3B%26euro%3B%26trade%3B_about_the_%26acirc%3B%26euro%3B%26tilde%3Boccupy_crackdowns%26acirc%3B%26euro%3B%26trade%3B_offers_anything_but_the_truth?page=entire " onclick="window.open(this.href);return false;

Author: Malcolm

Date: Monday, November 28th, 2011 at 12:34 AM

Title: Re: Restless itching sensation inside the chest.

Content:

Inge said:

Hi

At the age of 13 I started having a restless, burning and itching sensation in the chest. It is located at around four cm above the lower tip of the chestbone. It strenthens and weakens in waves, and at times it is so intense it is driving me mad, especially at night (it often begins in the afternoon, exhausts me through the night, and releases in the early morning. It is accompanied by feeling hot and dry on the body surface, itching of the skin (especially in the groin area), and excessive thirst. Holding something cool to the chest, and moving around is what I have found to ease the sensation. Often I have thought this might be heartburn, but once when the sensation was particularly tormenting I decided to lie completely still and listen to it in hope of figuring out what it was. In waves it grew stronger and stronger until at a point when I felt I was dying it

exploded into blissful waves of "energy" going up and down the body, making me laugh and cry uncontrollably. After this the sensation was gone for some years, but now it is back. Do you know what this could be, and how to treat it?

I have made the following self-diagnosis: The itching sensation in the chest is in fact heartburn, probably due to a hiatus hernia that I recently learned that "everybody" on my mothers side of the family has. The blissful energy waves was bliss arising from concentration on unpleasant sensation.

Do tibetan medicine have useful treatment for heartburn?

Malcolm wrote:

You should cut down on processed foods, drink more hot water, never eat after 6, eat your main meal at noon, these habits should help reduce your acid reflux. There are also herbs that one can take such as Congzhi Drugpa.

N

Author: Malcolm

Date: Monday, November 28th, 2011 at 12:46 AM

Title: Re: Weight

Content:

Ngawang Drolma said:

Namdrol la and all,

How can you at least keep your weight from dropping even if you're consuming food and nutrients and even fats?

Thanks,

Laura

Malcolm wrote:

Eat three meals a day, with your noon meal being the largest.

Author: Malcolm

Date: Monday, November 28th, 2011 at 1:07 AM

Title: Re: Weight

Content:

Ngawang Drolma said:

Aye, three meals now. Ok. I dropped another ten in a week totaling 60 in five weeks. At this point it's becoming an interference but I guess that would be obvious.

Thanks,

Laura

Malcolm wrote:

Whole grain cereals for breakfast with whole milk, pastries, etc., not yogurt and fruit
Rich, nutritious food at lunch, pasta, butter, olive oil, meat, etc.

Soups for dinner, beef barely, etc.

Author: Malcolm

Date: Monday, November 28th, 2011 at 2:12 AM

Title: Re: Weight

Content:

Kyosan said:

You don't have to eat meat to get enough calories. Grains, legumes, many root vegetables and nuts are all decent sources of calories. Most fruits are lower in calories but avocados and durians are good fruit sources.

Ngawang Drolma said:

Thanks What's a root vegetable?

Best,

Laura

Malcolm wrote:

Carrots

Author: Malcolm

Date: Monday, November 28th, 2011 at 2:19 AM

Title: Re: TTM & herbs contra cancer

Content:

AdmiraUim said:

also to cure a tumour completely the only 100% effective way of doing that is cut it out and western surgery is more developed in this respect. traditional medicinal doctrines are better at preventing cancer because of their more developed dietary systems/advice. so to prevent cancer follow the dietary advice of those older systems but if you get cancer it is better to see an oncologist and western surgeon to try to cure it.

Malcolm wrote:

Agreed.

Author: Malcolm

Date: Monday, November 28th, 2011 at 11:03 AM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

tobes said:

Right - but how can any sentence that is heard be devoid of concepts?

Malcolm wrote:

Concepts are formed by sentient beings concerning what they interpret as speech acts by Buddhas.

tobes said:

What you're really saying is that vajra speech emanates from the dharmakaya right (i.e. as the sambogakaya)? So it is ontologically distinct from ordinary speech.

I would accept the argument that sambogakaya contains a multiplicity of different communicative modes, many of which are not linguistic.

But when there is linguistic communication, that involves words, symbols, signs, signifiers. So I suppose the question is: how can a signifier (or chain of signifiers which comprise a sentence) not be a concept?

Malcolm wrote:

What I am saying is really simple: Buddhas do not have conceptual minds, therefore, their acts of speech are not connected with concepts and signs.

[/quote]

Author: Malcolm

Date: Monday, November 28th, 2011 at 11:25 AM

Title: WTF?

Content:

Unknown said:

Mr. President, I would also point out that these provisions raise serious questions as to who we are as a society and what our Constitution seeks to protect. One section of these provisions, section 1031, would be interpreted as allowing the military to capture and indefinitely detain American citizens on U.S. soil. Section 1031 essentially repeals the Posse Comitatus Act of 1878 by authorizing the U.S. military to perform law enforcement functions on American soil. That alone should alarm my colleagues on both sides of the aisle, but there are other problems with these provisions that must be resolved.

Malcolm wrote:

http://markudall.senate.gov/?p=press_release&id=1746 "
onclick="window.open(this.href);return false;

Author: Malcolm

Date: Tuesday, November 29th, 2011 at 12:07 AM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

Namdrol said:

their acts of speech are not connected with concepts and signs.

RichardLinde said:

Do you mean to say that that the speech of a Buddha is not a pointer (a "sign") to the truth? That the speech of a Buddha is not a finger which points to the moon?

In the context of Western culture, a "concept" is defined as a thought or idea, according to the Oxford dictionary. Surely it wouldn't be correct to say that a Buddha has no thoughts or ideas?

Or does the word "concept" have an entirely different meaning within the context of Buddhism?

Malcolm wrote:

Hi Kevin Solway:

Buddha don't have thoughts, therefore, they have no concepts. They are however omniscient.

N

Author: Malcolm

Date: Tuesday, November 29th, 2011 at 12:13 AM

Title: Re: Triyik Yeshe Lama.

Content:

Pema Rigdzin said:

I seem to remember hearing this from someone else. Personally, I have only so much as heard of Duff's name. But I was thinking that "Wisdom Guru" sounds a bit too literal for a translation of Yeshe Lama in this context; since the aim of the text is (ideally) enabling one to attain the unexcelled stage of Dzogchen realization called "yeshe lama," translating it as "Unexcelled Wisdom" or "Highest Wisdom" would seem to make more sense to me... even if the guru, the state of Dzogchen, and the realization of that state are all one in the same ultimately.

Malcolm wrote:

It means "highest wisdom", uttarajñāna, not jñānaguru. It is a reference to the sixteenth bhumi.

Author: Malcolm

Date: Tuesday, November 29th, 2011 at 12:15 AM

Title: Re: Triyik Yeshe Lama.

Content:

Jnana said:

For example, he wants to read Maitripa and Milarepa as being proponents of gzhan stong.

Malcolm wrote:

Yes, this is completely incorrect.

Author: Malcolm

Date: Tuesday, November 29th, 2011 at 12:34 AM

Title: Re: Primordial stains ?

Content:

Merely Labeled said:

Why didn't a primordial Buddha (Kuntuzangpo) fall into ignorance ?

Malcolm wrote:

Samantabhadra also possessed ignorance.

N

Author: Malcolm

Date: Tuesday, November 29th, 2011 at 12:35 AM

Title: Re: Triyik Yeshe Lama.

Content:

Pema Rigdzin said:

Exactly what is incorrect in Sangye Khandro and Lama Chonam's most recent translation? I haven't found a single mistake. This must just be something you've heard from someone partial to Duff's work or something.

alwayson said:

Duff's version is even more recent than this.

In the intro he trashes the Snow Lion Yeshe Lama on multiple grounds including even the source texts used.

Someone gave me a copy when they shouldn't have. I have since deleted it, since I didn't feel right about having it.

Malcolm wrote:

There is no such a thing as a perfect translation.

N

Author: Malcolm

Date: Tuesday, November 29th, 2011 at 12:42 AM

Title: Re: Triyik Yeshe Lama.

Content:

alwayson said:

Of course.

Malcolm wrote:

In any case Yeshe Lama is kind of a beginners text. It is not that deep.

N

Author: Malcolm

Date: Tuesday, November 29th, 2011 at 1:50 AM

Title: Re: James Low & Simply Being

Content:

Fa Dao said:

When we say "Knowledge" of the natural state is rigpa, by "knowledge" we mean gnosis not knowledge as in the acquisition of intellectual data, right?

Namdrol said:

By knowledge, we mean that you know what is being discussed. No need to gum up the works with fancy words like gnosis. In the beginning you need to acquire intellectual data. Then you need to apply it. This is all part of "rigpa".

If you say that rigpa is only a "gnosis" than this makes things more complicated --it means in order to have that knowledge you must already be awakened. But this is not the case. Rigpa is the knowledge you have that allows you to wake up. Rigpa is a complicated word in Dzogchen texts, and has different meanings in different contexts, but generally it just means knowledge, which in English is the antonym of ignorance (ma rig pa). Conceptual knowledge is included under the general definition of vidyā, this is a poorly understood point.

N

heart said:

True, but in Dzogchen Trechö rigpa is not conceptual knowledge, that also seems to be poorly understood.

/magnus

Malcolm wrote:

Conceptual knowledge is included in rigpa in tregchö -- this is why we have rig pa cog bzhag.

N

Author: Malcolm

Date: Tuesday, November 29th, 2011 at 1:52 AM

Title: Re: Triyik Yeshe Lama.

Content:

alwayson said:

Of course.

Namdrol said:

In any case Yeshe Lama is kind of a beginners text. It is not that deep.

N

heart said:

I don't agree, I found it very special. But some parts are very short short and some seem to be missing.

/magnus

Malcolm wrote:

There is a reason why there is an oral instruction lineage connected with TYL, and that is because the text itself is not complete.

N

Author: Malcolm

Date: Tuesday, November 29th, 2011 at 2:30 AM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

tobes said:

The direct apprehension of emptiness is pretty clearly defined as the cessation of conceptual thought

RichardLinde said:

I am suspecting that there has been an error in translation. Can you give a reference to a text that defines the apprehension of emptiness as "the cessation of conceptual thought".

I mean, I could understand if it was defined as the cessation of papanca (deluded

conceptual proliferation).

Malcolm wrote:

MMK 18:

aparapratyayaṃ śāntaṃ prapañcāir aprapañcitaṃ
nirvikalpam anānārtham etat tattvasya lakṣaṇam|

གཞན་ལས་ཤེས་མེན་ཞི་བ་དང་། རྫོགས་པ་རྒྱུས་ཀྱིས་མ་རྫོགས་པ།
རྒྱུས་སྟོག་མེད་དོན་ཐ་དང་མེད། དེ་ནི་དེ་ཉིད་མཚན་ཉིད་དོ།

Not known from another; peaceful; lacking proliferation with proliferations;
non-conceptual; undifferentiated — that is the characteristic of reality.

Buddhapalita comments:

"Not known from another"; here not known from another i.e. not scriptural, but one's direct perception, thus it is a convention for one's direct perception. "Peaceful" is a convention for "empty by nature". "Lacking proliferation with proliferations" is a convention for freedom from mundane phenomena. "Non-conceptual" means not designated "This is this". Undifferentiated means not different objects such as "though it this, it is also this". Why is that? Because of lacking concepts, there is no proliferation with proliferations. Why? Because there is no proliferation by mundane phenomena. Why? Because that is peaceful, it is undifferentiated. Therefore, the knowledge of such a nature is a personal knowledge, not known from elsewhere. That should be understood to be the characteristic of reality.

According to Mahāyāna, a buddha is in a state of continuous equipoise on reality. It is impossible therefore that a buddha will experience concepts.

N

Author: Malcolm

Date: Tuesday, November 29th, 2011 at 2:34 AM

Title: Re: End times propaganda in Buddhism?

Content:

Dharma Atma said:

As for me I believe Dharma itself is conditioned.

Malcolm wrote:

Reality is not conditioned. The Dharma comes from recognition of reality. So while the expression of Dharma may be subject to change and adaptation, reality is always there to be perceived. Further, all Dharma teachings stem from Dzogchen. Dzogchen will be the first teaching in any given eon and the last.

N

Author: Malcolm

Date: Tuesday, November 29th, 2011 at 7:53 AM

Title: Re: James Low & Simply Being

Content:

heart said:

I am afraid that makes no sense. Does ChNN say this?

/magnus

Malcolm wrote:

Rig pa cog bzhag is allowing all thoughts to be as they are. Conceptual knowledge is included in thoughts.

Author: Malcolm

Date: Tuesday, November 29th, 2011 at 8:25 AM

Title: Re: Root Lamas

Content:

kirtu said:

In Sakya the root lama is the lama who bestows highest yoga tantra empowerment:

From The Questions of the Contemplative Nyimo Gomchen and the Responses of Sakya Pandita What makes a person one's true Guru? The person from whom one correctly receives the four empowerments in accordance with the Tantras in one's true Guru. A Guru from whom one has not received such empowerment – how ever good a person he might be – is one's Guru in name only, For example, the person from whom one receives monastic ordination is one's true abbot, but if one has not been ordained by someone, he is not one's true abbot. And even if he is called "Abbot", he is such in name only. Thus: "without bestowing empowerment, there is no Guru. Without monastic ordination, there is no abbot. Without precepts, there is no continuum of virtue. Without going for refuge, one is not a spiritual person." That is the meaning of the above verse.

Kirt

Caz said:

Bing Bing ! But as far as I know this is the same for all traditions

Malcolm wrote:

Nope.

Author: Malcolm

Date: Tuesday, November 29th, 2011 at 8:25 AM

Title: Re: Root Lamas

Content:

kirtu said:

In Sakya the root lama is the lama who bestows highest yoga tantra empowerment:

heart said:

All of them?

/magnus

Paul said:

I think Magnus has a point - that quote only seems to describe a tantric guru, not ones root guru.

Malcolm wrote:

for those whose view is tantra, that is their mula guru.

Author: Malcolm

Date: Tuesday, November 29th, 2011 at 8:28 AM

Title: Re: Root Lamas

Content:

Blue Garuda said:

I believe any guru giving you an HYT empowerment is considered to be a Root Guru. Vajra Masters may receive HYT empowerment from each other and become a Root Guru for each other for those practices.

heart said:

Any master that gives you an empowerment becomes your Guru, I am with you so far. However, root in root Guru is pointing directly at your own realization. If a lama and the empowerment's he/she give you don't have a lasting influence on your own realization why would he/she be considered a root Guru? I think using the word root Guru in such a casual way degenerates the meaning of the word, using the word Guru is strong enough.

/magnus

Malcolm wrote:

Different lineage, different terminology.

Author: Malcolm

Date: Tuesday, November 29th, 2011 at 8:35 AM

Title: Re: Deity Yoga Questions

Content:

alwayson said:
I thought you got Dzogchen transmission.

Forget about all this deity stuff and get some rigpa/vidya/knowledge.

As far as I understand, there are only 4 essential Dzogchen practices:

rigpa / guru yoga
Song of the Vajra
Chulen of Space
4 visions

Malcolm wrote:
Add rushen to that list and that would be about right.

Author: Malcolm
Date: Tuesday, November 29th, 2011 at 12:05 PM
Title: Re: Madyamika Sautrantika vs Prasangika
Content:
RichardLinde said:
And Buddhas appear to have concepts, so we say they have concepts.

Malcolm wrote:
If Buddhas appear to have concepts, that appearance comes from our concepts.

N

Author: Malcolm
Date: Tuesday, November 29th, 2011 at 12:07 PM
Title: Re: James Low & Simply Being
Content:
gad rgyangs said:
Rigpa is that which enables you to be astonished that there is something rather than nothing.

Malcolm wrote:
What are you, a Heidegger fan?

Author: Malcolm
Date: Wednesday, November 30th, 2011 at 12:18 AM
Title: Re: Madyamika Sautrantika vs Prasangika
Content:

Namdrol said:

If Buddhas appear to have concepts, that appearance comes from our concepts.

RichardLinde said:

There is only a problem with "concepts" if we define a "concept" to be the projection of inherent existence onto things.

Malcolm wrote:

But that is not how a vikalpa (rnam par rtog pa) is defined.

Author: Malcolm

Date: Wednesday, November 30th, 2011 at 12:25 AM

Title: Re: James Low & Simply Being

Content:

heart said:

I am afraid that makes no sense. Does ChNN say this?

/magnus

Namdrol said:

Rig pa cog bzhag is allowing all thoughts to be as they are. Conceptual knowledge is included in thoughts.

heart said:

There is no conceptual knowledge apart from thoughts because this is the conceptual obscuration, the heart of "sem". Allowing the self-liberation of "sem" is rigpa.

/magnus

Malcolm wrote:

In The Lamp of Vidyā, five aspects of vidyā are described. According to Vimalamitra, the first, the vidyā which apprehends characteristics, designates general and specific phenomena, it is a non-conceptual awareness sullied by many cognitions.

When asked "Are those vidyā' the same, or are they different?", the reply is that there is nothing other than a single essence.

For this reason we can understand that thoughts are included in rigpa.

N

Author: Malcolm

Date: Wednesday, November 30th, 2011 at 1:41 AM

Title: Re: James Low & Simply Being

Content:

Namdrol said:

For this reason we can understand that thoughts are included in rigpa.

N

alwayson said:

How can thoughts be included in rigpa??

What about the infamous distinction between rigpa (knowledge) and sems, expounded by the omniscient masters?

Malcolm wrote:

Thoughts are the energy [rtsal] of rigpa.

N

Author: Malcolm

Date: Wednesday, November 30th, 2011 at 1:53 AM

Title: Re: End times propaganda in Buddhism?

Content:

Dharma Atma said:

As for me I believe Dharma itself is conditioned.

Namdrol said:

Reality is not conditioned. The Dharma comes from recognition of reality. So while the expression of Dharma may be subject to change and adaptation, reality is always there to be perceived. Further, all Dharma teachings stem from Dzogchen. Dzogchen will be the first teaching in any given eon and the last.

N

catmoon said:

Reality is not conditioned? How does this fit in with dependent origination?

Malcolm wrote:

Reality i.e. suchness, emptiness, etc., is not conditioned. Things arise in dependence because of the reality of things. Things are conditioned, but the reality of things is not.

N

Author: Malcolm

Date: Wednesday, November 30th, 2011 at 2:12 AM

Title: Re: James Low & Simply Being

Content:

conebeckham said:

From the POV of Dzokchen, would a fully enlightened Buddha have "thoughts?" I'm thinking of the Madhyamika thread.....I understand that the nature of thoughts is the energy of rigpa, but how does this impact the discussion of Buddhas being concept-free?

Malcolm wrote:

No impact, and no, a Buddha still has no thoughts since, from a Dzogchen POV, mind is the result of karmic winds mixing with the rtsal of rigpa.

N

Author: Malcolm

Date: Wednesday, November 30th, 2011 at 2:31 AM

Title: Re: Sherab vs. Lodro

Content:

dakini_boi said:

Could someone explain the difference between these two words, which are both translated as "wisdom"? Are they used differently in Buddhist texts?

Thank you.

Malcolm wrote:

one translates prajñā (shes rab), the other translates mati (blo gros).

One means discriminating wisdom, prajñā, the other refers more to intellectual capacity, intelligence. In Tibetan they are somewhat synonymous.

N

Author: Malcolm

Date: Wednesday, November 30th, 2011 at 2:57 AM

Title: Re: the great vegetarian debate

Content:

gregkavarnos said:

One can also make a karmic connection to an animal by saving it from from being slaughtered and eaten.

That's what the practice: Essence of Benefit and Joy by Jamgon Kongtrul Lodro Thaye is all about.

You can buy it here

http://www.namsebangdzo.com/Essence_of_Benefit_and_Joy_p/5324.htm "
onclick="window.open(this.href);return false;

And I have an electronic version of it available here for download

<https://dl.dropbox.com/u/9844773/Essence%20of%20Benefit.rar.exe> "
onclick="window.open(this.href);return false; for whoever wishes.

Kyosan said:

I agree.

And what are these karmic connections from eating meat? Could it be that in a future life, the animal who was eaten is afraid of the person who ate him? Or could it be that in a future life the person is an animal and the animal is a person, and the person eats the animal? I see both of these as being negative; it would be interesting to see examples of positive karmic connections that are beneficial.

Malcolm wrote:

If you use the proper method, and maintain awareness while eating meat, that animal will be reborn as your student when you achieve awakening.

N

Author: Malcolm

Date: Wednesday, November 30th, 2011 at 3:11 AM

Title: Re: Sherab vs. Lodro

Content:

dakini_boi said:

Thanks, Namdrol. So, in Tibetan, do they both imply "discriminating wisdom" or ordinary intelligence? Or are they both used interchangeably for either of these?

Malcolm wrote:

They overlap.

N

Author: Malcolm

Date: Wednesday, November 30th, 2011 at 3:36 AM

Title: Re: James Low & Simply Being

Content:

conebeckham said:

From the POV of Dzokchen, would a fully enlightened Buddha have "thoughts?" I'm thinking of the Madhyamika thread.....I understand that the nature of thoughts is the

energy of rigpa, but how does this impact the discussion of Buddhas being concept-free?

Namdrol said:

No impact, and no, a Buddha still has no thoughts since, from a Dzogchen POV, mind is the result of karmic winds mixing with the rtsal of rigpa.

N

Sönam said:

Then what is the rtsal of rigpa when no thoughts?

Sönam

Malcolm wrote:

rtsal.

Author: Malcolm

Date: Wednesday, November 30th, 2011 at 3:40 AM

Title: Re: James Low & Simply Being

Content:

heart said:

A single essence doesn't mean they are the same. Like the nature of mind not being the same as mind. Actually, what you say sounds more Mahamudra related than Dzogchen.

/magnus

Malcolm wrote:

It means there is only one vidyā that has five expressions.

Author: Malcolm

Date: Wednesday, November 30th, 2011 at 3:48 AM

Title: Re: James Low & Simply Being

Content:

Namdrol said:

mind is the result of karmic winds mixing with the rtsal of rigpa.

N

Thoughts are the energy [rtsal] of rigpa.

N

alwayson said:
Sure I believe all that

Then what does distinguishing between rigpa and sems mean if sems is actually partly derived from rigpa.....

Malcolm wrote:
It means knowing the difference between the crystal that produces a rainbow and the rainbow projected from the crystal -- the rtsal of the crystal produces the rainbow, the rainbow comes from the crystal but is not part of the crystal. Likewise, thoughts come from the energy of vidyā, but they are not vidyā.

Author: Malcolm
Date: Wednesday, November 30th, 2011 at 3:50 AM
Title: Re: Deity Yoga Questions
Content:
mint said:
This thread was started to ask questions in relation to deity yoga:

Is a guru required before engaging in deity yoga?

Is ngondro required before engaging in deity yoga?

Does Dzogchen practice include deity yoga?

Malcolm wrote:
Yes

No

Yes, but not necessarily.

Author: Malcolm
Date: Wednesday, November 30th, 2011 at 4:37 AM
Title: Re: James Low & Simply Being
Content:

heart said:
A single essence doesn't mean they are the same. Like the nature of mind not being the same as mind. Actually, what you say sounds more Mahamudra related then Dzogchen.

/magnus

Namdrol said:

It means there is only one vidyā that has five expressions.

heart said:

Not making a clear distinction between "sem" and "rigpa" is not the Dzogchen way, so it still sounds like Mahamudra to me.

/magnus

Malcolm wrote:

Take it up with Vimalamitra. He writes about this in both the Copper Letters and the Agate Letters.

The vidyā that apprehends characteristics: “the vidyā that imputes phenomena as universals and as mere personal names”, is one’s mere non-conceptual self-knowing awareness defiled by many cognitions.

The [vidyā that] appropriates the basis creates all cognitions when present in one’s body, and is present as the mere intrinsic clarity [of those cognitions] is called “unripened vidyā”.

The vidyā present as the basis is the reality of the essence, original purity, that exists possessing the three primordial wisdoms. The vidyā which is not covered by partiality is present as the essence of omniscient wisdom. Further, that primordial wisdom is present as a subtle primordial wisdom. If that primordial wisdom did not exist, there would be no liberation from emptiness. Further, there would be no liberation from the inert. However, if vidyā exists as primordial wisdom, it would be no different than the realist’s nirmanakāya.

The vidyā of insight is those vivid appearances when the instruction is demonstrated. It is called “the essence of the self-apparent thigle”. As there are many unmixed appearances, the Teacher stated:

Everything arose from non-arising,
showing the great miraculous display in every way.

The vidyā of thögal is the absence of increase or decrease in experience having reached the full measure of appearance through practice. Having completed all the signs and qualities, also they are not established by their own nature. When self-manifesting as omniscient wisdom, it [the vidyā of thögal] is called “abandoning phenomena”, “the exhaustion of phenomena”, “beyond phenomena”, “liberated from phenomena”, and “no arising even in mere arising”.

Are those vidyās different or not? They are not different since there is nothing more than a single nature.

Author: Malcolm

Date: Wednesday, November 30th, 2011 at 10:22 AM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

Tom said:

. . . the elimination of all knowledge obstacles

RichardLinde said:

The "obstacles" being referred to here are those obstacles arising from delusion, and not any other kind of obstacles.

The "knowledge" being referred to is knowledge of the true nature of things. Such a knowledge does give a person a lot greater ability to predict the future than a normal person, but predictions of detailed future events can never be certain.

Malcolm wrote:

You are going to need to start providing citations for your opinions. Thus far, all you have presented are opinions -- but the rules of this specific forum require citations.

N

Author: Malcolm

Date: Wednesday, November 30th, 2011 at 10:34 PM

Title: Re: Is receiving transmission via webcast a farce?

Content:

mint said:

What happens when ChNNR has his pariniravana?

Malcolm wrote:

Then you follow ChNN's children -- who have both been given mandates to teach.

For now, stop worrying so much.

N

Author: Malcolm

Date: Wednesday, November 30th, 2011 at 10:40 PM

Title: Re: James Low & Simply Being

Content:

gad rgyangs said:
interesting passage u got page ##s please?

Malcolm wrote:
Vima Nyinthig, volume two, starts on page 222.

Author: Malcolm
Date: Thursday, December 1st, 2011 at 11:34 PM
Title: Re: Madyamika Sautrantika vs Prasangika
Content:

RichardLinde said:
I did cite the Buddha saying that he doesn't know with certainty what will happen after the Dharma is extinguished. He doesn't give the reasons why he doesn't have this certainty, but we can work the reasons out for ourselves easily enough.

gregkavarnos said:
You have cited no such thing

RichardLinde said:
See <http://www.cttbusa.org/shurangama/shurangama2.asp>.
So too, will the Dharma flare and die. After this time it is difficult to speak with certainty of what will follow.
So clearly the Buddha doesn't have the kind of omniscience that would give him certain knowledge of future events - quite apart from the fact that such things can be easily proven to be impossible.

Malcolm wrote:
This text is inadmissable because it's authenticity is disputed.

In any event your remarks Buddha's omniscience are appropriate from a non-Mahāyāna point of view, but not from a Mahāyāna point of view. Therefore, there is no further basis for a discussion because there is no common agreement about what omniscience of a buddha entails, much less whether a buddha possesses concepts.

N

N

Author: Malcolm
Date: Friday, December 2nd, 2011 at 6:16 AM
Title: Re: Is receiving transmission via webcast a farce?
Content:

mint said:
[Personally, I see the restricted texts as largely another business scheme, though I

imagine it can't be very profitable considering its niche market.]

Malcolm wrote:

Dzogchen Community has never made a real profit in a material sense. In fact, the person who supports it financially the most is ChNN.

N

Author: Malcolm

Date: Friday, December 2nd, 2011 at 10:04 PM

Title: Re: Reasons for Conventional Reality

Content:

Sherab said:

To give an example, the model tries to make consistent the ideas of causality, dependent arising and lhundrup. It is still a work-in-progress though. So far I've only attempted to float the model to one person but have met with silence from that person thus far. Not sure if it was a polite silence or a freak-out silence.

Malcolm wrote:

it is simple:

vidyā		avidyā
---		...
original purity		emptiness
natural formation		dependent origination

Author: Malcolm

Date: Saturday, December 3rd, 2011 at 2:38 AM

Title: Re: James Low & Simply Being

Content:

Namdrol said:

Rigpa is the knowledge you have that allows you to wake up. Rigpa is a complicated word in Dzogchen texts, and has different meanings in different contexts, but generally it just means knowledge, which in English is the antonym of ignorance (ma rig pa).

mint said:

Adriano Clemente translates 'rigpa' as 'presence' in the book "Dzogchen: The Self-Perfected State." Is this the same as mindfulness?

Along those same lines, after my meditation, I have a sense of calm relaxation. No thought or sensation disturbs me. There is placidness and presence. Even when talking, knowledge of this placidness remains. Is this the natural state or rigpa?

Malcolm wrote:

Hi

ChNN uses the term presence for what other people translated as mindfulness; and instant presence (rig pa skad cig ma) for being present in the stage of knowledge of one's primordial state. It is important to differentiate the two terms. Mindfulness is not rigpa.

N

Author: Malcolm

Date: Saturday, December 3rd, 2011 at 2:44 AM

Title: Re: Deity Yoga Questions

Content:

Adamantine said:

It seems that ChNN's style is to treat everyone as if they are the highest capacity...

Malcolm wrote:

This is not a style, this characteristic of Dzogchen teachings and teachers in general. For example, Shabkar's Flight states right at the outset:

If this is practiced, all will be liberated;

there is no distinction between sharpness and dullness in capacities.

Dzogchen is not a gradual path.

N

Author: Malcolm

Date: Saturday, December 3rd, 2011 at 2:53 AM

Title: Re: James Low & Simply Being

Content:

Namdrol said:

Hi

ChNN uses the term presence for what other people translated as mindfulness; and instant presence (rig pa skad cig ma) for being present in the stage of knowledge of one's primordial state. It is important to differentiate the two terms. Mindfulness is not rigpa.

N

mint said:

So, presence is not mindfulness? Experientially, they would seem to be the same thing, I would think.

Is mindfulness the natural state?

Malcolm wrote:
Presence = mindfulness
Instant presence = rigpa.

Author: Malcolm
Date: Saturday, December 3rd, 2011 at 4:08 AM
Title: Re: End times propaganda in Buddhism?
Content:

Namdrol said:
Reality i.e. suchness, emptiness, etc., is not conditioned. Things arise in dependence because of the reality of things. Things are conditioned, but the reality of things is not.

N

Huseng said:
You say things arise in dependence because of the reality of things -- that those arisen things are conditioned, yet they arise in dependence on the unconditioned.

Malcolm wrote:
Read it again:

I said:

Things arise in dependence because of the reality of things.

You interpreted:

"that those arisen things are conditioned, yet they arise in dependence on the unconditioned"

I never said that things arise depending on the unconditioned. I said that things arise in dependence i.e. dependently, because of the reality of things i.e. the reality of things being emptiness free from extremes.

N

Author: Malcolm
Date: Saturday, December 3rd, 2011 at 4:15 AM
Title: Re: Conceptuality in Buddhism
Content:

RichardLinde said:
There are two main camps: those who believe that it is possible to perfectly know all details about everything, including future events, and those who don't. The way I see it,

the former are those who have "faith" in what they believe to be authority, and the latter are those who have investigated the issue.

Malcolm wrote:

No, the difference is that former are not realists; and the latter are realists i.e. realists in the sense of thinking that phenomena are fundamentally real (even if they try excuse themselves with the 'lacking inherent existence clause) and that there are therefore concrete limitations on what an "unimpeded mind", such as a Buddha's, can know.

N

Author: Malcolm

Date: Saturday, December 3rd, 2011 at 6:08 AM

Title: Re: Conceptuality in Buddhism

Content:

RichardLinde said:

There are two main camps: those who believe that it is possible to perfectly know all details about everything, including future events, and those who don't.

Namdrol said:

No, the difference is that former are not realists; and the latter are realists i.e. realists in the sense of thinking that phenomena are fundamentally real (even if they try excuse themselves with the 'lacking inherent existence clause) and that there are therefore concrete limitations on what an "unimpeded mind", such as a Buddha's, can know.

N

Acchantika said:

If it is possible to know any detail about anything with certainty, that is a realist position...

Malcolm wrote:

The counter-example to your assertion is the omniscience of a buddha, which has unimpeded knowledge of all phenomena precisely because all phenomena are illusory and unreal.

N

Author: Malcolm

Date: Saturday, December 3rd, 2011 at 6:37 AM

Title: Re: Is receiving transmission via webcast a farce?

Content:

padma norbu said:

If you got any of the Longsal books, let me know what you think. I wanted to get them before they sold out, but it seemed like there was going to be an endless amount of volumes, so I just didn't even start. So many teachings and books...

Pero said:

Just FYI, Longsal volumes are now considered restricted to people who either received the respective teachings or received the Longsal root initiation.

Paul said:

When did that change happen?

Malcolm wrote:
recently.

Author: Malcolm

Date: Saturday, December 3rd, 2011 at 6:39 AM

Title: Re: Conceptuality in Buddhism

Content:

Acchantika said:

If it is possible to know any detail about anything with certainty, that is a realist position...

Namdrol said:

The counter-example to your assertion is the omniscience of a buddha, which has unimpeded knowledge of all phenomena precisely because all phenomena are illusory and unreal.

N

Acchantika said:

Only if we consider unimpeded knowledge of all phenomena to be the same as knowing all details about everything with certainty.

Malcolm wrote:

Yes, that is the Mahāyāna definition of omniscience.

Author: Malcolm

Date: Saturday, December 3rd, 2011 at 9:58 AM

Title: Re: Conceptuality in Buddhism

Content:

RichardLinde said:

It doesn't help to appeal to the imagined "Mahayana definition", which doesn't even exist.

Malcolm wrote:

Apparently, you are completely and totally ignorant of Mahāyāna positions.

Author: Malcolm

Date: Saturday, December 3rd, 2011 at 10:35 AM

Title: Re: Conceptuality in Buddhism

Content:

Namdrol said:

Apparently, you are completely and totally ignorant of Mahāyāna positions.

RichardLinde said:

Where can I read the official Mahayana position? Who decides what the official Mahayana position is? Is there a team of people who get together and decide which Sutras are to be held to be authoritative, and exactly how those Sutras are to be interpreted?

Malcolm wrote:

Well, for starters you can read the Long PP sutra and its commentaries connected with the Abhisamaya-alamkara.

N

Author: Malcolm

Date: Saturday, December 3rd, 2011 at 10:36 AM

Title: Re: Conceptuality in Buddhism

Content:

Namdrol said:

Apparently, you are completely and totally ignorant of Mahāyāna positions.

RichardLinde said:

Where can I read the official Mahayana position? Who decides what the official Mahayana position is? Is there a team of people who get together and decide which Sutras are to be held to be authoritative, and exactly how those Sutras are to be interpreted?

Tom said:

Would you care then to provide at least one quote from a Mahayana specific commentary which explicitly supports your position.

I had thought the Mahayana position on omniscience was summed up nicely in the quote from Ornament of Clear Realisation that I referenced quite a few posts ago.

Malcolm wrote:

Kevin Solway aka Richard Linde is famous for making things up as they go along.

Author: Malcolm

Date: Saturday, December 3rd, 2011 at 9:30 PM

Title: Re: Conceptuality in Buddhism

Content:

Namdrol said:

Richard Linde is famous for making things up as they go along.

RichardLinde said:

That is not at all true. All I ask is that people use reason to support their arguments, rather than relying on the fallacy of appeal to authority (false authority, usually).

That's not much to ask on an academic forum, is it?

Malcolm wrote:

If you want to know what Mahāyānist believe, Mr. Trevor Solway-Linde, then you should consult texts authored by Mahāyānists, instead of making things up based on your own limited reasoning.

RichardLinde said:

Who is it who decides that the Long PP sutra is valid? And who decides which commentaries are valid? And who decides how the commentaries are to be interpreted?

Malcolm wrote:

Centuries of Mahāyānists who wrote commentaries on this sutra in India, China, Tibet and Japan.

N

Author: Malcolm

Date: Saturday, December 3rd, 2011 at 10:57 PM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

Here is a basic point:

All living and non-living things are created from the five elements.

All living and non-living things are maintained by the five elements.

All living and non-living things are destroyed by the five elements.

There are no exceptions.

Author: Malcolm

Date: Saturday, December 3rd, 2011 at 11:39 PM

Title: Re: Protection chords

Content:

Dharmaswede said:

I am looking for information on protection chords; how they work, significance of different colors, different types of chords, exceptions to wearing them etc.

Thank you!

Best Regards,

Jens

Malcolm wrote:

Protection cords are for non-practitioners and animals. Practitioners have no need to wear them.

N

Author: Malcolm

Date: Saturday, December 3rd, 2011 at 11:51 PM

Title: Re: End of the Kali-Yuga and the Mayan-Tibetan Connection

Content:

padma norbu said:

Just found this:

"The Tibetan calendar is so similar to the Mayan that traditional scholars now speculate that they share a common origin."

from http://www.world-mysteries.com/sar_3.htm "

onclick="window.open(this.href);return false;

Malcolm wrote:

The Tibean calendar is based on calculations in the Kalacakra tantra, so, no relationship to Mayan calendar in anyway.

N

Author: Malcolm

Date: Sunday, December 4th, 2011 at 12:00 AM

Title: Re: End times propaganda in Buddhism?

Content:

Lhug-Pa said:

Are there any Buddhist scriptures that mention the Precession of the Equinoxes?

Malcolm wrote:

Kalachakra takes precession into account, without mentioning it explicitly.

See Henning's book.

N

Author: Malcolm

Date: Sunday, December 4th, 2011 at 12:28 AM

Title: Re: Protection chords

Content:

Blue Garuda said:

I do recall a specific function of a cord as 'protection' prior to a specific Highest Yoga Tantra Initiation.

Malcolm wrote:

That is different, that functions to protect one's bodhicitta element and is only necessary during the empowerment.

N

Author: Malcolm

Date: Sunday, December 4th, 2011 at 12:40 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Lhug-Pa said:

Speaking of Santi Maha Sangha and The Precious Vase,[...] rather?

Edit (DN): As above. Please follow the advice Namdrol gave you.

Malcolm wrote:

Not an appropriate topic of discussion. If you have specific questions about topics in this book or others, best to write to Jim Valby or another SMS instructor. I am not one of these.

Author: Malcolm

Date: Sunday, December 4th, 2011 at 12:56 AM

Title: Re: James Low & Simply Being

Content:

Malcolm wrote:

ཕྱག་ལེན་གྱི་གཞུང་རྒྱུ།

Six Points.

མི་མཐོ་

Don't anticipate.

མི་བསམ་

Don't plan.

མི་སེམས་

Don't think.

མི་དཔྱད་

mi dpyod

Don't analyze.

མི་སྦྱང་

mi sgom

Don't cultivate.

རང་སར་བཞག་

Stay where you are.

Author: Malcolm

Date: Sunday, December 4th, 2011 at 3:54 AM

Title: Re: Curing sesame oil

Content:

Inge said:

While curing sesame oil I accidentally heated it to maybe 150 degrees celsius. Does this make it unsuitable for ayurvedic oil massage?

Malcolm wrote:

No, but why don't you just by some high quality ayurvedic oils?

Author: Malcolm

Date: Sunday, December 4th, 2011 at 4:11 AM

Title: Re: Thinley Norbu's terms for ignorance

Content:

dakini_boi said:

from Cascading Waterfall of Nectar, p.20:

Simultaneously born ignorance

Is the dispersion of mindless unawareness

All-naming ignorance

Is clinging to the duality of self and other.

These two, simultaneously born ignorance and all-naming ignorance,

Are the cause of delusion for all sentient beings.

Question:

"simultaneously born ignorance" = innate ignorance

"all-naming ignorance" = imputing ignorance

?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Sunday, December 4th, 2011 at 4:47 AM

Title: Re: End of the Kali-Yuga and the Mayan-Tibetan Connection

Content:

alwayson said:

How do you reconcile the basis of Western esoterism, kabbalah, with the the fact that everything is dependently originated in Buddhism?

gregkavarnos said:

Dissociative Identity Disorder? That would be one way to deal with it!

Anyway, kabbalah is esoteric judaism, that makes it semitic, not western. I am sure there were esoteric traditions in the "west" well before esoteric judaism (13th century CE). Some examples I can think of would be: the Eleusinian Mysteries, Orphism and Dionysian cults which existed around the 14-15th century BCE.

Malcolm wrote:

Kabbalah is esoteric Judaism with a strong shot of neo-platonic doctrine. Actually it is more neo-platonic than "semitic".

N

Author: Malcolm

Date: Sunday, December 4th, 2011 at 5:07 AM

Title: Re: End of the Kali-Yuga and the Mayan-Tibetan Connection

Content:

wisdom said:

Atika Qadisha (Something like the primordial Buddha, literally it means "The Ancient Holy One").

Malcolm wrote:

No, nothing at all like Samantabhadra.

Kabbalah and Dzogchen could not be further removed from one another.

Kabbaha is basically a mysticized neo-platonical emanationalism, Dzogchen is not.

Author: Malcolm

Date: Sunday, December 4th, 2011 at 5:37 AM

Title: Re: Conceptuality in Buddhism

Content:

Dechen Norbu said:

So that you fellows know, RichardLinde has been banned. This account was a sockpuppet as many of you had already figured.

Carry on, please.

Malcolm wrote:

He'll be back.

Author: Malcolm

Date: Sunday, December 4th, 2011 at 5:40 AM

Title: Re: Thinley Norbu's terms for ignorance

Content:

MalaBeads said:

I would rather look for how it's the case.

Malcolm wrote:

His translations are overly literal.

lhan cig skyes translates sahaja, which just means innate; but it often literally translated out of Tibetan. Same thing with kun brtags, or parikalpita, a term borrowed from Yogacara in Dzogchen texts, which just means "imputed" or "imagined".

N

Author: Malcolm

Date: Sunday, December 4th, 2011 at 5:58 AM

Title: Re: End of the Kali-Yuga and the Mayan-Tibetan Connection

Content:

Lhug-Pa said:

Well I would somewhat disagree Namdrol, in that "Kabbalah" would predate the written Zohar (and even the "Chaldean Book of Numbers"), and also predates Plato, Ammonius Saccas, Plotinus, Proclus, etc.

Malcolm wrote:

Nonsense.

Author: Malcolm

Date: Sunday, December 4th, 2011 at 11:29 AM

Title: Re: End of the Kali-Yuga and the Mayan-Tibetan Connection

Content:

wisdom said:

The foundational philosophy of Kabbalah is emanationism, but beyond that point it recognizes almost all the points of DO.

Malcolm wrote:

Let me put it to you this way: an XML scheme that is broken is not XML at all. A teaching (such as Dzogchen) is either completely in agreement with dependent origination from top to bottom, or it is not.

N

Author: Malcolm

Date: Sunday, December 4th, 2011 at 11:30 AM

Title: Re: End of the Kali-Yuga and the Mayan-Tibetan Connection

Content:

Lhug-Pa said:

I'll have to look it up again like I said to get the proper context.

Basically, it seems that in Kabbalah, AIN (Soph) is The Absolute Truth (whether with or without Paranishpanna or Paramartha) and the Tree of Life itself (Paratantra) and the Klipoth spheres (Parikalita) are of Relative Truth.

Of course all of this would likely require much deeper analysis in relation to Madhyamaka and Yogachara philosophy in order to fully qualify these statements, intellectually anyhow.

Malcolm wrote:

No, this is not how the three own natures function. The non-existence of the imagined in the dependent is the perfected nature.

N

Author: Malcolm

Date: Sunday, December 4th, 2011 at 11:31 AM

Title: Re: End of the Kali-Yuga and the Mayan-Tibetan Connection

Content:

Lhug-Pa said:

Even the Dalai Lama said something along the lines of that perhaps some 'Atoms' or 'Particles' (Ain-Soph Atoms) of the Absolute perhaps somehow originally came into manifestation in the relative Universe. I can't remember in what book, so I'll have to find it and maybe even post the quote here. Like I said, something along those lines, so I want to double check what he said not paraphrased.

Malcolm wrote:

No, what HHDL was talking about was particles of space in the Kalacakra cosmology.

N

Author: Malcolm

Date: Sunday, December 4th, 2011 at 11:36 AM

Title: Re: James Low & Simply Being

Content:

gad rgyangs said:

bump: still looking for a useable reference that includes the edition, you know, like how references are given in an academic publication...

thanks in advance.

Malcolm wrote:

I am not an academic (thankfully), but here you go:

dri med 'od zer. "gsang ba bla med sgron ma dbu skor gyi gdams pa:." In snying thig ya bzhi. TBRC W12827. 4: 158 - 245. delhi: sherab gyaltsen lama, 1975.

[http://tbrc.org/link?RID=O01CT0042%7CO01CT00423JT6812\\$W12827](http://tbrc.org/link?RID=O01CT0042%7CO01CT00423JT6812$W12827) "

onclick="window.open(this.href);return false;

N

Author: Malcolm

Date: Sunday, December 4th, 2011 at 11:43 AM

Title: Re: Protective Result

Content:

Malcolm wrote:

They should make a point to attend the next open webcast of ChNN.

ronnewmexico said:

I have a close relation who is exposed to many peoples in their line of work.

These people are of the shaministic type, resorting to shamanistic magic as a result of a response to their situaion of inequality discrimination and lack of opportunity.

Some may be quite malignant, and act at times for no known reason. Sickness and even death may occur as result of curse or ceremony to bring curse.

A specific ceremony is present in their faith of protective nature but not of blanket nature. As in if one was to receive a curse one would then seek and receive a cure in ceremony from a spiritual person by participating.

I think a normal protective nature commitment in tibetan buddhism would suffice for this protective issue.as one aspires to dhama one is protected by dharma.
This is not for me but for other who has this situation.

So.....(long winded)...does anyone know a protective empowerment teaching being given in the southwest perhaps central new mexico, albuquerque, gallup, southern colorado or western arizona. This person is willing and able to establish a commitment.

I have checked locally with no result....so this is a shot in the dark. A month or two time frame would be preferable. As would a two or three day teaching on the weekend.
But this shot I will take

Author: Malcolm

Date: Sunday, December 4th, 2011 at 9:04 PM

Title: Re: Conceptuality in Buddhism

Content:

Food_Eatah said:

Without busy bodies to feed the trolls they could not possibly exist. Just like gangstas attract gangstas and saints attract nobel friends...

Malcolm wrote:

Ummm, you do realize this post counts as a troll, right?

Author: Malcolm

Date: Sunday, December 4th, 2011 at 9:06 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

mint said:

What is the difference between these two books, aside from price?

http://www.shangshungstore.org/index.php?l=product_detail&p=104 "
onclick="window.open(this.href);return false;

https://www.amazon.com/Cycle-Day-Night-Primordial-Essential/dp/0882680404/ref=sr_1_4?s=books&ie=UTF8&qid=1322956981&sr=1-4 "
onclick="window.open(this.href);return false;

Paul said:

Hi mint. Out of these two, the second is the one you want. The first has the root text and compares it paragraph by paragraph to an older terma - this is interesting of course, but

the second has more useful information.

I would actually buy this instead:

http://www.shangshungstore.org/index.php?l=product_detail&p=87 "
onclick="window.open(this.href);return false;

Malcolm wrote:

The text is not a terma -- the text is a tantra found in the Vairo gyud bum that ChNN discovered years later after writing CDN.

Author: Malcolm

Date: Sunday, December 4th, 2011 at 9:24 PM

Title: Re: Tibetan Myth of Chan

Content:

Astus said:

A reoccurring critique and usual argument to differentiate Chan view from Dzogchen (nb. I don't say they're the same!) is that Chan knows nothing about the aware nature of mind but only the empty. That is of course not so.

Malcolm wrote:

This is not the Dzogchen critique of Chan. So what is it? Chan lacks an understanding of natural formation (lhun grub). It also lacks the principle of direct introduction.

N

Author: Malcolm

Date: Sunday, December 4th, 2011 at 9:32 PM

Title: Re: Dzogchen and Religious Pluralism

Content:

mint said:

This statement seems to implicitly suggest that all religious views and philosophical systems can ultimately be incorporated under the umbrella of Dzogchen since Dzogchen is the ultimate nature of every single being.

Malcolm wrote:

What it actually means is that worldly religions such as christianity, etc. are included in the nine yanas. The nine yanas in the root tantra of Dzogchen, the "Drathal Jyur" are a little different than in other places. Here, the first vehicle is the vehicle of gods and men, where we can include Xianity, Islam, Hinduism, Confucism, Taoism, and so on.

As to your other question, yes, realizing the meaning of Dzogchen is Buddhahood.

People have to work out the implications of that for themselves.

N

Author: Malcolm

Date: Sunday, December 4th, 2011 at 9:50 PM

Title: Re: The hardest thing in the world

Content:

ryu said:

Hi friends,

Buddhism is such a challenge for me. I love everything it stands for but I find it challenges my comfort zone.

Malcolm wrote:

Yes. And it never stops.

N

Author: Malcolm

Date: Monday, December 5th, 2011 at 7:09 AM

Title: Re: Dzogchen and Religious Pluralism

Content:

treehuggingoctopus said:

ChNNR explicitly and repeatedly said that a good Dzogchen practitioner has no problems participating in Christian (or any other non-Buddhist) rites:

Malcolm wrote:

But he would want you do it respectfully, understanding and not transgressing their limitations -- and in this case, if that limitation meant that one should not take part in the sacraments of the Church since one was not baptized, one should not. For example, I was never baptized, and I have never taken part in any Church sacraments and never would.

ChNN also makes a point about following the laws of the country one is in. Canon law specifically forbids non-Christians from participating in the sacraments.

N

Author: Malcolm

Date: Monday, December 5th, 2011 at 7:24 AM

Title: Re: Dzogchen and Religious Pluralism

Content:

gad rgyangs said:

btw i am born Catholic, baptised and confirmed. i dont consider myself a christian but ill say again: its all-good in the expanse.

Malcolm wrote:

Then, no problem. As far as they are concerend, you are still Catholic.

N

Author: Malcolm

Date: Monday, December 5th, 2011 at 8:42 PM

Title: Re: Tibetan Myth of Chan

Content:

Astus said:

That all comes, abides and returns to the buddha-mind is found in Chan. And the classic definition of Chan explicitly says direct pointing to the nature of mind as the hallmark of the tradition.

Malcolm wrote:

The first is not lhun grub, and the second is not direct introduction.

Author: Malcolm

Date: Monday, December 5th, 2011 at 9:25 PM

Title: Re: Tibetan Myth of Chan

Content:

MalaBeads said:

I am one who happens to think that there indeed methods of direct introduction to the nature of mind in both Chan and Zen.

Malcolm wrote:

Introduction to the nature of the mind exists in sutra.

But that is not what "encountering one's own state" (ngo rang thog du sprad) aka direct introduction aka the first of the three words of Garaba Dorje, means.

Author: Malcolm

Date: Monday, December 5th, 2011 at 9:27 PM

Title: Re: Tibetan Myth of Chan

Content:

Namdrol said:

The first is not lhun grub, and the second is not direct introduction.

Astus said:

Could you define the difference?

Malcolm wrote:

it would be better for you to properly learn Dzogchen and find out for yourself what the difference is.

Author: Malcolm

Date: Monday, December 5th, 2011 at 9:31 PM

Title: Re: Does this render the Buddhism redundant?

Content:

gregkavarnos said:

How does light (a formless phenomenon) interact with the eye?

Malcolm wrote:

It has form, called photons.

Author: Malcolm

Date: Monday, December 5th, 2011 at 10:47 PM

Title: Re: End times propaganda in Buddhism?

Content:

Huseng said:

Namdrol,

You said,

Namdrol said:

Reality i.e. suchness, emptiness, etc., is not conditioned.

Huseng said:

Do you mean they are unconditioned?

Malcolm wrote:

Yes, of course the reality of things is unconditioned, since it is not a product. Anything which is a product is by definition is conditioned; anything which is not a product is unconditioned.

Huseng said:

I said that things arise in dependence i.e. dependently, because of the reality of things i.e. the reality of things being emptiness free from extremes.

In other words, it is due to the reality of things (which you assert are not conditioned, which I'm wondering if you mean unconditioned like space), that things arise in dependence.

Malcolm wrote:

In other words, like space, the reality of things is not a product. Emptiness, suchness and so on are not produced, etc., it is in that sense along that we consider the reality of things "unconditioned".

Huseng said:

If you say that emptiness is unconditioned, then you have to explain how it has some kind of causal functionality which allows things to arise in dependence.

Malcolm wrote:

Emptiness is not an efficient cause, but it is a formal cause, like space. In other words, if things were not empty, they could not arise since they would have to exist; the arising of the existent is a contradiction in terms.

Huseng said:

If you agree that suchness is neither conditioned nor unconditioned, then there is no disagreement. If you're saying that suchness is unconditioned (like empty space), then I will disagree.

Malcolm wrote:

Suchness is not a product, therefore, it is unproduced. Whatever is unproduced is not subject to conditions. Whatever is not subject to conditions is, by strict definition, unconditioned.

If you deny that suchness is unconditioned, you also disagree with the Madhyamaka school. For example the Tarkajvala states:

"The unconditioned is the two cessations, space and suchness"

The unconditioned is analytical cessation and non-analytical cessation, space and suchness. Analytical cessation is discriminating wisdom i.e. having analyzed and extinguished the evident afflictions, that analysis and cessation is given the name "nirvana". Non-analytical cessation is when a given thing is never separate from cessation by any means. Space opens up room and has the characteristic of being unobstructed. Suchness previously did not exist, nor come to not exist through destruction, is not [presently] mutually dependent and has no basis. Those four are permanent because their nature is unchanging.

I am afraid that trying to prove that idea that suchness is neither conditioned nor unconditioned is fraught with definitional flaws.

Suchness is not a product, therefore, it is included among unconditioned phenomena, like space and the two cessations.

Author: Malcolm

Date: Monday, December 5th, 2011 at 11:04 PM

Title: Re: Does this render the Buddhism redundant?

Content:

gregkavarnos said:

How does light (a formless phenomenon) interact with the eye?

Namdrol said:

It has form, called photons.

gregkavarnos said:

How can something that is massless be considered to have form?

PS If I take your statment as correct, then of which of the mahabhuta is light composed of?

Malcolm wrote:

Fire.

Author: Malcolm

Date: Tuesday, December 6th, 2011 at 12:21 AM

Title: Re: Tibetan Myth of Chan

Content:

Namdrol said:

it would be better for you to properly learn Dzogchen and find out for yourself what the difference is.

Astus said:

As you seem to already know that difference, it would be beneficial for all reading this thread if you could explain it. General statements like "that is sutra, this is tantra" and "ask your guru" doesn't help.

Malcolm wrote:

This has been explained many times to you and to others.

N

Author: Malcolm

Date: Tuesday, December 6th, 2011 at 12:56 AM

Title: Re: Does this render the Buddhism redundant?

Content:

gregkavarnos said:

Fire is responsible for the heat of phenomena. In the kasina meditations of the Theravada tradition there is a different meditation for light and a different one for fire. So...

PS If light had form and was composed of particles (photons) how would they pass through matter? Plus we know that light can exist without heat (phosphorescence for example) and heat can exist without light (friction for example).

Malcolm wrote:
Light has a speed, right?

Author: Malcolm
Date: Tuesday, December 6th, 2011 at 1:11 AM
Title: Re: Does this render the Buddhism redundant?
Content:
gad rgyangs said:
i thought "matter" was a better translation of rupa anyway.

Malcolm wrote:
Well it depends on whether it is rūpa skandha or rūpa-āyatana. The former is best translated as matter, and the latter, form.

N

Author: Malcolm
Date: Tuesday, December 6th, 2011 at 1:13 AM
Title: Re: Tibetan Myth of Chan
Content:
Namdrol said:
it would be better for you to properly learn Dzogchen and find out for yourself what the difference is.

Astus said:
As you seem to already know that difference, it would be beneficial for all reading this thread if you could explain it. General statements like "that is sutra, this is tantra" and "ask your guru" doesn't help.

Malcolm wrote:
Does Buddhamind have color?

Author: Malcolm

Date: Tuesday, December 6th, 2011 at 1:31 AM

Title: Re: Does this render the Buddhism redundant?

Content:

gad rgyangs said:

i thought "matter" was a better translation of rupa anyway.

Namdrol said:

Well it depends on whether it is rūpa skandha or rūpa-āyatana. The former is best translated as matter, and the latter, form.

N

gad rgyangs said:

so then it needs to be clear whether light as matter or light as something perceived is meant.

Malcolm wrote:

In Abhidharma, light is a shape i.e. a form.

But terms in terms of radiation, light is a product of fire or heat. In terms of what greg is referring to, the physics of light and optics are well understood.

Author: Malcolm

Date: Tuesday, December 6th, 2011 at 1:33 AM

Title: Re: Does this render the Buddhism redundant?

Content:

Namdrol said:

Light has a speed, right?

gregkavarnos said:

So does sound...

Malcolm wrote:

Sound does not have an absolute speed, light does.

Author: Malcolm

Date: Tuesday, December 6th, 2011 at 2:09 AM

Title: Re: Tibetan Myth of Chan

Content:

Namdrol said:

Does Buddhamind have color?

Astus said:
Essentially no, functionally yes.

Malcolm wrote:
How so? You mean you can see it with your eyes?

Author: Malcolm
Date: Tuesday, December 6th, 2011 at 2:25 AM
Title: Re: Does this render the Buddhism redundant?
Content:
gad rgyangs said:
would light coming out of the kati channels be included in the rupa skandha?

Malcolm wrote:
It does not come out of that channel.

Author: Malcolm
Date: Tuesday, December 6th, 2011 at 2:42 AM
Title: Re: Does this render the Buddhism redundant?
Content:
Blue Garuda said:
How is the talk of photons relevant to the OP?

tomamundsen said:
OP is asking how do formless phenomena interact with form. Someone posits that light is formless but interacts with the eye.

Also, for the record, light is not matter.

Malcolm wrote:
Well, not so fast:

"In physics, a photon is an elementary particle, the quantum of the electromagnetic interaction and the basic unit of light and all other forms of electromagnetic radiation."

Since energy and matter are convertible, to say that light is "non-physical" is not really correct.

Light has form in a classical buddhist context i.e. it is defined in terms of shape; and it is material, since it is a property of the fire element.

N

Author: Malcolm

Date: Tuesday, December 6th, 2011 at 2:43 AM

Title: Re: Does this render the Buddhism redundant?

Content:

gregkavarnos said:

would light coming out of the kati channels be included in the rupa skandha?

On that note: what about the light produced during a visualisation? Sound does not have an absolute speed, light does.

Cars do not have an absolute speed but they are considered to have form, so why not sound? Please note that I am playing the devils advocate here (to an extent)

PS Namdrol, could you please post a reference to the Abhidharma text where this is stated In Abhidharma, light is a shape i.e. a form.

But terms in terms of radiation, light is a product of fire or heat.

I have not come across this concept in my studies of Abhidhamma and/or Abhidharma yet.

Malcolm wrote:

Light is defined as a form, an object of the eye, in the first chapter of the Abhidharmakosha.

Fires produce light and heat, so it stands to reason light is included under the fire element.

Author: Malcolm

Date: Tuesday, December 6th, 2011 at 3:01 AM

Title: Re: End Times NWO stuff

Content:

Malcolm wrote:

Honestly, who cares about any of this stuff?

N

Author: Malcolm

Date: Tuesday, December 6th, 2011 at 3:15 AM

Title: Re: End Times NWO stuff

Content:

Lhug-Pa said:

Haha I knew you were going to say something like that.

Malcolm wrote:

I mean, it is silly, calling Crowley's OTO a "black lodge" and so on. Crowley was the

single most important and influential occultist of the 20th century. All this stuff and nonsense about white and black lodges amounts to nothing more than various occultists calling each other names because they disagreed.

If they had any common sense they would have all just become buddhists.

N

Author: Malcolm

Date: Tuesday, December 6th, 2011 at 4:44 AM

Title: Re: End Times NWO stuff

Content:

Namdrol said:

I mean, it is silly, calling Crowley's OTO a "black lodge" and so on. Crowley was the single most important and influential occultist of the 20th century. All this stuff and nonsense about white and black lodges amounts to nothing more than various occultists calling each other names because they disagreed.

Lhug-Pa said:

It's not about what they disagreed about so much, as it is about what they actually practiced. Although if I mention why Aleister Crowley's "X°" and "XI°" rituals are black here, the mods will most likely delete my post.

As I've said, as for the 20th century the work of Rudolf Steiner, Huiracocha, Dion Fortune, Max Heindel, Samael Aun Weor, and Manly P. Hall, is all more relevant than Aleister Crowley's.

Malcolm wrote:

We will agree to disagree. As for tenth and eleventh degree, heterosexual intercourse and homosexual intercourse are nothing to be ashamed of, and are hardly "black". This is a sort of prudish Victorianism that Crowley rightly ridiculed.

Lhug-Pa said:

Some of them were Buddhist. From what I understand H.P. Blavatsky and Henry Steele Olcott took Refuge (and H.P.B.'s *The Voice of the Silence* was approved of by the Dalai Lama and the Panchen Lama).

Malcolm wrote:

Not likely, and Blavatsky was a great fraud. In fact, they all were to some degree or another, Blavatsky, Westcott, Mathers, etc.

Author: Malcolm

Date: Tuesday, December 6th, 2011 at 5:41 AM

Title: Re: Tibetan Myth of Chan

Content:

Namdrol said:

How so? You mean you can see it with your eyes?

Astus said:

I can see colours with my eyes, also perceive and imagine colours in my mind. That is functioning.

Malcolm wrote:

I see, those colors are conditioned or unconditioned?

You can see where this is going, right? lhun grub is not conditioned. But your "function" is. So they are completely different.

N

Author: Malcolm

Date: Tuesday, December 6th, 2011 at 6:10 AM

Title: Re: Does this render the Buddhism redundant?

Content:

gad rgyangs said:

would light coming out of the kati channels be included in the rupa skandha?

Namdrol said:

It does not come out of that channel.

gad rgyangs said:

ok, then, would the light coming out of whatever-channels-it-comes-out-of be included in the rupa skandha?

Malcolm wrote:

Light does not come out of any channels of the human body. And that "light" to which you are referring is not part of the rupa-skandha since it is a wisdom appearance.

N

Author: Malcolm

Date: Tuesday, December 6th, 2011 at 7:11 AM

Title: Re: Tibetan Myth of Chan

Content:

Namdrol said:

So they are completely different.

Jnana said:

Semantic nonsense. Are you really this foolish Malcolm, or is it a game?

Jinul's Complete and Sudden Attainment of Buddhahood:

It is also the perfectly bright purity of the original true nature of sentient beings which abides in pollution but is not stained, which is cultivated but becomes no purer. When defilements cover it, it is concealed; when wisdom reveals it, it appears. It is not something which comes into being due to the arising-cause; it is, rather, only understood through the understanding-cause.

If someone looks back on the radiance of his own mind's pure, enlightened nature and thereby extinguishes falsity and cleanses his mind, the myriads of images then appear together. It is just like seawater that has settled: there are no images which are not reflected. Hence it is called the ever-abiding function of the ocean-seal of all phenomena in the universe. Accordingly, we can know that the perfectly bright and self-reliant functions of the dharmadhātu which remain, including the unimpeded interpenetration of all phenomena as described in the three pervasions, are never separate from the pure enlightened nature. As explained by Uisang, the dharma-nature is perfectly interfused, has no name or sign, and is free of all relativity.

Malcolm wrote:

Hi Geoff:

This is not lhun grub.

Author: Malcolm

Date: Tuesday, December 6th, 2011 at 7:29 AM

Title: Re: Tibetan Myth of Chan

Content:

Namdrol said:

I see, those colors are conditioned or unconditioned?

You can see where this is going, right? lhun grub is not conditioned. But your "function" is. So they are completely different.

Astus said:

Is rupakaya conditioned or unconditioned? Are the qualities of buddha-mind conditioned or unconditioned? Are the wisdoms conditioned or unconditioned? It is possible to argue for both actually. Still, since the conditioned is in fact unconditioned, such extremes are only pedagogic.

Malcolm wrote:

The answer to these questions depend very much on whose perspective one is considering.

However saying that the conditioned is unconditioned is unintelligable. Saying that both the conditioned and the unconditioned are not established, however, is perfectly reasonable.

The main point behind lhundrup is practical, it is not theoretical or abstract. It has to do with how Dzogchen is practiced.

Author: Malcolm

Date: Tuesday, December 6th, 2011 at 7:52 AM

Title: Re: Does this render the Buddhism redundant?

Content:

gad rgyangs said:

ok, then, would the light coming out of whatever-channels-it-comes-out-of be included in the rupa skandha?

Namdrol said:

Light does not come out of any channels of the human body. And that "light" to which you are referring is not part of the rupa-skandha since it is a wisdom appearance.

N

gad rgyangs said:

does it have any abhidharmic classification? and why are they called 'od rtsa then?

Malcolm wrote:

Of course not, since it is part of Dzogchen teachings. It is considered by some masters that these channels are composed of "light" i.e. wisdom.

Author: Malcolm

Date: Tuesday, December 6th, 2011 at 10:23 PM

Title: Re: Tibetan Myth of Chan

Content:

LastLegend said:

Dzogchen and Chan are two completely different systems of teachings. However, all the teachings that Dzogchen teaches, Chan also teaches.

Malcolm wrote:

No, since the basis is different, than path is different, and since the path is different, the result is different.

Author: Malcolm

Date: Tuesday, December 6th, 2011 at 10:24 PM

Title: Re: Tibetan Myth of Chan

Content:

kalden yungdrung said:

Chan fails to understand cleaning or not cleaning the mirror so we have here 2 aspects or point of view. Even without cleaning the mirror, i never heard the practice or Tantra about the Bardo States in Zen, which are unique only to the Dzogchen Traditions.

Astus said:

This is a valid point here, as far as Chan is not concerned with specific practices related to the intermediate state, however, such is not unique to Dzogchen but found in other Vajrayana traditions too. Nevertheless, that is not relevant to seeing the nature of mind.

Malcolm wrote:

Teachings concerning that bardo in other Vajrayāna systems are quite limited, compared to Dzogchen.

N

Author: Malcolm

Date: Tuesday, December 6th, 2011 at 10:49 PM

Title: Re: Ojas (general discussion)

Content:

Lhug-Pa said:

Although I highly doubt that Buddhist Root Tantras recommend such a thing.

Malcolm wrote:

They do, actually. Furthermore, you need to read carefully the SOV book and see what ChNN has to say about this. You will discover that what I have said is in fact the case, from a Dzogchen perspective.

N

Author: Malcolm

Date: Wednesday, December 7th, 2011 at 12:43 AM

Title: Re: Tibetan Myth of Chan

Content:

LastLegend said:

Dzogchen and Chan are two completely different systems of teachings. However, all the teachings that Dzogchen teaches, Chan also teaches.

Namdrol said:

No, since the basis is different, than path is different, and since the path is different, the

result is different.

Jikan said:

Do both paths lead one to Buddhahood?

(even if on different time scales?)

Malcolm wrote:

Of course.

Author: Malcolm

Date: Wednesday, December 7th, 2011 at 1:03 AM

Title: Re: Tibetan Myth of Chan

Content:

Namdrol said:

The main point behind lhundrup is practical, it is not theoretical or abstract. It has to do with how Dzogchen is practiced.

Astus said:

Then it'd good if you could give it a definition. As a start, I bring here one.

Spontaneous presence/accomplishment is an inherent aspect of buddha-mind, and means the aware side and the buddha qualities.

As such, the same teaching is found not only in Chan but in all East Asian schools following the buddha-mind teachings as found in the treatise "Awakening Mahayana Faith" and other works.

Malcolm wrote:

Hi astus:

I really suggest you learn Tibetan and learn Dzogchen teachings in a proper way. Otherwise, you are just spinning empty words.

n

Author: Malcolm

Date: Wednesday, December 7th, 2011 at 1:09 AM

Title: Re: Ojas (general discussion)

Content:

Lhug-Pa said:

Although I highly doubt that Buddhist Root Tantras recommend such a thing.

Namdrol said:

They do, actually. Furthermore, you need to read carefully the SOV book and see what ChNN has to say about this. You will discover that what I have said is in fact the case, from a Dzogchen perspective.

N

Paul said:

Do you have a page reference for that? Thanks.

Malcolm wrote:

Pg. 61-62.

Author: Malcolm

Date: Wednesday, December 7th, 2011 at 1:19 AM

Title: Re: Ojas (general discussion)

Content:

Lhug-Pa said:

Samael Aun Weor wrote about the black Tantra practice of mixing masculine Sukra with feminine Raja right here:

<http://sacred-sex.org/scriptures/western/64-samael-aun-weor-forms-of-tantra.html> "
onclick="window.open(this.href);return false;

alwayson said:

This Samael Aun Weor a@#hole has the most distorted and retarded understanding of Indian concepts I have seen in a while.

Malcolm wrote:

Indeed, what is presented there is nothing but a mishmash from his distorted confusion.

N

Author: Malcolm

Date: Wednesday, December 7th, 2011 at 1:21 AM

Title: Re: End times propaganda in Buddhism?

Content:

catmoon said:

The suchness of things is conditional on the existence of things, is it not?

Malcolm wrote:

No -- since things are not established, their suchness is not established either. That is the suchness of things.

N

Author: Malcolm
Date: Wednesday, December 7th, 2011 at 4:02 AM
Title: Re: Ojas (general discussion)
Content:
Malcolm wrote:
deleted

Author: Malcolm
Date: Wednesday, December 7th, 2011 at 4:03 AM
Title: Re: Dzogchen Community of Chogyal Namkhai Norbu
Content:
alwayson said:
The only essential feature is holding the breath.

Malcolm wrote:
Well, how is also essential, If you hold your breath the wrong way, you can give yourself many serious illnesses.

Author: Malcolm
Date: Wednesday, December 7th, 2011 at 9:52 AM
Title: Re: Tibetan Myth of Chan
Content:
Astus said:
At the same time, it seems that either you think that Dzogchen can be discussed only by those who have gone through rigorous training of some sort...

Malcolm wrote:
Yes. Dzogchen is not Buddhism as usual.

N

Author: Malcolm
Date: Friday, December 9th, 2011 at 5:40 AM
Title: Re: Ojas, Shukra & Tummo
Content:
dakini_boi said:
If shukra is a waste product, and ojas is generally not lost in the discharge of shukra - then what is the rationale behind not ejaculating when practicing tummo?

Malcolm wrote:

It acts as a basis for the bliss of tummy.

N

Author: Malcolm

Date: Friday, December 9th, 2011 at 6:11 AM

Title: Re: Ojas, Shukra & Tummo

Content:

dakini_boi said:

Oh, I thought it was the ojas that was important. Do shukra and ojas have different roles in tummo, or do they act together as the basis for bliss?

Also, what is the relationship between bindu and ojas?

Malcolm wrote:

In tummo, what is important is bliss.

There are different kinds of bindu. The most basic bindu is the bindu of pranavayu in the heart. The so called "bodhicitta" that circulates in the body is actually ojas.

Sukra acts as the basis for bliss.

Author: Malcolm

Date: Friday, December 9th, 2011 at 6:29 AM

Title: Re: End times propaganda in Buddhism?

Content:

Huseng said:

is problematic because Madhyamaka teaches the cessation of all views via negation, not assertion.

Malcolm wrote:

This passage does not assert a view it provides a definition.

Huseng said:

How are conditioned entities able to depend on that which is unconditioned for their existence?

Malcolm wrote:

They don't, nor did I claim they were.

Huseng said:

My contention is that you assert it is unconditioned yet still forms an essential basis for which conditioned entities arise.

Malcolm wrote:

According to Candrakirti, emptiness can be accepted as a basis for the arising of phenomena.

BTW, the characteristic of space is not the absence of form since space pervades everything.

Huseng said:

Suchness is free of characteristics like this -- it is not conditioned, it is not unconditioned. It is beyond all characteristics.

Malcolm wrote:

As I pointed out already, suchness can be defined as unconditioned.

N

Author: Malcolm

Date: Friday, December 9th, 2011 at 7:16 AM

Title: Re: Ojas, Shukra & Tummo

Content:

dakini_boi said:

Oh, I thought it was the ojas that was important. Do shukra and ojas have different roles in tummo, or do they act together as the basis for bliss?

Also, what is the relationship between bindu and ojas?

Namdrol said:

In tummo, what is important is bliss.

There are different kinds of bindu. The most basic bindu is the bindu of pranavayu in the heart. The so called "bodhicitta" that circulates in the body is actually ojas.

Sukra acts as the basis for bliss.

Inge said:

Does it also act as the basis for the bliss that arises in the jhanas?

Malcolm wrote:

No.

Author: Malcolm

Date: Friday, December 9th, 2011 at 10:30 PM

Title: Re: Tibetan Myth of Chan

Content:

Astus said:

The buddha qualities in Zen is put under the term of function that is the perfect functioning of the six sense spheres in general. There are a few detailed discussions of these functions but it is not really important as one can use them spontaneously once the nature is realised, and such functioning is exemplified in many Zen stories.

Malcolm wrote:

But this is standard sutra (chinese style). Lhun grub is not about buddha qualities per se.

N

Author: Malcolm

Date: Saturday, December 10th, 2011 at 1:09 AM

Title: Re: Tibetan Myth of Chan

Content:

MalaBeads said:

Isn't it possible that sudden enlightenment is only possible because of lhun grub?

Malcolm wrote:

Dzogchen is not a sudden awakening path. It has no grades, either sudden or gradual since it is the result that is free from a cause.

Author: Malcolm

Date: Saturday, December 10th, 2011 at 1:13 AM

Title: Re: Etymology of "Tantra"

Content:

dakini_boi said:

How did the word tantra come to be translated in Tibetan as gyud (continuity)? I mean, what is the etymological connection between the two words?

Malcolm wrote:

Because in the Guhyasamaja tantra the word tantra (rgyud) is defined as a continuum (rgyun).

N

Author: Malcolm

Date: Saturday, December 10th, 2011 at 1:15 AM

Title: Re: Thinley Norbu's terms for ignorance

Content:

dakini_boi said:

Are innate ignorance and imputing ignorance also sometimes translated as "cognitive obscurations" and "obscurations of afflicted emotions"?

Malcolm wrote:

Never.

However, there are two kinds of avidyā: one is non-afflictive and is a knowledge obscuration; the other is afflictive.

N

Author: Malcolm

Date: Saturday, December 10th, 2011 at 1:30 AM

Title: Re: Buddhist Jargon

Content:

Huseng said:

Mantras in Tibetan are rendered into Tibetan pronunciation.

Malcolm wrote:

No, Tibetans may pronounce mantras however they do, but they accurately represent the long and short vowels, consonants, the the ṭ series and so on correctly.

My take on this issue (as a professional translator) is that for general translations, there should be a short list of about 20-30 terms that are back translated into Sanskrit -- dharmadhātu, dharmakāya, vajra, prajñāpāramitā, dharmatā, etc. Then, depending on the specific literature, there may be more technical terms rendered in Sanskrit or not depending on circumstances.

Author: Malcolm

Date: Saturday, December 10th, 2011 at 5:33 AM

Title: Re: End of the Kali-Yuga and the Mayan-Tibetan Connection

Content:

alwayson said:

Seriously what is this:

<http://gnostic-community.org/distribution/topic?f=8&t=1801> "
onclick="window.open(this.href);return false;

wisdom said:

This is the same kind of crap Crowley pulled when he said AUM is really AUMNG.

Malcolm wrote:

Crowley was correct: the Hindu Om̐ is formed out of four components: a u m and the bindu which is pronounced ṅg.

N

Author: Malcolm

Date: Saturday, December 10th, 2011 at 5:49 AM

Title: Re: End of the Kali-Yuga and the Mayan-Tibetan Connection

Content:

Namdrol said:

Crowley was correct: the Hindu Om̐ is formed out of four components: a u m and the bindu which is pronounced ṅg.

N

wisdom said:

Interesting! Crowley displays it as his own revelation, something he realizes in meditation. And perhaps he did, at that.

Malcolm wrote:

That was not what he "revealed" -- what he discovered was its gematria value (useless number mysticism though it is)

N

Author: Malcolm

Date: Saturday, December 10th, 2011 at 6:53 AM

Title: Re: End of the Kali-Yuga and the Mayan-Tibetan Connection

Content:

Namdrol said:

That was not what he "revealed" -- what he discovered was its gematria value (useless number mysticism though it is)

N

wisdom said:

Gematria is useful if you study Kabbalah, its not very useful in the way Crowley used it. Its used as a mnemonic tool for making associations between ideas in a quick manner or discovering associations that you otherwise would not have discovered. Its also used as a meditation tool by Abulafia. Some Kabbalists also claim that its used to conceal information, that only someone who has received the oral tradition of Kabbalah will understand fully.

Malcolm wrote:

As I said, useless number mysticism.

Author: Malcolm

Date: Saturday, December 10th, 2011 at 10:53 AM

Title: Re: Conceptuality in Buddhism

Content:

tobes said:

My posts have been moved a number of times from the Madhyamika vs Svatantrika thread. Not my idea, and seemingly not a very good idea.

They are explicitly about the relation between emptiness and the conventions of language - and it was a while ago now, but there was fruitful dialogue on the matter.

This topic cannot in any way be "a kind of imponderable" unless you want to also classify the preoccupations of just about every Mahayana tradition as similarly futile and irrelevant to liberation.

catmoon said:

Moved posts? I did all that thinking for nothing? Oh, that's just depressing that is. I guess you'll just have to disregard the lot. Nothing else for it.

Maybe I can salvage something... when you use the phrase "This topic" in the above quoteback, were you referring to my "this topic" or yours? Emptiness is not an imponderable, but I think there is credible argument that the inner workings of a Buddha's mind often are. It could even be fitted into one of the classic 14/10/8 imponderables. (Number varies with sources used).

tobes said:

I'm referring to the topic my posts have been engaged with.

The references to a buddha's mind are merely a synonym for shunyata /ultimate reality. i.e. in relation to the two truths, the perspective of paramatha satya.

I don't think it's credible to argue that this is anything like an imponderable topic.

Malcolm wrote:

As Candrakirti makes extremely clear, the two truths are for ordinary persons and not buddhas.

Author: Malcolm

Date: Saturday, December 10th, 2011 at 10:59 AM

Title: Re: End of the Kali-Yuga and the Mayan-Tibetan Connection

Content:

Lhug-Pa said:

Such as I asked if there's even one example of where the Dalai Lama (who is not limited in his views to Gelug or Sarma) said that it's okay to orgasm...

Malcolm wrote:

HHDL is not an authority for all Tibetan Buddhists and schools. His POV is characteristically Gelug. It is not shared by Sakya, etc.

N

Author: Malcolm

Date: Sunday, December 11th, 2011 at 1:20 AM

Title: Re: Etymology of "Tantra"

Content:

dakini_boi said:

How did the word tantra come to be translated in Tibetan as gyud (continuity)? I mean, what is the etymological connection between the two words?

Namdrol said:

Because in the Guhyasamaja tantra the word tantra (rgyud) is defined as a continuum (rgyun).

N

dakini_boi said:

Is there a similar etymology for the Sanskrit word tantra? (i.e. does Tantra imply continuum in Sanskrit?) Do we have access to the Sanskrit version of the Guhyasamaja Tantra?

Malcolm wrote:

Yes and yes.

N

Author: Malcolm

Date: Monday, December 12th, 2011 at 10:38 PM

Title: Re: Dzogchenpa by Accident?

Content:

mint said:

What makes this so incredible is that, as a social being, every person I mention Dzogchen to, must have great merit, and every person they mention Dzogchen to must also have great merit, etc.. It grows exponentially until everyone has heard about Dzogchen. Not a bad thing, but it just calls the issue of merit into question, I think.

Malcolm wrote:

And even more so those who practice Dzogchen...

Author: Malcolm

Date: Monday, December 12th, 2011 at 11:11 PM

Title: Re: Dzogchenpa by Accident?

Content:

wisdom said:

The difference is that all those social interactions don't produce anything in those individuals.

Malcolm wrote:

Sure it does. It creates a trace.

This is why I put འཕྲིན་ལྗོངས་ལྗོངས་ལྗོངས་ལྗོངས་ in my signature. These are the representation of the six munis in the six lokas in the form of syllables. The syllables enter the eye of the person who sees them and this creates the connection for them to be liberated.

N

Author: Malcolm

Date: Monday, December 12th, 2011 at 11:19 PM

Title: Re: This is your brain on Madhyamaka....

Content:

gad rgyangs said:

Namdrol is as good as a academically-trained scholar except he doesn't like to give

useable references unless you twist his arm.

Malcolm wrote:

No, definitely not. I am a traditionally trained acarya. I don't have the temperment for the rigors of academic writing.

N

Author: Malcolm

Date: Tuesday, December 13th, 2011 at 5:32 AM

Title: Re: Dzogchenpa by Accident?

Content:

Namdrol said:

This is why I put འཕྲིན་ལྗོངས་ལྗོངས་ལྗོངས་ལྗོངས་ in my signature. These are the representation of the six munis in the six lokas in the form of syllables. The syllables enter the eye of the person who sees them and this creates the connection for them to be liberated.

mint said:

So, mentioning Dzogchen and speaking about it as often as possible is a compassionate act because it creates the seed?

Malcolm wrote:

Yes, if you think someone is interested. Otherwise, better not to try to condition them.

N

Author: Malcolm

Date: Tuesday, December 13th, 2011 at 5:33 AM

Title: Re: This is your brain on Madhyamaka....

Content:

Namdrol said:

I don't have the temperment for the rigors of academic writing.

Mr. G said:

What do you mean Namdrol?

Malcolm wrote:

It requires discipline.

N

Author: Malcolm

Date: Tuesday, December 13th, 2011 at 10:56 AM

Title: Re: Rinchen Terdzod & Dudjom Tersar

Content:

Totoro said:

Well it's important for me to know since my point is to find out whether someone who has received Rinchen Terdzod but not Dudjom Tersar (explicitly) can practise or transmit Dudjom Tersar. A Lama said he is not sure but maybe when DKR or Dudjom Rinpoche might have included it when they 'edited' Rinchen Terdzod? (don't mean to add more rumor and confusion, but the Lama himself was not sure so take this with a pinch of salt) So hope someone else can have more insight?

Malcolm wrote:

Dudjom Tersar is not in Rinchen Terzo. A person who has not received Dudjom Tersar cannot practice or transmit it.

N

Author: Malcolm

Date: Tuesday, December 13th, 2011 at 9:41 PM

Title: Re: Ojas, Shukra & Tummo

Content:

dakini_boi said:

Oh, I thought it was the ojas that was important. Do shukra and ojas have different roles in tummo, or do they act together as the basis for bliss?

Also, what is the relationship between bindu and ojas?

Namdrol said:

In tummo, what is important is bliss.

There are different kinds of bindu. The most basic bindu is the bindu of pranavayu in the heart. The so called "bodhicitta" that circulates in the body is actually ojas.

Sukra acts as the basis for bliss.

rai said:

is there a connection between sukra and being joyful or depressed for normal people (not a yogis)? thank you

Malcolm wrote:

Only if they are losing ojas. The main thing that depletes ojas however, is mental worry and stress.

N

Author: Malcolm

Date: Tuesday, December 13th, 2011 at 10:40 PM

Title: Re: Guardians of the Teaching

Content:

mint said:

So, there's no guardians who can aid the beginning student of Dzogchen? or, it's useless? or, it's too harmful?

Malcolm wrote:

Guardians exist to protect the teachings and assist practitioners.

As long as you have the lung for the practices, you can do them.

There are many different traditions around how to relate to guardians, most of them based on the opinions of this or that lama. This is why there is no standard rule about it. So -- in the Dzogchen Community, if you do the short thun, then you always do guardian practice.

If you are following the ChNN's teachings, pay no attention to what those are not students of the ChNN say about guardians.

N

Author: Malcolm

Date: Wednesday, December 14th, 2011 at 4:08 AM

Title: Re: Guardians of the Teaching

Content:

asunthatneversets said:

They are meant for aid, inspiration, strength, courage and on some levels may not be anything other than archetypal in nature and implements to fortify our own intention and certainty we project into our practice and path.

Malcolm wrote:

They are not archetypes. Archetypes don't kick ass.

N

Author: Malcolm

Date: Wednesday, December 14th, 2011 at 7:17 AM

Title: Re: Guardians of the Teaching

Content:

gregkavarnos said:

This thread is like the samaya breaking party of the year!

Malcolm wrote:

Talking about protectors breaks samaya?

Author: Malcolm

Date: Wednesday, December 14th, 2011 at 9:39 AM

Title: Re: Dzogchenpa by Accident?

Content:

Namdrol said:

So, mentioning Dzogchen and speaking about it as often as possible is a compassionate act because it creates the seed?

mint said:

Yes, if you think someone is interested. Otherwise, better not to try to condition them.

N

Malcolm wrote:

But, one should speak as much as one's knowledge allows, yes? Otherwise the wrong impression might be given thus ruining karmic opportunities for both parties.[/quote]

If you think someone is genuinely interested, suggest a book for them to read. If they buy, they are actually interested, if not, they were just being polite.

N

Author: Malcolm

Date: Wednesday, December 14th, 2011 at 7:34 PM

Title: Re: Dzogchenpa by Accident?

Content:

asunthatneversets said:

Seems to only obscure and delay any assimilation in my eyes. I've never understood (aside from helping with ascending conduct) the presence of these notions in dzogchen. Your nature is primordially pure and perfect from beginningless time, which is what dzogchen points towards.

Malcolm wrote:

But you did not recognize your nature, and so, under the influence of ignorance, you fall into duality and enter into actions, thus never escaping from samsara.

Another way of putting it that I noticed in a Dzogchen text the other day "Vidyā is seeing the substance of the mind. Avidyā is not seeing the substance of the mind". We mostly continue in a state of avidyā.

N

Author: Malcolm

Date: Wednesday, December 14th, 2011 at 7:36 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

alpha said:

I need to know this.

Having received all the usual lungs Rinpoche gives at the end of webcasts what would be the DAILY commitments i have to keep?

Do i have any samaya that i have to be aware of?

If i have broken any samaya can it be repaired with OM BENZA SATO

SAMAYA.MANUPALAYA.....given that i have received the DORJE SEMPA empowerment, lung and explanation.....?

Malcolm wrote:

Guru Yoga is the only commitment. And that is super easy to maintain.

N

Author: Malcolm

Date: Wednesday, December 14th, 2011 at 7:38 PM

Title: Re: Guardians of the Teaching

Content:

gregkavarnos said:

Calling on protectors (stating their name) without appeasing breaks samaya. Frivolous talk about protectors and their practices breaks samaya.

Malcolm wrote:

As I said, this all depends on the opinions of this or that Lama.

No one here is discussing the guardians frivolously.

The idea that saying the name "rahula" breaks samaya is quite ridiculous.

N

Author: Malcolm

Date: Friday, December 16th, 2011 at 8:52 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Pema Rigdzin said:

way, do any of you other ChNN students do Vajrasattva daily too?

Malcolm wrote:

No.

N

Author: Malcolm

Date: Friday, December 16th, 2011 at 9:13 AM

Title: Re: Dzogchenpa by Accident?

Content:

asunthatneversets said:

Right, so what i'm saying is that for those who fail to recognize their nature, they enter into actions and give credence to these notions such as karma, merit and rebirth which only serve to reify the seeming duality... thus never escaping from samsara.

Malcolm wrote:

You can not think yourself out of ignorance. You can not declare, "I am perfect" and then expect to awaken.

What you have to understand is the basis. The reason the basis is called "the basis" is because it has not been realized.

N

Author: Malcolm

Date: Friday, December 16th, 2011 at 9:20 AM

Title: Re: Guardians of the Teaching

Content:

Namdrol said:

The idea that saying the name "rahula" breaks samaya is quite ridiculous.

gregkavarnos said:

You go with what your lama tells you, I'll go with what mine tells me.

If you believe it is quite okay and that it is valuable to plaster your protectors names all over a public board then go for it! I am not judging, I am merely recanting what I have been instructed.

Malcolm wrote:

It is so silly to make this argument considering that every name and picture of virtually every major protector has been spread far and wide on the internet.

Everyone knows knows that the ma-za-dam sum are the main protectors of Dzogchen. This is not a big secret.

N

Author: Malcolm

Date: Friday, December 16th, 2011 at 11:20 AM

Title: Re: Dzogchenpa by Accident?

Content:

asunthatneversets said:

Very true and that isn't what i'm suggesting at all...

Malcolm wrote:

The potion you are missing is that as long as you are under the influence of afflictions, you will engage in actions. Actions will result in suffering. The purpose of accumulating merit (from a Dzogchen perspective) is to maintain higher rebirth in samsara and create favorable conditions for meeting the teachings, and of course, to dedicate it to others.

What you are veering towards is a sort of "Dzogchen" nihilism that will just ruin your path.

N

Author: Malcolm

Date: Friday, December 16th, 2011 at 12:25 PM

Title: Re: Understanding emptiness

Content:

conebeckham said:

So, Emptiness is not the sole most important topic, or apex, or summit, of "sutra" doctrine.

Malcolm wrote:

Sure it is.

N

Author: Malcolm

Date: Friday, December 16th, 2011 at 12:33 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Pero said:

I try to do Narag Tongtrug three times a month.

Adamantine said:

Hmmmmnnnn... I don't remember receiving a transmission of that from ChNN before, is it not one he normally gives at the end of retreats?

Malcolm wrote:

He used to give it more -- now only rarely.

Author: Malcolm

Date: Saturday, December 17th, 2011 at 12:09 AM

Title: Re: Dzogchenpa by Accident?

Content:

asunthatneversets said:

Accumulating merit (which is an adopted notion in and of itself) to maintain a higher rebirth (another adopted notion) in samsara doesn't free one from samsara. It's the golden cage.... but still a cage. Dzogchen is saying the cage is illusory. So why not investigate why one takes the cage to be real? Instead of polishing the cage.

Malcolm wrote:

We know why we take the cage to real, so this is an empty question.

But hey, if you don't want to accumulate merit, and therefore, without doubt take birth in a lower realm, then please go ahead.

asunthatneversets said:

I mean in truth, these ideas like merit and rebirth are just ideas. They aren't tangible aspects of reality, one chooses to believe or disbelieve them based on opinion. And to boot they aren't even an integral part of dzogchen.... it stands with or without them.

Malcolm wrote:

You are quite wrong about this. This is why I said you are veering towards a "Dzogchen"

nihilism. Merit and rebirth are both integral to Dzogchen. This is, for example, why there are so many purification practices aimed at removing causes for taking rebirth in the six realms and so on. This is why there is a detailed account of why you will achieve liberation in nirmanakāya buddhafiels if you do not manage to achieve liberation in this life or in the bardo.

Author: Malcolm

Date: Saturday, December 17th, 2011 at 12:13 AM

Title: Re: Dzogchenpa by Accident?

Content:

Adamantine said:

This is from the "SUPREME SOURCE" translation from ChNN and A. Clemente Pg 140

"Do not make my teaching known to those who follow the vehicles based on cause and effect! If you do, by affirming the law of cause and effect of positive and negative deeds, they would cover my true condition with conjectures, and for a long time they would lose any possibility of meeting me."

Malcolm wrote:

I didn't say that liberation was a result of cause and effect. It isn't. Liberation is a result of knowledge, knowing what your actual state is and integrating that knowledge. In the meantime, while you are integrating that knowledge, it is important to recognize and observe how you are living in a dualistic condition and behaving in a manner which takes that into account, rather than slipping into the ravine of denying afflictive cause and effect which is our present condition.

Author: Malcolm

Date: Saturday, December 17th, 2011 at 12:21 AM

Title: Re: Understanding emptiness

Content:

conebeckham said:

So, Emptiness is not the sole most important topic, or apex, or summit, of "sutra" doctrine.

Namdrol said:

Sure it is.

N

conebeckham said:

Okay..what, then, "realizes" emptiness?

Malcolm wrote:

There is no realizer of emptiness; when emptiness is seen, there is no seer, no object, and no seeing.

N

Author: Malcolm

Date: Saturday, December 17th, 2011 at 12:33 AM

Title: Re: Guardians of the Teaching

Content:

Namdrol said:

It is so silly to make this argument considering that every name and picture of virtually every major protector has been spread far and wide on the internet.

gregkavarnos said:

Yes I agree, unfortunately this is very true, but we can be part of the problem or part of the solution.

Malcolm wrote:

Take it up with Rigpa Wiki:

<http://www.rigpawiki.org/index.php?title=Ekajati> "

onclick="window.open(this.href);return false;

http://www.rigpawiki.org/index.php?title=Dza_Rahula "

onclick="window.open(this.href);return false;

http://www.rigpawiki.org/index.php?title=Dorje_Lekpa "

onclick="window.open(this.href);return false;

Author: Malcolm

Date: Saturday, December 17th, 2011 at 1:22 AM

Title: Re: Guardians of the Teaching

Content:

gregkavarnos said:

The links which you posted in no way invalidate my point. Just because information on the protectors is available does not mean that it should be available nor does it mean that we should make it available.

Malcolm wrote:

The internet routes around censorship.

Author: Malcolm

Date: Saturday, December 17th, 2011 at 1:37 AM

Title: Re: Parting from the Four Attachments in Tibetan?

Content:

tantular said:

I wouldn't worry too much about English case names---they bear no relation to how Tibetans understand their own language. Even the Tibetan case names, mechanically borrowed from Sanskrit, don't explain how particles are actually used.

Author: Malcolm

Date: Saturday, December 17th, 2011 at 2:07 AM

Title: Re: Guardians of the Teaching

Content:

gregkavarnos said:

The links which you posted in no way invalidate my point. Just because information on the protectors is available does not mean that it should be available nor does it mean that we should make it available.

Namdrol said:

The internet routes around censorship.

kirtu said:

Tell that to Baidu users.

Anyway openness does not negate responsibility. I have no idea why Rigpawiki made entries of protectors although the three mentioned are enlightened protectors aren't they? Part of an argument for could be that most people will not encounter this information anyway. Nonetheless circumspection and discernment is needed.

Kirt

Malcolm wrote:

discussing the protectors and their role is not a samaya breakage. It is silly to presume so. Greg, if your Lama thinks so, that is his opinion but has no relevance to me.

N

Author: Malcolm

Date: Saturday, December 17th, 2011 at 2:14 AM

Title: Re: Guardians of the Teaching

Content:

gregkavarnos said:

Or to be more precise: Does this somehow justify its existence out there in cyberland? Does the fact that it is present legitimate its presence?

Malcolm wrote:

It is simply there, it does not need justification.

You can cruise any Dzogchen Community website and find images of the protectors.

For example, the Merigar temple has all images of protectors in public view. The Merigar temples is a tourist destination.

There are many more examples.

Equating illegal pornography with images of protectors just shows how much you like to exaggerate.

Author: Malcolm

Date: Saturday, December 17th, 2011 at 2:16 AM

Title: Re: Guardians of the Teaching

Content:

Namdrol said:

...Greg, if your Lama thinks so, that is his opinion but has no relevance to me.

gregkavarnos said:

This is fair enough and I don't expect what my lama says to be of relevance to you but it does not answer my question: Does the fact that it is present legitimate its presence? Back in the "good ol' days" protector and yidam practices were personal and secret, you don't believe that here was a valid reason for this? Does this reason no longer have a meaning in the "information age"? Or maybe it is even MORE important to keep ones personal practices personal?

Malcolm wrote:

The "secrecy" of practices is a much vaunted and little kept thing. There are Mahakala statues in full public view all over Katmandhu and have been for centuries.

Author: Malcolm

Date: Sunday, December 18th, 2011 at 12:01 AM

Title: Re: Ojas (general discussion)

Content:

Lhug-Pa said:

And from what I've learned Semen/Suhkra can indeed be transmuted into Ojas; however that if semen sits untransmuted in the body for too long, it dies (i.e. no longer capable of creating life externally or internally), and would therefore become a waste product in this latter case.

Nevertheless, there is not necessarily any need to ejaculate it if it happens to become a waste product, because it will come out on its own with our urine during defecation, or even during urination alone. At the very least, Sukrha can also be absorbed back into

and dissolved in the bloodstream.

Malcolm wrote:

You still fail to understand the different between a rāsa and a kita.

N

Author: Malcolm

Date: Sunday, December 18th, 2011 at 12:06 AM

Title: Re: Guardians of the Teaching

Content:

Namdrol said:

Equating illegal pornography with images of protectors just shows how much you like to exaggerate.

gregkavarnos said:

I did not equate illegal pornography with images of protectors, the point I was trying to make was that just because something is freely available does not make it's availability legitimate. I understand what you are saying, it does not mean that I agree with it, but could you please refrain from straw men and ad homs? Thank you.

Malcolm wrote:

Your example was a red herring.

N

Author: Malcolm

Date: Sunday, December 18th, 2011 at 12:20 AM

Title: Re: Guardians of the Teaching

Content:

alpha said:

Why is it that in DC when doing TUN none of this is necessary?

Are the guardians still happy with us not offering anything whatsoever ?

Malcolm wrote:

Do you really think Guardians think in such dualistic terms?

When you do medium thun for example, it is sufficient to visualize offerings. If you want to set them up, that is ok too. Whatever you have space and time for.

In general, there are only two things that you need for offerings (apart from the Ganapuja), according to my understanding of ChNN's intent: light and incense, and even these are not absolutely required.

If you like setting out water offerings, sense offering, medicine and blood, tormas and so on -- go for it -- but it is not absolutely necessary. After all, the universe is a torma according to the torma tantra.

N

Author: Malcolm

Date: Sunday, December 18th, 2011 at 12:22 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

He did. He gave lung for all protectors including long invocations for all. As for your third question, all mantras require individual transmission, but you have received those.

Lhug-Pa said:

Does anyone know if Rinpoche gave the Narag Tongtrug transmission during this retreat?

Or if he gave any of the Lungs for the main Protectors?

(With the Protectors, isn't having received Dzogchen Transmission period, enough to work with the Protectors; considering that they're part of the Tun?)

If no one knows, then I'll try to listen to the replay soon and report back.

Author: Malcolm

Date: Sunday, December 18th, 2011 at 12:28 AM

Title: Re: Dzogchenpa by Accident?

Content:

heart said:

The reference in Kunjed Gyalpo to the "vehicles based on cause and effect" is actually the "vehicle of gods and humans" in the ancient five path scheme. The Vehicle of Gods and Humans is where one practices good actions and abandons bad ones. So why don't the Kunjed Gyalpo that the practitioners of this path should be taught Dzogchen?

Because then they will abandon doing good actions and "for a long time they would lose any possibility of meeting me".

/magnus

Malcolm wrote:

No, it refers to the eight yanas. Three causal vehicles; and five resultant vehicles.

N

Author: Malcolm

Date: Sunday, December 18th, 2011 at 12:40 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Lhug-Pa said:

Does anyone remember if he gave Lungs for Avalokitesvara Korwa Tongtrug and/or Narag Tongtrug at that retreat?

Malcolm wrote:

Both.

Author: Malcolm

Date: Sunday, December 18th, 2011 at 12:41 AM

Title: Re: Guardians of the Teaching

Content:

Center Channel said:

From a risk benefit scenario, how much better is working with the guardians than over SOV?

(Guardians can kick your butt as stated by several others.)

Noone needs to answer, I'm just thinking outloud...

Malcolm wrote:

SOV is essential, guardian practice is merely important.

N

Author: Malcolm

Date: Sunday, December 18th, 2011 at 12:46 AM

Title: Re: ཞིག་ནས་ = shiney ?

Content:

kirtu said:

ཞིག་ནས་ = shiney ?

But it should be shi-na shouldn't it? shiney should be ཞིག་ནས་ unless the sa actually modifies the na.

Thanks!

Hmm - the Wylie is indeed zhi-gnas. So the sa isn't really silent but modifies the na?
Are there rules for that?

Kirt

Malcolm wrote:

Yes, a subsequent ས generally modifies the "a" to "e", for example, འདས་, གནས་, བས་, བས་, ལས་, etc.

Author: Malcolm

Date: Sunday, December 18th, 2011 at 12:58 AM

Title: Re: Guardians of the Teaching

Content:

alpha said:

And i think that the practice of the guardians if done in a state of knowledge is the best offering one can make while the relative offerings are not that important and not really necessary .

Malcolm wrote:

Yes, that is correct.

Author: Malcolm

Date: Sunday, December 18th, 2011 at 1:32 AM

Title: Re: Dzogchenpa by Accident?

Content:

heart said:

Well, that could well be, but that is not exactly what is written in that quote.

/magnus

Malcolm wrote:

It means that Dzogchen should not be taught to people who are convinced that Buddhahood results from a cause.

N

Author: Malcolm

Date: Sunday, December 18th, 2011 at 1:51 AM

Title: Re: Guardians of the Teaching

Content:

gregkavarnos said:

PS Is there anywhere we can find a translation of the gtor lung che chung gi rgyud (Major and Minor Torma Tantra)? Thank you!

Malcolm wrote:

No, I do not think so.

N

Author: Malcolm

Date: Sunday, December 18th, 2011 at 9:57 AM

Title: Re: Dzogchenpa by Accident?

Content:

heart said:

Exactly, and which Buddhist believe that Buddhahood results from a cause? Certainly no Vajrayana Buddhists.

/magnus

Malcolm wrote:

Actually most Vajrayāna Buddhists. Again, you are so conditioned by Dzogchen you cannot even imagine that there is a view different than yours. Mahāyoga and Anuyoga are both result vehicles.

N

Author: Malcolm

Date: Sunday, December 18th, 2011 at 10:03 AM

Title: Re: Dzogchenpa by Accident?

Content:

asunthatneversets said:

Understand that Dzogchen is a teaching which is meant to reveal your primordially pure enlightened state which has been absolutely perfect since beginningless time.

Malcolm wrote:

You really don't understand Dzogchen yet. But that's ok. Eventually you will. In the meantime, make sure that you pay attention to karma.

N

Author: Malcolm

Date: Sunday, December 18th, 2011 at 10:06 AM

Title: Re: Dzogchenpa by Accident?

Content:

asunthatneversets said:

The starting and ending point is the same space of awareness.

Malcolm wrote:

Nope. There is a huge difference between mind (citta) and vidyā.

N

Author: Malcolm

Date: Sunday, December 18th, 2011 at 10:08 AM

Title: Re: Parting from the Four Attachments in Tibetan?

Content:

kirtu said:

Are Tibetan cases then to be induced solely from examples?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Sunday, December 18th, 2011 at 10:34 AM

Title: Re: Dzogchenpa by Accident?

Content:

asunthatneversets said:

The starting and ending point is the same space of awareness.

Namdrol said:

Nope. There is a huge difference between mind (citta) and vidyā.

N

asunthatneversets said:

I'd replace 'huge' with 'monumental'.

Malcolm wrote:

Academic, if you have not distinguished the two.

N

Author: Malcolm

Date: Monday, December 19th, 2011 at 12:05 AM

Title: Re: Dzogchenpa by Accident?

Content:

heart said:

Exactly, and which Buddhist believe that Buddhahood results from a cause? Certainly no Vajrayana Buddhists.

/magnus

Namdrol said:

Actually most Vajrayāna Buddhists. Again, you are so conditioned by Dzogchen you cannot even imagine that there is a view different than yours. Mahāyoga and Anuyoga are both result vehicles.

N

heart said:

Well, thanks, but I still can't see Buddha teaching that anatta is produced, nor is emptiness and certainly not the buddhanature (whatever name you want to give it). The Buddhas teaching is always pointing to something that already is there.

/magnus

Malcolm wrote:

No, for example, omniscience. This is a quality of Buddhahood that Kamashila, (and numerous other masters) assert arises from a cause. The result, i.e. the two kāyas, is considered to arise from gathering the accumulations of the merit and wisdom. That is what is meant by saying the "the vehicle of the cause". The vehicle of the result is so called, because one takes the result as path in order to rapidly gather the two accumulations.

N

Author: Malcolm

Date: Monday, December 19th, 2011 at 12:32 AM

Title: Re: Dzogchenpa by Accident?

Content:

Dechen Norbu said:

CC,

That's a very awkward statement. Emptiness being caused... really man, what are you thinking?

Center Channel said:

In Madhyamaka, EVERYTHING is caused.....without exception.

Malcolm wrote:

Hi CC:

Emptiness is not caused.

Emptiness and DO are synonyms because whatever arises from a cause is empty by definition.

N

Author: Malcolm

Date: Monday, December 19th, 2011 at 12:37 AM

Title: Re: Dzogchenpa by Accident?

Content:

Namdrol said:

Emptiness is not caused.

N

Center Channel said:

There is nothing that is not caused.

Malcolm wrote:

Emptiness isn't a thing, it is freedom from all extremes, hence it cannot be caused, destroyed, etc.

Author: Malcolm

Date: Monday, December 19th, 2011 at 12:46 AM

Title: Re: Dzogchenpa by Accident?

Content:

Namdrol said:

Emptiness isn't a thing, it is freedom from all extremes, hence it cannot be caused, destroyed, etc.

Center Channel said:

Sure I agree with all that.

But do you agree with this statement from Madhayamaka POV? :

"There is nothing that is not caused."

Malcolm wrote:

Space and cessation are not caused, so, no, the statement is not completely correct from a Madhyamaka POV.

Author: Malcolm

Date: Monday, December 19th, 2011 at 1:36 AM

Title: Re: Dzogchenpa by Accident?

Content:

Namdrol said:

Space and cessation are not caused

Center Channel said:

Of course cessation is caused.

Malcolm wrote:

Nope. Cessation is an absence of causes, by definition.

N

Author: Malcolm

Date: Monday, December 19th, 2011 at 1:38 AM

Title: Re: Dzogchenpa by Accident?

Content:

Namdrol said:

Space and cessation are not caused

Center Channel said:

If you are positing something that is uncaused/nonconditioned permanent, as you do here, you really lose Madhyamaka view IMO

Malcolm wrote:

Space is uncaused, unconditioned.

You are really missing the point of Madhyamaka, CC. BUt I have to go out for the day and cannot respond in more detail.

N

Author: Malcolm

Date: Monday, December 19th, 2011 at 11:12 PM

Title: Re: Dzogchenpa by Accident?

Content:

Mr. G said:

You don't understand cessation or annihilationism.

Annihilationism is an absence of causes, by definition.

Center Channel said:

Annihilationism is the mistaken belief that an existent thing becomes non-existent, for example, a self.

But this fact has not stopped any of the Indo-Tibetan Madhyamikas from treating emptiness as an object and running it through a 7 point Prasangika analyses (or similar) to prove that emptiness is conditioned. This is part of Madhyamaka's charm.

Malcolm wrote:

The Tarkajvala asserts the following.

"The unconditioned is the two cessations, space and suchness"

The unconditioned is analytical cessation and non-analytical cessation, space and suchness. Analytical cessation is discriminating wisdom i.e. having analyzed and extinguished the evident afflictions, that analysis and cessation is given the name "nirvana". Non-analytical cessation is when a given thing is never separate from cessation by any means. Space opens up room and has the characteristic of being unobstructed. Suchness previously did not exist, nor come to not exist through destruction, is not [presently] mutually dependent and has no basis. Those four are permanent because their nature is unchanging.

Since emptiness and tathāta are synonyms, it is a little hard to prove that emptiness is conditioned.

N

Author: Malcolm

Date: Monday, December 19th, 2011 at 11:19 PM

Title: Re: Willam Cassidy, Charges Dismissed

Content:

ronnewmexico said:

Agreed.... but a blog may not be disregarded if there are 8000 posts

Malcolm wrote:

The 8000 number comes from the number of times Cassidy's tweets were retweeted by others, specifically Alyce Zeoli's supporters.

Of course, no one has bothered to mention the ample evidence of harassment of Cassidy by Zeoli's supporters which you can read in the comments section on his blog.

N

Author: Malcolm

Date: Monday, December 19th, 2011 at 11:20 PM

Title: Re: Willam Cassidy, Charges Dismissed

Content:

ronnewmexico said:

needless to say subsequent to that I received a call from a police detective telling me that although they are hindering my ability to do business by filling my messageing with useless messages....I may not call them back telling them repeatedly to not call me as that impinged on their ability to do business.

Malcolm wrote:

You were being scammed. Robocallers have a legal obligation to remove you from their call lists if you so request it.

N

Author: Malcolm

Date: Tuesday, December 20th, 2011 at 12:06 AM

Title: Re: Questions about energy

Content:

mint said:

Is this energy "real" - in the sense that, though it is the manifestation of my primordial nature, it has the ability to affect me, help me, harm me? Is there any objectivity to a brick, for instance? Is there any objectivity to a brick hitting me in the head? Or is it all just a manifestation of energy from my primordial nature?

Malcolm wrote:

It is objective because you are in the grip of duality, and therefore, subject to karma.

mint said:

Second question, is there any objectivity to the people in my life?

Malcolm wrote:

Yes. Conventionally speaking.

mint said:

Third question, is there any relation between the so-called energy field that the new agey people talk about and the energy that Dzogchen talks about?

Malcolm wrote:

Yes and no. Yes, in the sense that the energy that new age folks are talking about is what we call "rlung", vāyu or "wind energy". No, because they do not understand this point at all.

mint said:

Is it possible that all beings and all things have an energy field because all things are nothing more than the play of energy, light and insubstantial color?

Malcolm wrote:

Everything manifests through sound, light and rays.

N

Author: Malcolm

Date: Tuesday, December 20th, 2011 at 12:38 AM

Title: Re: Willam Cassidy, Charges Dismissed

Content:

ronnewmexico said:

That the district court judge saw fit to throw out the apparent conviction, on a point of legal consideration, free speech rights.... in no manner shape nor form infer that there was not criminal conduct being displayed.

Malcolm wrote:

That is exactly what it shows -- no criminal conduct. No crime was committed.

N

Author: Malcolm

Date: Tuesday, December 20th, 2011 at 12:51 AM

Title: Re: Questions about energy

Content:

Namdrol said:

Yes and no. Yes, in the sense that the energy that new age folks are talking about is what we call "rlung", vāyu or "wind energy". No, because they do not understand this point at all.

kirtu said:

Ch'i in Taoism is physical but subtle and there are many different kinds (including geomantic). So is ch'i synonymous with rlung/vāyu or is rlung/vāyu a subset of ch'i as understood in TCM?

Malcolm wrote:

These two concepts have points of intersection, but not completely identical.

Author: Malcolm

Date: Tuesday, December 20th, 2011 at 12:55 AM

Title: Re: Parting from the Four Attachments in Tibetan?

Content:

kirtu said:

I had thought that the | marked sentence ends?

Kirt

Malcolm wrote:

No, they mark where one should take a breath when reading the text aloud.

N

Author: Malcolm

Date: Tuesday, December 20th, 2011 at 1:04 AM

Title: Re: Questions about energy

Content:

Lhug-Pa said:

In Taoism, perhaps the best way to begin to understand Chi at least intellectually would be to look at how Jing, Chi, and Shen are interrelated.

Is there a difference between Vayu and Prana in Tibetan? Or are they both translated as rLung?

Malcolm wrote:

Praṇā is srog i.e. life; vāyu is rlung i.e. air. Praṇā vāyu is the basic vāyu from which all the others arise.

Author: Malcolm

Date: Tuesday, December 20th, 2011 at 1:15 AM

Title: Re: Willam Cassidy, Charges Dismissed

Content:

ronnewmexico said:

So that is the situation not that this person did not engage in criminal behavior....if he

did not why the ten months served?

He was apparently convicted. Then released upon appeal...the appeal being of a free speech issue not on the merits of the criminality.

Malcolm wrote:

I am very familiar with the particulars of this case -- the reason he was in jail for ten months is that he could not make bail. He was not convicted of any crime in this case.

The case was tossed out because the definition of "stalking" defined by this statute was not met and the Judge decided that the prosecutor had not correctly understood the language of the statute.

Hence, no crime of cyber-stalking was committed.

N

Author: Malcolm

Date: Tuesday, December 20th, 2011 at 1:30 AM

Title: Re: Willam Cassidy, Charges Dismissed

Content:

ronnewmexico said:

Then....why no bail? Why was this a cash only bail? Ten months for a stalking accusation seems a bit unusual...wouldn't you say?

What then was the bail?

Malcolm wrote:

Because it was a federal charge, because he had a previous felony conviction, and because he frequently travelled abroad, so the DA managed to convince the judge he was a flight risk, and so a rather high bail was set that he could not meet.

N

Author: Malcolm

Date: Tuesday, December 20th, 2011 at 1:32 AM

Title: Re: Date problems

Content:

Daniel Arraes said:

How come some sources state Kamalashila lived between 713 and 763 c.e., whereas the Samye debate took place supposedly around 794 c.e?

Is there any hypothesis like there being two kamalashilas?

Malcolm wrote:

Tibetans were very fuzzy about dates, and imperial dates used to be considered 60 years earlier than we think of them now.

Author: Malcolm

Date: Tuesday, December 20th, 2011 at 1:33 AM

Title: Re: America's Disappearing Post Offices

Content:

Quiet Heart said:

I grew up in the 1950's and 1960's in a small dairy farming village in western Massachusetts. The total population of our town was probably 1000 people at the best.

Malcolm wrote:

Where? I grew up in Ashfield, and live there presently.

N

Author: Malcolm

Date: Tuesday, December 20th, 2011 at 1:56 AM

Title: Re: Willam Cassidy, Charges Dismissed

Content:

ronnewmexico said:

Not to get to absurd with this thing...but Bernie Madoff was released upon bail.

Malcolm wrote:

Madoff could afford his bail bond. Cassidy could not.

You can find out all the gory details of Cassidy's past conviction pretty easily if you care to look.

Basically, he was convicted of arson in Los Vegas in 2003 or so. He was put on probation for this.

<http://www.lasvegassun.com/news/2003/nov/06/ex-goodman-aide-pleads-guilty-to-arson-battery-cha/> " onclick="window.open(this.href);return false;

After he first met Alyce Zeoli, he got in trouble with his probation officer (the precise details) escape me. He spent a year in jail because of that.

The other thing the prosecution was unable to prove is that a single tweet issued from an account that was opened by Cassidy.

Author: Malcolm

Date: Tuesday, December 20th, 2011 at 1:59 AM

Title: Re: What should practitioners do when someone passed away

Content:

Jotham said:

I am sure almost (if not all) of us experience death within our home. The problem is that the deceased may be a non-buddhist or a buddhist (who have taken refuge in the Triple Gems) who does not practise diligently. They may not have received the phowa teaching and hence unable to perform the phowa themselves. Some are too sick and may have passed on in their sleep. I know qualified Rinpoches, Khenpos and Lamas may not be easily available or accessible. In this light, what should we (as practitioners) do to assist the deceased when such thing happens in the house?

Malcolm wrote:
Do shiro for them.

Author: Malcolm
Date: Tuesday, December 20th, 2011 at 2:28 AM
Title: Re: Willam Cassidy, Charges Dismissed
Content:
ronnewmexico said:
how can any of us say this is just some innocent old man tweeting then put in jail for 10 months for a suspect charge....

Malcolm wrote:
The point is that he was not guilty of the crime for which he was arrested.

N

Author: Malcolm
Date: Tuesday, December 20th, 2011 at 2:35 AM
Title: Re: Dzogchenpa by Accident?
Content:
wisdom said:
Just to play devils advocate for a moment, but also to ask a legitimate question because I don't really know the answer...

Isn't it said that appearance and emptiness are dependent on one another. Without one, the other does not exist? Wouldn't this imply causality? From emptiness arises appearances, appearances are of the nature of emptiness, which gives rise to appearance, which is of the nature of emptiness, and so on and so forth, and beyond the arising of appearance from emptiness, and beyond the emptiness of appearance, would be the unconditioned state itself (and therefore also the Middle Way), which would be free from the extremes of emptiness and appearance?

If this dependence on one another, emptiness giving rise to appearance, and appearance giving rise to emptiness, is not described as causality, what is it described as? Is this basically what is meant by DO?

I'm way in over my head with this one, thanks in advance!

Malcolm wrote:

The nature of appearances is empty, that is correct. But then you have to ask the question: do appearances arise? They seem to, but do they? Do appearances remain, they seem to, but do they? Appearances seem to vanish. They seem to, but do they? When you understand that appearances do not arise, remain, or vanish, then you understand the emptiness of appearances. If appearances do not in reality arise, remain or vanish, how could their emptiness arise, remain or vanish?

N

Author: Malcolm

Date: Tuesday, December 20th, 2011 at 3:16 AM

Title: Re: Questions about energy

Content:

asunthatneversets said:

From the perspective of avidya(ignorance/dualistic perception) the notion that one is in 'bondage'(samsara) governs one's point of view...

Malcolm wrote:

No, generally speaking sentient beings have no idea that they are in bondage or suffering from some kind of mistaken perception about anything. The Rosary of Pearls explains:

Having been gripped by the apprehending subject and apprehended object
in the aggregates, elements and gateways,
one remains in samsara itself for a long while,
within the belly of the three realms
one is placed in the prison of name and matter, [352]
bound by the chains of ignorance,
covered with dense black darkness of samsara,
attached to the spicy taste of passion,
one is bound by the noose of confusion,
tormented by the hot fire of hatred,
one's head is covered by pride,
the gates of jealousy are locked,
surrounded by the armies of resentment and so on,
tied about the neck with the noose of apprehending subject and apprehended object,
stuck in the swamp of past traces,

one's hands are shackled with ripened karma,
the mother of karma is joined with her child,
one following the other just like a water wheel,
alternating between good and bad bodies,
born in different forms,
and through heightening one's self-grasping
one sinks to the bottom of the ocean of suffering,
one's heart is grabbed by the goad of the evil destinies,
one binds oneself with the enemy, afflictions.
Fire appears as water to hell beings,
as hunger and thirst to hungry ghosts,
as fog to animals.
the aggregates, gateways and elements appears as the five elements to humans,
those are also pleasurable, painful and neutral,
as weapons and armor to asuras,
and as desirable things to gods.
For example, just like a rapidly spinning fire wheel
one abides continuously in samsara for a long while.
Such various appearances are like seeing a snake in a rope
since what isn't there is held to be there,
both the outer and inner container and contents form,
and if that is investigated, it is a rope,
i.e. the container and contents are already empty
the ultimate with the form of the relative.

asunthatneversets said:

Dzogchen cuts straight to the point and states that experience is fundamentally pure from the very beginning.

Malcolm wrote:

Delusion is not a part of the basis and is not fundamentally pure.

asunthatneversets said:

Dzogchen accounts for this error by discouraging futile attempts at intellectually understanding and states that ALL is a reflection of the base and is inseparable from the base

Malcolm wrote:

Dzogchen states that basis is free from ignorance from the very beginning. All of our deluded experience comes from not recognizing the basis itself. There is no ignorance in the basis. The Transcendence of Sound states:

“Ignorance” is not possible
in the essence, the wisdom of original purity.

The Letterless states:

Since my self-originated wisdom is pure of delusion from the start, it is beyond the

extremes of being and non-being.

Also the Luminous Clarity states:

The essence, the wisdom of original purity,
is free from the stain of ignorance

The Rosary of Pearls states very clearly:

The mere term delusion cannot be described
within the original purity of the initial state,
likewise, how can there be non-delusion?
Therefore, pure of delusion from the beginning.

Author: Malcolm

Date: Tuesday, December 20th, 2011 at 4:01 AM

Title: Re: Questions about energy

Content:

sangyey said:

Does everything in the phenomenal universe come from the five wisdoms becoming
more solidified due to ignorance?

Malcolm wrote:

Everything in the universe is created out of the delusion of not recognizing the basis, yes.

N

Author: Malcolm

Date: Tuesday, December 20th, 2011 at 4:14 AM

Title: Re: Parting from the Four Attachments in Tibetan?

Content:

kirtu said:

I had thought that the | marked sentence ends?

Kirt

Namdrol said:

No, they mark where one should take a breath when reading the text aloud.

kirtu said:

So text's were primarily composed for recitation?

Kirt

Malcolm wrote:

No, but Tibetans, until recently, did not read silently.

N

Author: Malcolm

Date: Tuesday, December 20th, 2011 at 4:54 AM

Title: Re: Parting from the Four Attachments in Tibetan?

Content:

kirtu said:

Does tib_o.jpeg

always result in ö then or are there exceptions?

Kirt

Malcolm wrote:

Depends on suffix. O in འཕྲོ་ sounds like "core"; o in ཡོངས་ sounds more like so; འདྲ་ or འདྲ་ sounds more like ö.

Author: Malcolm

Date: Tuesday, December 20th, 2011 at 4:57 AM

Title: Re: Questions about energy

Content:

sangyey said:

Namdrol, I know in another post somewhere on this board you had mentioned that the elements can come from consciousness but consciousness does not come from the elements. It would seem that on a large cosmic scale at some point say the earth element would have had to spun off from the basis of someone's delusional mind and become a separate entity. For instance, right now there is a wooden chair in my room and so speaking if we trace back the origins of the elemental parts they would have had there basis from someone's mind or perhaps the solidification of one of their 5 wisdoms transforming out of delusion into say the earth element?

Malcolm wrote:

Basically, the way it works is that we do not recognize the wisdom of equality for what it is; that non-recognition solidifies our perception of the yellow radiance of the wisdom of equality, and the external earth element arises from that misperception.

N

Author: Malcolm

Date: Tuesday, December 20th, 2011 at 4:59 AM

Title: Re: Dzogchenpa by Accident?

Content:

heart said:

And CC is the sock puppet of alwayson.

/magnus

deff said:

and alwayson was the sockpuppet of Enochian?

heart said:

Yeah, could be.

/magnus

Malcolm wrote:

And Enochian was a sock puppet of Namdrol BwaHahahahahahahahahahah
Bwahahahahahahahahahahahahaha.....

(kidding)

Author: Malcolm

Date: Wednesday, December 21st, 2011 at 12:36 AM

Title: Re: Questions about energy

Content:

gad rgyangs said:

what about this from tshig don mdzod:?

Malcolm wrote:

Wisdom can serve as a "cause" for ignorance in the sense that it comes from the non-recognition of wisdom. But even the example you give shows that ignorance is not a part of wisdom no more than the tarnish is a part of the gold.

Also you did not provide enough of the citation -- you need to supply what comes after the ལྟེན་, in order for me to understand the entire sense of the passage (or a page number).

N

Author: Malcolm

Date: Wednesday, December 21st, 2011 at 1:46 AM

Title: Re: Dzogchenpa by Accident?

Content:

Namdrol said:

The nature of appearances is empty, that is correct. But then you have to ask the question: do appearances arise? They seem to, but do they? Do appearances remain, they seem to, but do they? Appearances seem to vanish. They seem to, but do they? When you understand that appearances do not arise, remain, or vanish, then you understand the emptiness of appearances. If appearances do not in reality arise, remain or vanish, how could their emptiness arise, remain or vanish?

N

dakini_boi said:

Namdrol,

How is this view different from nihilism?

Malcolm wrote:

Annihilationism is the assertion that something existent becomes non-existent.

To discover whether the view above is annihilationism, we have examine how appearances arise. First, if an appearance is an existent, can it arise from another existent? Or does it arise from a non-existent? As for the first, an existent does not arise from another existent because the arising of something existent is a contradiction in terms; and the arising of an existent from a non-existent is impossible. To address this, Nāgārjuna writes:

An existent does not arise from an existent;
an existent does not arise from a non-existent;
a non-existent does arise from an existent;
a non-existent does not arise from a non-existent —
where then can there be an instance of arising?

If the arising of existents is not established, the arising of appearances is not established. If arising is not established, remaining is not established, and likewise, perishing is not established. If the three, arising, remaining and perishing, are not established, then there is no reason to accept the charge of annihilationism since I never suggested that there was an existent entity that could perish.

All we are left with is empty appearances: they are not real because no existence, etc., can be ascertained regarding them; they are not unreal since they appear. All we can

say about them is that they arise in dependence.

N

N

Author: Malcolm

Date: Wednesday, December 21st, 2011 at 2:16 AM

Title: Re: Questions about energy

Content:

Namdrol said:

Wisdom can serve as a "cause" for ignorance in the sense that it comes from the non-recognition of wisdom. But even the example you give shows that ignorance is not a part of wisdom no more than the tarnish is a part of the gold.

Also you did not provide enough of the citation -- you need to supply what comes after the རྒྱུ་, in order for me to understand the entire sense of the passage (or a page number).

N

gad rgyangs said:

i've attached the page 53v. Isn't it saying though that the rigpa and marigpa are equally primordially arisen? like two sides of the same coin?

Malcolm wrote:

First, this is defining the all-basis, based on a citation from the sgra thal gyur:

The definition: "all" (kun) is a collection;
basis (gzhi) is accumulating and gathering...

So here, ignorance is being defined as the all-basis. When that all basis is divided into four, the first is "...the ever-present actual all-basis is the aspect that arose at the same time on top of vidyā from the start, like gold and tarnish, the avidyā that depends on vidyā (rig pa la ltos nas ma rig pa), i.e."

The point is not different than what I outlined above, there is never ignorance in the basis; even though ignorance can cover over the basis. That ignorance is called the "all-basis". The basis and the all-basis are completely different.

After giving the definitions of the four types of all-basis, Longchenpa then goes on to analyze assertions such as the assertion that the all-basis is stained vidyā, etc.

Author: Malcolm
Date: Wednesday, December 21st, 2011 at 2:43 AM
Title: Re: Dzogchenpa by Accident?
Content:

Namdrol said:
Annihilationism is the assertion that something existent becomes non-existent.

dakini_boi said:
Thank you, Namdrol. I'm still a bit confused - I thought nihilism was defined as the view that nothing exists. (which ignores the fact that things do appear) But I gather from your posting, this is an imprecise definition?

Malcolm wrote:
Ucchedavada (literally "advocating cutting off") is the view that an entity which exists (such as a self) becomes non-existent (thus negating rebirth, karma and so on).

If you cannot find any existent there is no reason to propose non-existence.

N

Author: Malcolm
Date: Wednesday, December 21st, 2011 at 2:44 AM
Title: Re: Sex in pureland?
Content:

gregkavarnos said:
but just for the firmness of their posterior, or the size of their breasts,

Malcolm wrote:
They're out there.

Author: Malcolm
Date: Wednesday, December 21st, 2011 at 3:00 AM
Title: Re: Branding and Buddhist Institutions
Content:

Jikan said:
but merely that the intensity and the particular qualities by which this sort of thing goes on now is conditioned by commodity-logic. By consumerism, in you like that language better.

Malcolm wrote:
[/quote]

Nothing has changed. Commodity logic has always driven human activities, all of them.

The struggle between the terma tradition and the important new translation schools is an instance of consumer appeal.

N

Author: Malcolm

Date: Wednesday, December 21st, 2011 at 3:47 AM

Title: Re: Branding and Buddhist Institutions

Content:

Namdrol said:

Nothing has changed. Commodity logic has always driven human activities, all of them.

gregkavarnos said:

I disagree, there were, and are, countless and constant instances of non "commodity logic" based societies (and individual actions) throughout human history.

Malcolm wrote:

Let me rephrase, in societies with markets (most agricultural societies, the only ones Buddhism has evolved in), commodity logic has driven most human activities.

N

Author: Malcolm

Date: Wednesday, December 21st, 2011 at 4:41 AM

Title: Re: Conceptuality in Buddhism

Content:

Tom said:

So I understood you - for you the Nirmanakaya is uncaused.

gregkavarnos said:

Seems, to me, to be uncaused. I am open to other options if you care to explain them.

My thought was that this position is difficult to hold if you consider the Nirmanakaya as the appearance to an ordinary mind.

Appearance of a manifestation. Theoretically (and once again, please correct me if I am wrong) for one to sense, there has to be a sense object.

Just to be clear, I am making this s**t up as I go along based on my meager knowledge. Please feel free to prove me wrong.

Malcolm wrote:

In general Mahāyāna, the dharmakāya comes from the wisdom accumulation while the rūpakāya (both the sambhogakāya and the nirmāṇakāya) arise from the accumulation of merit.

N

Author: Malcolm

Date: Wednesday, December 21st, 2011 at 4:52 AM

Title: Re: Sex in pureland?

Content:

gregkavarnos said:

Funnily enough you laid the trap via your narrow definition of what the positive characteristics and attributes of a woman are. The feminine wisdom element of the dakini is to be found in ALL female forms.

Malcolm wrote:

Nevertheless, the definition of the ideal woman partner, laid out in countless tantras, is the padmini i.e. prominent, large breasts, narrow waist, etc., i.e., completely sexist.

N

Author: Malcolm

Date: Wednesday, December 21st, 2011 at 8:34 AM

Title: Re: Questions about energy

Content:

Namdrol said:

First, this is defining the all-basis, based on a citation from the sgra thal gyur:

The definition: "all" (kun) is a collection;
basis (gzhi) is accumulating and gathering...

So here, ignorance is being defined as the all-basis. When that all basis is divided into four, the first is "...the ever-present actual all-basis is the aspect that arose at the same time on top of vidyā from the start, like gold and tarnish, the avidyā that depends on vidyā (rig pa la ltos nas ma rig pa), i.e."

The point is not different than what I outlined above, there is never ignorance in the basis; even though ignorance can cover over the basis. That ignorance is called the "all-basis". The basis and the all-basis are completely different.

After giving the definitions of the four types of all-basis, Longchenpa then goes on to analyze assertions such as the assertion that the all-basis is stained vidyā, etc.

gad rgyangs said:

the point that interests me is the "arose at the same time" and "from the start" (ye thog dang po'i dus nas). Otherwise, there is this implicit assumption that "first" there was vidya, then there was a "fall" and then you get "avidya". To say that they arose together from the very first does not mean that there is avidya in vidya, but rather that they are inseparable. No samsara without nirvana, no nirvana without samsara.

Malcolm wrote:

Of course they arose together -- there was a state prior to both. When Samantabhadra recognized his state, we did not recognize ours.

Actually, an argument can be made that avidyā precedes vidyā because even Samantabhadra experienced the innate ignorance.

In any case, the essential point is that vidyā and avidyā are completely different. Avidyā depends on vidyā in the sense that the three wisdoms of the basis are the "cause" of ignorance. They are the cause of ignorance in the sense that at the time vāyu stirred in the basis, the three wisdoms were not recognized and samsara and nirvana started from that point.

N

Author: Malcolm

Date: Wednesday, December 21st, 2011 at 8:48 AM

Title: Re: Sex in pureland?

Content:

Namdrol said:

Nevertheless, the definition of the ideal woman partner, laid out in countless tantras, is the padmini i.e. prominent, large breasts, narrow waist, etc., i.e., completely sexist.

N

simhanada said:

i.e. Dolly Parton.....

Malcolm wrote:

I think this is more what they had in mine:

Author: Malcolm

Date: Wednesday, December 21st, 2011 at 12:18 PM

Title: Re: Questions about energy

Content:

Namdrol said:

In any case, the essential point is that vidyā and avidyā are completely different. Avidyā depends on vidyā in the sense that the three wisdoms of the basis are the "cause" of

ignorance. They are the cause of ignorance in the sense that at the time vāyu stirred in the basis, the three wisdoms were not recognized and samsara and nirvana started from that point.

gad rgyangs said:

If the basis is prior to rigpa/marigpa, then is there no sense of knowing-ness/awareness/cognizance/ye shes in the basis? how would one account for the innate responsiveness (thugs rje) if there is no cognizance? How does the (rang byung) ye shes (wisdom/gnosis) of the basis relate to the rang rig (pa) of sentient beings?

Malcolm wrote:

As for your first question, the basis possesses a "shes pa lung ma bstan", a neutral awareness -- when the lights are recognized as one's own appearances, that neutral awareness becomes discriminating wisdom (shes tab); when not, that neutral awareness becomes consciousness.

For the most part, in Dzogchen, rang byung often just means "comes from oneself", and rang rig nearly always just means "one's knowledge".

N

Author: Malcolm

Date: Wednesday, December 21st, 2011 at 11:17 PM

Title: Re: PTSD

Content:

Paul said:

How does Tibetan Medicine deal with PTSD and how effective is it? A relative of mine may go to see a Tibetan doctor about it, so I thought I'd get some information.

Malcolm wrote:

There is no specific diagnosis for PTSD; but whatever associated disorders of the "humors" there are can be treated.

N

Author: Malcolm

Date: Wednesday, December 21st, 2011 at 11:22 PM

Title: Re: Questions about energy

Content:

Namdrol said:

For the most part, in Dzogchen, rang byung often just means "comes from oneself", and rang rig nearly always just means "one's knowledge".

N

gad rgyangs said:

rung byung ye shes usually refers to the basis, no? rig pa is associated with individual sentient beings? what exactly is the relationship between the two, or are they synonyms?

Malcolm wrote:

As for one, not necessarily -- but you know, you have to find a context. As for two, yes.

Author: Malcolm

Date: Wednesday, December 21st, 2011 at 11:44 PM

Title: Re: Sex in pureland?

Content:

gregkavarnos said:

I think that you will find that in the abovementioned tantra the yogi is to go beyond the objectification of all dualising discrimination ... 7.jpg

Malcolm wrote:

The padmini is not explicitly described in this tantra, however, like them all it says to the male student:

"Now then, one should offer the attractive, youthful, decorated female prajñā" etc.

As to your general point, yes, all women are to be regarded as embodiments of yogini, just as all men are to be regarded as embodiments of heruka.

N

Author: Malcolm

Date: Wednesday, December 21st, 2011 at 11:48 PM

Title: Re: Branding and Buddhist Institutions

Content:

Jikan said:

but merely that the intensity and the particular qualities by which this sort of thing goes on now is conditioned by commodity-logic. By consumerism, in you like that language better.

kirtu said:

Nothing has changed. Commodity logic has always driven human activities, all of them.

Malcolm wrote:

How would you define commodity logic? Just reacting by liking something or being attached to it for some reason isn't a form of logic although we can propose rules and

advance explanations for this behavior (already done in psychology and economics).

Kirt[/quote]

Supply and demand...

Author: Malcolm

Date: Thursday, December 22nd, 2011 at 12:10 AM

Title: Re: Branding and Buddhist Institutions

Content:

kirtu said:

But supply and demand function outside of some complexity about a item for sale or trade. This has nothing whatsoever to do with branding.

If I frequent a market and tomato seller X has the lowest prices and the freshest tomatos then I buy from them one week. If next week tomato seller Y has the tomatos according to my criteria then I buy from them. The tomato sellers are trying to sell their tomatos to me in response to a perceived demand by me and others. In no way has branding taken place.

The case of branding would be if I am habitually attached to a particular seller for some reason.

Kirt

Malcolm wrote:

The purpose of branding is to create demand. Branding creates a perception of limited supply, hence ramping up demand.

N

Author: Malcolm

Date: Thursday, December 22nd, 2011 at 12:22 AM

Title: Re: Branding and Buddhist Institutions

Content:

Namdrol said:

The purpose of branding is to create demand. Branding creates a perception of limited supply, hence ramping up demand.

gregkavarnos said:

Or the perception of a qualitative difference where no fundamental qualitative

difference exists.

Malcolm wrote:
Agreed.

Author: Malcolm

Date: Thursday, December 22nd, 2011 at 12:27 AM

Title: Re: The Neurotic Zen of Mint

Content:

mint said:

I don't believe that instant presence is possible, but it makes for good reading.

Malcolm wrote:

Without instant presence, reading would not be possible.

Author: Malcolm

Date: Thursday, December 22nd, 2011 at 12:41 AM

Title: Re: Branding and Buddhist Institutions

Content:

kirtu said:

I don't see how branding creates a perception of limited supply at all. A brand implies that there will be a continuing supply of whatever they are marketing.

Malcolm wrote:

I can't help your lack of vision.

Not necessarily.

And take for example the "organic" brand. Given two tomatoes in a market, side by side -
- which will you choose? Organic or non-organic?

N

Author: Malcolm

Date: Thursday, December 22nd, 2011 at 12:50 AM

Title: Re: Garlic, leeks and onions

Content:

Adamantine said:

It clearly makes someone super stinky, so yes, it pollutes the air. It is the equivalent to noshing on a skunk.

In addition, in Ayurvedic and yogic theory it raises the passions-- i.e. increases the

intensity of desire and anger, etc. which generally for Yogis is not considered a positive thing.

If one has developed some capacity to transform the passions in the highest yoga tantras of Vajrayana, then I would imagine this is a reason why one may be encouraged to eat more meat, garlic, etc. . because you need fuel for the fire so to speak.

It is also generally considered to reduce the power of one's mantra, yes... but this is also probably due to how it affects the subtle nerves, and is related to how it is considered to raise the passions, etc.

I am sure Namdrol could explain from a Tibetan Medical perspective, if he hasn't already in another thread. In this <http://dharmawheel.net/viewtopic.php?f=40&t=5006&hilit=garlic> thread he mentioned it is used medicinally in Tibetan Medicine... but I suppose this may be the same as in ayurveda: it is a medicine for certain conditions but it is not considered to be a good food.

Malcolm wrote:

If you are a Hevajra practitioner, for example, you have no dietary restrictions at all -- you can eat anything. But if you are a lower tantra Tara practitioner, you have many. Food restrictions are specific to which level you are practicing at.

Garlic and onions are frowned upon mostly because they smell bad and are associated with lower castes.

Author: Malcolm

Date: Thursday, December 22nd, 2011 at 1:01 AM

Title: Re: Branding and Buddhist Institutions

Content:

kirtu said:

Now Americans can't produce anything of quality because the focus is strictly on lowering costs.

Malcolm wrote:

Americans can't produce anything because the manufacturing jobs have all left.

Author: Malcolm

Date: Thursday, December 22nd, 2011 at 1:04 AM

Title: Re: Branding and Buddhist Institutions

Content:

Namdrol said:

And take for example the "organic" brand. Given two tomatoes in a market, side by side -
- which will you choose? Organic or non-organic?

kirtu said:

Given no other information I would pick the organic tomatos.

Malcolm wrote:
Exactly.

Author: Malcolm
Date: Thursday, December 22nd, 2011 at 1:15 AM
Title: Re: Is ecumenical Buddhism realistic?
Content:

gregkavarnos said:
Don't you think that it's strange that you feel justified in making derogatory comments about practitioners of other traditions

Malcolm wrote:
He didn't. He made a standard remark about the relationship between the nine yānas and the two accumulations.

Author: Malcolm
Date: Thursday, December 22nd, 2011 at 1:17 AM
Title: Re: syllables on bell
Content:

dakini_boi said:
What are the 8 syllables that go around the the bell, and what do they signify? Thanks.

Malcolm wrote:
depends on tradition.

Author: Malcolm
Date: Thursday, December 22nd, 2011 at 2:09 AM
Title: Re: Branding and Buddhist Institutions
Content:

kirtu said:
Now Americans can't produce anything of quality because the focus is strictly on lowering costs.

Namdrol said:
Americans can't produce anything because the manufacturing jobs have all left.

kirtu said:
No - American's in general can't produce anything of quality because of the exact reasons I gave. The managers and accountants justify everything based on time to

market and costs of improving quality, etc.

Kirt

Malcolm wrote:

This applies everywhere in the world -- the quality of goods worldwide has gone downhill, not just in the US.

Author: Malcolm

Date: Thursday, December 22nd, 2011 at 2:42 AM

Title: Re: Questions about energy

Content:

gad rgyangs said:

yes like in the chod sadhana where it says that beings are in samsara due to not recognizing "rang byung gi rig pa" as the ultimate refuge,

Malcolm wrote:

This should be read as "the vidyā that arises from oneself", and is how I read it.

N

Author: Malcolm

Date: Thursday, December 22nd, 2011 at 2:43 AM

Title: Re: Questions about energy

Content:

gad rgyangs said:

If its the same, then is it holographic, as in each individual (rang) rig pa is the "same" as the whole, or is there a hypostatization of "miniature" rig pas "proceeding" from the "big daddy" rig pa?

Malcolm wrote:

Everyone's knowledge is unique to them, so there is no "big daddy" rigpa

Author: Malcolm

Date: Thursday, December 22nd, 2011 at 2:49 AM

Title: Re: Questions about energy

Content:

gad rgyangs said:

If its the same, then is it holographic, as in each individual (rang) rig pa is the "same" as the whole, or is there a hypostatization of "miniature" rig pas "proceeding" from the "big daddy" rig pa?

Namdrol said:

Everyone's knowledge is unique to them, so there is no "big daddy" rigpa

gad rgyangs said:

so what is the rig pa of the basis?

Malcolm wrote:

Your individual knowledge of the basis. The basis is not rigpa.

N

Author: Malcolm

Date: Thursday, December 22nd, 2011 at 2:52 AM

Title: Re: Questions about energy

Content:

gad rgyangs said:

yes like in the chod sadhana where it says that beings are in samsara due to not recognizing "rang byung gi rig pa" as the ultimate refuge,

Namdrol said:

This should be read as "the vidyā that arises from oneself", and is how I read it.

N

gad rgyangs said:

interesting. is that an original reading or would 4 out of 5 Lopons recommend it?

Malcolm wrote:

Anyone who really understands how rang byung is being used in these texts would read it that way. rang byung ye shes is so called because it does not arise from other than one's own experience, it is not given to you, it does not arise from someone's instruction, etc. It is the wisdom that comes from within oneself. Vida the fourth empowerment of Hevajra "You yourself are its father".

N

Author: Malcolm

Date: Thursday, December 22nd, 2011 at 3:01 AM

Title: Re: Questions about energy

Content:

Namdrol said:

The basis is not rigpa.

gad rgyangs said:

you said earlier:

at the time vāyu stirred in the basis, the three wisdoms were not recognized
wisdoms = ye shes? If ye shes/rig pa is a "knowingness", then who or what did or didn't recognize them?

Malcolm wrote:

Wisdom = ye shes.

This is a subtle point of Dzogchen most people do not pay attention to. There is very little difference between Dzogchen cosmology and Abhidharma cosmology. But there is a slight difference. In Dzogchen cosmology all sentient beings achieve buddhahood.

But....there are two kinds of buddhahood discussed in Dzogchen; buddhahood that reverts to the cause and the buddhahood that does not revert the cause.

Those whose buddhahood was incomplete can still fall into sentient being hood if they do not recognize the arising of the basis as being their own display.

According to the commentary on the རྒྱལ་གཅིག་པུ་རྒྱུད་ by Garab Dorje in the Vima Nyinthig, the basis arises because of traces of latent affliction and action left over from the previous eon. At that time, one either recognizes the stirring of the basis or not.

N

When the

Author: Malcolm

Date: Thursday, December 22nd, 2011 at 3:03 AM

Title: Re: Questions about energy

Content:

gad rgyangs said:

also, isn't saying "the wisdom that arises from oneself/one's self" problematic because
A) surely it doesn't arise from the conventional self, and what other kind of self is there?
and B) the whole point of rang byung is it is arisen without causes or conditions, and your rendering is in an "A arises from B" format.

Malcolm wrote:

The whole point of rang byung is that it arises from your own state.

When you have read sufficient amount of texts this will be more clear to you. For now, just go with the conventional reading.

N

Author: Malcolm

Date: Thursday, December 22nd, 2011 at 3:04 AM

Title: Re: Questions about energy

Content:

Namdrol said:

Anyone who really understands how rang byung is being used in these texts would read it that way. rang byung ye shes is so called because it does not arise from other than one's own experience, it is not given to you, it does not arise from someone's instruction, etc. It is the wisdom that comes from within oneself. Vida the fourth empowerment of Hevajra "You yourself are its father".

gad rgyangs said:

I'm sure that ChNNR understands how it is being used in the texts, but that is not the way he translates it.

Malcolm wrote:

How things are translated and what they mean are two entirely different things.

Author: Malcolm

Date: Thursday, December 22nd, 2011 at 3:22 AM

Title: Re: Questions about energy

Content:

gad rgyangs said:

only if its a bad translation, or if the word is untranslatable, in which case it is usually left in the source language.

Malcolm wrote:

Not true. This is why the explanation of any translated Dharma text requires special skills.

One has to strike a balance between readability and over-glossing a term. In many cases, it is better to select a simple translation that indicates to the explainer a broader range of meaning, which then can act as a hook to remind the person who has received the explanation of the text in question of the broader explanation.

Take a term like mngon sum. It means completely different things depending on how it is used -- but in general, always refers to actually witnessing an event. Sometimes, as in logic, direct perception is better. Sometimes, like when discussing a visionary experience, "personally saw guru rinpoche" meaning that Guru P actually showed up and you saw him in person, as opposed to a dream. Or in Dzogchen, when discussing

the first of the four visions, here it means having a personal experience of vidyā as a visual phenomena, seeing a thigle.

In the latter case, if you translate chos nyid mgon sum as direct perception of dharmatā, someone who has no idea about Dzogchen will understand this to be a reference the path of seeing (which it is not). For that matter, even the meaning of dharmatā is different, which is why in so many dzogchen texts, when discussing dharmatā ala sutra style, the term stong pa nyid is always appended i.e. chos nyid stung pa nyid, to make the distinction between dharmatā as ye shes or rig pa in the visions.

Ideally of course you would want everything to be easily understood, but in practice this is far more difficult than you imagine. Something simple have to be explained beyond the translation equivalent you select.

N

Author: Malcolm

Date: Thursday, December 22nd, 2011 at 3:23 AM

Title: Re: Questions about energy

Content:

Namdrol said:

The whole point of rang byung is that it arises from your own state.

N

gad rgyangs said:

ye shes/rig pa does not arise from your own state, it is your own state. since it is uncaused, it is described as "rang byung"

Malcolm wrote:

If you insist. I gave you a countervailing example -- but have it your way.

Incidentally, there is no contradiction.

N

Author: Malcolm

Date: Thursday, December 22nd, 2011 at 3:46 AM

Title: Re: Garlic, leeks and onions

Content:

Blue Garuda said:

You cite Hevajra as an example and write that the level is the key -just to check, would this be true for any HYT practice such as Vajrayogini?

Malcolm wrote:

I think if you are an HYT practitioner, you can eat whatever you like, meat, garlic, etc.

Author: Malcolm

Date: Thursday, December 22nd, 2011 at 3:50 AM

Title: Re: Branding and Buddhist Institutions

Content:

Malcolm wrote:

Things won't get fixed in the US because there is too much money to make with things being broken.

However, it is really not as bad as you think. You just happen to live in one of the the worst parts of the US.

N

Author: Malcolm

Date: Saturday, December 24th, 2011 at 1:24 AM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

Namdrol said:

But false perception is mthong brdzun, so what Candrakirti is clearly saying is that false/faulty/incorrect perception is relative, or totally obscuring, truth.

5heaps said:

seems like this blockhead understanding of Chandra leads to the following idea:

Namdrol said:

The two truths are about how objects are perceived. They can be perceived in only two ways, correctly and incorrectly. Perceiving them incorrectly, a false perception of them is called relative truth. The word brdzun pa means "to lie" as well.

5heaps said:

for in gelugpa the two truths are divisions of reality. what do you think about the two truths being 1 entity? for me it seems super air-tight so it would be good if you could find a sharp barb to sink in!

Malcolm wrote:

If the two truths are one entity, seeing relatives truth would be seeing ultimate truth and all commoners would always have correct perception.

N

Author: Malcolm

Date: Saturday, December 24th, 2011 at 11:24 PM

Title: Re: Dzogchen Study

Content:

asunthatneversets said:

And also be keen on distinguishing Dzogchen from the lower vehicles. Don't get caught up in the bullshit.

Malcolm wrote:

Lower vehicles are not bullshit.

N

Author: Malcolm

Date: Sunday, December 25th, 2011 at 3:56 AM

Title: Re: Dzogchen Study

Content:

asunthatneversets said:

And also be keen on distinguishing Dzogchen from the lower vehicles. Don't get caught up in the bullshit.

Namdrol said:

Lower vehicles are not bullshit.

N

asunthatneversets said:

Whoa! Never said the lower vehicles are bullshit... What's going on in this thread?! I'm in the misconstrued twilight zone

Malcolm wrote:

Your statement is not very clear.

Author: Malcolm

Date: Sunday, December 25th, 2011 at 4:01 AM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

Tom said:

Since for Tsongkhapa the ultimate truth and conventional truth are two different aspects (conceptual identities) of one ontological entity why should this follow? Just because we see one aspect of an entity why should it follow that we perceive all the other aspects?

I would have expected instead the critique that this position holds emptiness as not beyond existence and non-existence, but as existent.

Malcolm wrote:

I was addressing the notion that the two truths were one entity.

Author: Malcolm

Date: Sunday, December 25th, 2011 at 4:52 AM

Title: Re: Is ecumenical Buddhism realistic?

Content:

Namdrol said:

He didn't. He made a standard remark about the relationship between the nine yānas and the two accumulations.

gregkavarnos said:

Yes, just that the standard remark is derogatory, since the standard is not exactly a standard, but a particular subjective view of the relationship of the nine yana to the two accumulations. One that sets a hierarchy of capacity and ability.

Malcolm wrote:

Greg:

The nine yānas sets out a heirarchy of capacity and ability. That is the whole point of the system -- to grade various Buddhist practices in a hierarchy.

They are not arbitrary assignations, incidentally, but assignations found in the tantras.

If you want to consider the Nyingma system derogatory, please go ahead by all means. And yes, Vipassana, Madhyamaka, Zen, Pure Land, Kriya Tantra, Yoga Tantra and so on all find their place within the nine yānas somewhere, and of course, none of them are at the head of it.

N

N

Author: Malcolm

Date: Sunday, December 25th, 2011 at 5:34 AM

Title: Re: Is ecumenical Buddhism realistic?

Content:

gregkavarnos said:

Let's, for the sake of the discussion, say that the stated hierarchy is actually objective and valid. That it is a true hierarchisation based on objective praxis. Even if that were the case, if one was interested in a truly ecumenical approach to Buddhism based on mutual respect of each tradition and the practitioners in each tradition (individuals that truly believe that what they are doing is valid, useful AND leading to ultimate liberation) wouldn't it be more "intelligent" or "diplomatic" to not publicly state the position?

Malcolm wrote:

All Yanas are valuable and useful, hence the term "yāna".

The best approach is honesty. Everyone thinks their version of Buddhism is the best, otherwise, they would not practice it. A true ecumenical spirit recognizes this. We are not trying to sell anything. Your stated approach seems to bear with it a concern for the consumer. The reality is that people wind up with the practice and teachers they have a connection with and no other.

Whether it is three yānas of the new tantra school, or the nine yānas of Nyingma, and so on, we don't need to worry about people being turned off to this or that. People can always find a reason not to like something.

N

Author: Malcolm

Date: Sunday, December 25th, 2011 at 6:33 AM

Title: Re: Is ecumenical Buddhism realistic?

Content:

Namdrol said:

People can always find a reason not to like something.

gregkavarnos said:

This is soooooooo... true, but my issue is: why GIVE them a reason?

Malcolm wrote:

Because, if you dissemble, pretend that you think everyone's practice is the same, people will eventually find out you are schmoozing and they will think you are dishonest.

If you take the other approach, which is to admit up front that our tradition has some major triumphalist rhetoric, then people may not like it, but they can't fault you later when they do find out that it is true.

In other words, since this type of hierarchical approach to Buddhist teachings exist in Tibetan Buddhism from the start, it is better to just be open about it.

Now, you personally may not buy into it, but since the nine yānas hierarchy is there, and since it is embedded into our tradition, it is a little too much to insist that people not speak from the point of view of the teachings they follow. To be quite honest with you, as far as I am concerned, it gives an honest assessment, if terse, of the key points of the teachings of various schools and shows what their limitations are.

N

Author: Malcolm

Date: Sunday, December 25th, 2011 at 6:39 AM

Title: Re: Dzogchen Study

Content:

pemachophel said:

Sonam-la,

Someone has already answered about H.H.'s being Gelugpa and a Dzogchen practitioner/Teacher. Are you suggesting being a monk is somehow antithetical to being a "real" Dzogchenpa?

Sönam said:

Being a monk not ... being a Gelugpa possibly, because of particular Gelugpa's view about what is "real"

Sönam

Malcolm wrote:

Sonam,

Jigme Lingpa's Madhyamaka view was Gelug, as was Shabkar's -- so it is pretty clear that one can hold Gelug Madhyamaka view and still be a realized Dzogchen practitioner.

N

Author: Malcolm

Date: Sunday, December 25th, 2011 at 9:59 AM

Title: Re: How do demon like beings operate according to Buddhism?

Content:

steveb1 said:

1) But can't beings be released from Karma by a Buddha or an enlightened being?

Malcolm wrote:

No.

steveb1 said:

Didn't Buddha essentially liberate the infamous killer who made a necklace with the fingers of his victims... as well as liberating in this life... many other people?

Malcolm wrote:

All a buddha can do is give you teachings. The rest is up to you.

steveb1 said:

If the above propositions are generally correct, then is it unreasonable to think that some demons can be liberated, if not while existing in a hell realm, but - say - from a living person by way of exorcism? If memory serves, is not Tibetan Buddhism deeply infused with native Himalayan shamanism? And doesn't shamanism's chief concern lie in knowing the spirits, living, dead, good, bad, theriomorphic/totemistic, etc and being deliberately possessed by spirits (the famous "Oracle" scene in Kundun comes to mind) - as well as performing exorcisms?

Malcolm wrote:

In point of fact, it is rather the other way around. Tantric Buddhist ritual provided a structure and syntax around which Himalayan "shamans" constructed many rites derived from Buddhism. But to some extent it was also a two way street, with aboriginal peoples in India and the Himalayas being influenced by Tantric ritual and influencing Tantric ritual. It is mostly the former, however, and not the latter.

N

Author: Malcolm

Date: Sunday, December 25th, 2011 at 11:00 AM

Title: Re: Origins of Amitabha

Content:

Malcolm wrote:

In order to be reborn in the pure abodes one must be a never-returner.

N

Son of Buddha said:

hey mister g man

actually not quite in the majjhima nikaya(i used to be thervadan before i became mayahana) the pure abodes is a realm of gods JUST like amitayus pureland(we are reborn as gods in amitayus pureland as his vow we will all receive vajra god bodies)

in sources i posted in the pali in samsarasan we will be reborn in either hell,ghosts,animnals,human,gods these are the realms of samsdara the PUREABODES is seperated from the 5 transmigrations and is given its own realm (strictly for Buddhists with faith)(the destrtuction of the fetter of DOUBT)(true faith)

the pure abodes is a palce of non-retrogression just like mahayana pureland it is a place where you go and are NEVER reborn back to samsara it is a resting place for people till they become enlightened there.

the other source i gave you was of a laity man who died (killed by a cow) and was reborn in the pure abodes to stay till he became a Buddha.

the pureland and pureabodes is the same thing (abodes) TRANSLATES to (land) from sanscrit to the chinese launguge(pureland/pureabodes)
so the pureland can be found in the pali canon in every single nikaya the only thing that is different is the 5 fetters must be desroyed and the mahayana warns of the 5 burnings (same things) the amitayaus pureland is easier to get into.

so the foundation of pureland can be found in all Buddhist suttas/sutras
(amitayus cannot be found in tbhe pali canon but the pureloand(abodes) can be found in them.

peace and love

Author: Malcolm

Date: Sunday, December 25th, 2011 at 11:23 AM

Title: Re: Origins of Amitabha

Content:

Son of Buddha said:

hey namdrol

no thats incorrect a once returner comes back to the realms of human one more time one who goes to the pureabodes/pureland is a (NONE RETURNER) who will not return to samsarasan but will stay in the pureabodes till he reaches enlightenment he stays in a state of non retrogression.

Malcolm wrote:

You just agreed with what I said, only anagamins (never returners) can take birth in the pure abodes. They are still part of the triple realm however, because one has not eradicated all anusayas.

N

Author: Malcolm

Date: Sunday, December 25th, 2011 at 11:46 AM

Title: Re: Origins of Amitabha

Content:

Son of Buddha said:

then the same can be said about those in amitayus pureland because they are not enlightened they have not eradicated all unusayas they are also still apart of the triple realm.

Malcolm wrote:

Actually, the point of Amitabha's "pureland" (the term is a misnomer which derives from Chinese Buddhism) is that one does not even have to be a stream entrant to be reborn there. This, of course, is the general appeal of Buddhakṣetra buddhafiels doctrine of Mahāyāna (for example, Sukhavati), as opposed to the Pure Abodes common to the Shravaka schools.

A buddhakṣetra does not require stream entry or attainment of the first bhumi, or anything beyond faith in the Buddha that cultivated that buddhafiels. It is the same for Bhaisajyaguru's buddhafiels, Akoṣobhya's, and so on.

It is difficult to say that the buddhafiels are part of samsara. They are more like an inverse image of purgatory.

N

Author: Malcolm

Date: Sunday, December 25th, 2011 at 11:47 AM

Title: Re: Origins of Amitabha

Content:

Son of Buddha said:

the pureabode isnt apart of the 3 realms of samsarasan its a place of NON RETURN
NONE RETROGRESSION,

Malcolm wrote:

Perhaps in Theravada it is not considered part of the three realms. However, in Sarvastivada it is.

N

Author: Malcolm

Date: Sunday, December 25th, 2011 at 11:51 AM

Title: Re: Origins of Amitabha

Content:

Son of Buddha said:

majjhima nikaya mahasihanada sutta 12 the pureabodes is not apart of the 5 transmigrations of rebirth in fact once u get to the pureabodes u dont EVER have to be reborn again verse57-59

Malcolm wrote:

Once you get to the Pure abodes you never have to be reborn in the desire realm again -- that is the meaning of "never-returner", as opposed to say "once returner". It does not mean that the pure abodes are not in the triple realm. They are.

N

Author: Malcolm

Date: Sunday, December 25th, 2011 at 2:27 PM

Title: Re: Origins of Amitabha

Content:

Son of Buddha said:

DOES EVERYONE UNDERSTAND NOW???????

Malcolm wrote:

We already understood.

Author: Malcolm

Date: Sunday, December 25th, 2011 at 11:34 PM

Title: Re: Dzogchen view of Pure Land practice?

Content:

heart said:

In the bardo, if you don't recognize you nature in the luminous bardo of dhamatha which is like the primordial pure ground then the sounds, rays and lights will arise along with the peaceful and wrathful manifestations and this is like the ground manifestations. I guess you can call that wisdom display.

Malcolm wrote:

Sounds, lights and rays are the bardo of dharmatā. If you do not recognize those, then

you pass into the bardo of rebirth.

N

Author: Malcolm

Date: Sunday, December 25th, 2011 at 11:35 PM

Title: Re: Madyamika Sautrantika vs Prasangika

Content:

Mariusz said:

Followers of non-sectarian Rime know the fact I posted above that Je Tsongkhapa had visions of Manjushri at least considering Yamantaka Single Hero practice of HYT.

Namdrol said:

This lineage actually starts with Lama Umapa. Nevertheless, it is preserved in Kongtrul's Dam sngags mdzod in the Kadampa section.

N

Mariusz said:

<http://www.scribd.com/doc/34036423/The-Union-of-Bliss-and-Emptiness-By-Dalai-Lama> page.24; The Union of Bliss and Emptiness. Teachings on the Practice of Guru Yoga by Dalai Lama:

Here is brief explanation of the short lineage. In secret biography by Jamyang Choje Tashi Pelden, Tsongkhapa had many visions of deities even as a child and after he came to central Tibet received many instructions from Manjushri. Then this transmission was handed down to Togden Jampel Gyatso...Then to Baso Chokyi Gyaltzen...then mahasiddha Chokyi Dorje...

Further Dalai Lama even wrote: Gelug as the practice of 3 types of Manjushris: Manjushri, Yamantaka, Kalarupa from Tsongkhapa

Malcolm wrote:

BTW, I was mistaken, the practice is preserved in Khyentse Wangpo's Collection of All Tantras, and it is as I said, the lineage starts with Umapa.

N

Author: Malcolm

Date: Sunday, December 25th, 2011 at 11:42 PM

Title: Re: Dzogchen Study

Content:

Sönam said:

Sure you are all right ... it's just that I had recently a "hard" discussion with a Gelugpa on what is non conditioned, pretending that Dzogchen is so and so, using HHDL quotations.

Sönam

Malcolm wrote:

Well, a "Gelugpa", and a Gelug Dzogchen practitioner are entirely different animals. The former cannot be expected to understand Dzogchen.

Author: Malcolm

Date: Sunday, December 25th, 2011 at 11:47 PM

Title: Re: Is ecumenical Buddhism realistic?

Content:

gregkavarnos said:

While it is good to be honest, and I commend people for being so, it is also good to be tactful. If i am not aware that this is a basic analysis found in the Nyingma teachings then when somebody makes the statement it basically just sounds like they are puffed up full of pride, boastful and demeaning. For me it is a matter of tactfulness (look who's talking, many will say). I am sure that other schools and traditions also have their hierarchical analysis where they are numero uno, but to use it as a show piece?

Malcolm wrote:

But you see, here, in this forum, Greg, there is no one who does not understand what the Nyingam POV is, so there is no point in chiding Sonam for stating what we all know to be the case i.e. that the Nyingmapas place every practice on the nine yānas, and in fact, place Dzogchen above that nine yāna scheme.

Author: Malcolm

Date: Monday, December 26th, 2011 at 1:07 AM

Title: Re: Is ecumenical Buddhism realistic?

Content:

Blue Garuda said:

Does Dzogchen rely upon attainment of the nine yanās? If not, then is it 'above' or simply 'beyond' the nine? If not linked as a progression, then are the Nine and Dzogchen complementary or not associated at all, like a staircase and an elevator?

Malcolm wrote:

The nine yānas is one way of presenting Dzogchen i.e. as the result of a gradual progression.

But there there is Dzogchen proper, which is beyond the nine yānas because it and of itself, Dzogchen is not gradual in anyway.

N

Author: Malcolm

Date: Monday, December 26th, 2011 at 2:18 AM

Title: Re: Hormonal imbalance

Content:

Mandarava said:

Can anyone tell me if T.M can help with hormonal imbalances in women?

Malcolm wrote:

Depends on what kind of imbalance you mean.

Author: Malcolm

Date: Monday, December 26th, 2011 at 2:21 AM

Title: Re: Is ecumenical Buddhism realistic?

Content:

Blue Garuda said:

Does Dzogchen rely upon attainment of the nine yanas? If not, then is it 'above' or simply 'beyond' the nine? If not linked as a progression, then are the Nine and Dzogchen complementary or not associated at all, like a staircase and an elevator?

Namdrol said:

The nine yānas is one way of presenting Dzogchen i.e. as the result of a gradual progression.

But there there is Dzogchen proper, which is beyond the nine yānas because it and of itself, Dzogchen is not gradual in anyway.

N

Blue Garuda said:

Ah, thank you. I guess that equates to 'developmental' and 'revelatory', where the latter may occur at any time?

Malcolm wrote:

The latter is dependent on the instruction of the master and the confidence of the student.

N

Author: Malcolm

Date: Monday, December 26th, 2011 at 3:11 AM

Title: Re: Is ecumenical Buddhism realistic?

Content:

Blue Garuda said:

Thanks. That also answers the point about one school's superiority over another, as Dzogchen seems outside of any school's 'ownership' and thus universally attainable with the right instruction and guru/disciple relationship.

Malcolm wrote:

Correct -- no one school "owns" Dzogchen, though since it entered Tibet in the old promulgation period, and is associated with the treasure tradition, it has come to be seen as a "Nyingma" teaching.

These days "Dzogchen" has come to be seen and treated as a "school", but this is incorrect. Dzogchen is a personal experience — not a school, not a religion, and not a philosophical position.

N

Author: Malcolm

Date: Monday, December 26th, 2011 at 3:15 AM

Title: Re: Curing sesame oil

Content:

Nemo said:

Who makes good Ayurvedic massage oils? I still have my stash of ancient ones. Sandalwood and camphor and Himsagar Taila were two of my favourites. I have actual snake oil as well, an old Mogul recipe. Very effective.

What I would really love right now is Mahlakshmi Vilas Ras with Gold. But you have to be very careful who you buy alchemical medicines from. I used to love taking it when I was young with chandan nadi. You would almost glow and your whole body would smell of sandalwood. Then I went into a retreat eating only black mercury and warm milk and honey. Regained my health. I was so sickly before. Does anyone still do these things? Making money and getting a career was such a mistake. Now I am just bored, worn out and old. I should go back to being a Dharma bum as soon as my youngest daughter turn 20.

Malcolm wrote:

Sarada and Tri-health make the best that are available in the US.

Author: Malcolm

Date: Monday, December 26th, 2011 at 1:59 PM

Title: Re: Ligmincha Institute : 2 Year Yeaching on Soul and Life-Force

Content:

phantom59 said:

Ligmincha Institute is excited to announce a new two-year training program in Soul and Life-Force Retrieval. This unique program, offered in four five-day sessions in the spring and fall of 2012 and 2013, will provide the in-depth knowledge and experience needed to perform the Bon Buddhist practice of soul and life-force retrieval for oneself or, with the instructor's permission, for others

<https://www.ligmincha.org/news-releases/soul-retrieval.html> "
onclick="window.open(this.href);return false;

Malcolm wrote:

What a ripoff.

N

Author: Malcolm

Date: Tuesday, December 27th, 2011 at 12:01 AM

Title: Re: My Reincarnation

Content:

kirtu said:

A compelling glimpse into Namkhai Norbu's life, family and activity and unintentionally an expose of the lack of maturity and confidence in many Westerners in Dharma Circles.

Author: Malcolm

Date: Tuesday, December 27th, 2011 at 12:09 AM

Title: Re: Are sutra's to be taken literally?

Content:

Huifeng said:

The only question then, is which sutras are which - and that's where most disagree.

Malcolm wrote:

Well, duh, it is the ones I like.

N

Author: Malcolm

Date: Tuesday, December 27th, 2011 at 1:42 AM

Title: Re: Dbu ma rtsa ba shes rab kyi 'grel pa 'thad pai rgyan

Content:

Pema Rigdzin said:

Namdrol (and others),

I came upon this text, Dbu ma rtsa ba shes rab kyi 'grel pa 'thad pai rgyan by Rma bya Byang chub Brtson 'grus, published with an English translation as Ornament of Reason. It appears to be a line by line commentary by Rma bya of the Mulamadhyamaka-karikas, and since its author is Sakya and I've become quite a fan of Gorampa's Madhyamaka, I thought it might be in a similar vein and worth reading.

Any familiarity with this text and/or this particular translation? If so, do you recommend it?

Malcolm wrote:

Good read. Pre-sectarian Tibetan Madhyamaka.

N

Author: Malcolm

Date: Tuesday, December 27th, 2011 at 6:53 AM

Title: Re: Ligmincha Institute : 2 Year Yeaching on Soul and Life-Force

Content:

Tenzin1 said:

Sounds like anti-Bon bias, to me. Sectarian rears its ugly head.

Malcolm wrote:

Why pay hundreds of dollars to learn a rite that is a common to almost every long life practice?

Author: Malcolm

Date: Tuesday, December 27th, 2011 at 8:17 AM

Title: Re: Ligmincha Institute : 2 Year Yeaching on Soul and Life-Force

Content:

Lhug-Pa said:

The fact that this is a two-year training course that includes four five-day retreats, tells us that there's most likely more to it than what one would get out of other Long-Life practices.

Malcolm wrote:

These kinds of ritual arts are not so complicated.

Anyway people are free to do what they like.

Author: Malcolm

Date: Tuesday, December 27th, 2011 at 8:46 AM

Title: Re: Ligmincha Institute : 2 Year Yeaching on Soul and Life-Force

Content:

Lhug-Pa said:

the Bonpo Soul and Lifeforce Retrieval practices could have some extra benefit that other Long-Life practices don't have.

Malcolm wrote:

Not really.

N

Author: Malcolm

Date: Tuesday, December 27th, 2011 at 8:53 AM

Title: Re: Bodhicitta in the Lam Rim Chen Mo

Content:

Konchog1 said:

In the last chapter of the Lam Rim Chen Mo, Lord Tsongkhapa says to develop experience in Bodhicitta and confirm it "with the rite" and then study the Bodhisattva deeds, what to discard and adopt, and to take the vow of engaged Bodhicitta.

So there are two separate Bodhisattva vows? One for Aspiring and one for Engaged? What deeds? What should be discarded and adopted?

Thank you.

Malcolm wrote:

This is an novel position of Tsongkhapa's. In general, in the other schools it is sufficient to take the bodhisattva vow in teh Madhyamaka tradition. But in Gelug, it is considered important to also supplement that with the Yogachara system.

N

Author: Malcolm

Date: Tuesday, December 27th, 2011 at 12:15 PM

Title: Re: Neuropathology and Buddhism?

Content:

steveb1 said:

He maintained that there is virtually nothing in the traditions/monastic orders or in the

Dharma itself that deals with the mental effects of brain disease/brain injury.

Malcolm wrote:

This is because he has no knowledge of Tibetan medicine where brain injuries and nerve disorders are treated rather extensively.

N

Author: Malcolm

Date: Tuesday, December 27th, 2011 at 1:19 PM

Title: Re: Origins of Amitabha

Content:

Son of Buddha said:

in the bdk english tripitaka the 3 pureland sutras translated inagaki hisao on page 65 he translates amitayus pureland as PUREABODES

Malcolm wrote:

A buddha kṣetra is not a śuddhavaśa.

Author: Malcolm

Date: Tuesday, December 27th, 2011 at 11:06 PM

Title: Re: Origins of Amitabha

Content:

Son of Buddha said:

then the same can be said about those in amitayus pureland because they are not enlightened they have not eradicated all unusayas they are also still apart of the triple realm.

Namdrol said:

It is difficult to say that the buddhafiels are part of samsara. They are more like an inverse image of purgatory.

N

Ryoto said:

According to Dzogchen.

Malcolm wrote:

The notion of buddha fields is complicated -- there are pure buddha fields, like Sukhavati, and impure buddhafiels, like this Saha universe (Shakhyamuni's

buddhafiield). Preparing a buddhafiield is part of the deeds of a bodhisattva -- and in the case of Bodhisattva Dipamkara, his buddhafiield, Sukhavati, came with certain gaurantees. One main difference between for example the Śuddhavasas, the realms of non-returners, and Sukhavati, is that one can take rebirth here or elsewhere.

There is of course a teaching about buddhafiields in Dzogchen, but it is quite different than this.

N

Author: Malcolm

Date: Tuesday, December 27th, 2011 at 11:07 PM

Title: Re: Origins of Amitabha

Content:

Son of Buddha said:

the pureabode isnt apart of the 3 realms of samsarasan its a place of NON RETURN
NONE RETROGRESSION,

Namdrol said:

Perhaps in Theravada it is not considered part of the three realms. However, in Sarvastivada it is.

N

Huifeng said:

Still is in Theravada, too.

Though, non-return (anagamin) != non-retrogression (avinivartaniya).

The former is a term for sravaka-phala, the latter as a stage on bodhisattva path.

~~ Huifeng

Malcolm wrote:

right, I know, but I don't think our friend, Buddhaputra, is much interested in listening to anyone.

Author: Malcolm

Date: Tuesday, December 27th, 2011 at 11:28 PM

Title: Re: Is ecumenical Buddhism realistic?

Content:

Unknown said:

Most Tibetan Buddhists I know take zero interest in things outside TB. They might be Gelug-pa and while Nyingma or Kagyu practices and teachings might be absorbed, they'd never think to go study under a Chan teacher. This isn't necessarily a bad thing,

and I believe people should do what they feel appropriate given their karmic circumstances. Still, Buddhism underwent a massive holocaust in the last century (in the 19th century Buddhism was probably the largest religion in the world), and unity and fellowship is, in my mind, important to cultivate.

I suppose, though, it depends not so much on institutions, but people's karmic propensities and relations. Some feel great connection to Theravada and nothing else, others feel a connection only to TB and little else.

Malcolm wrote:

Once you have settled on whatever practice you are interested in, there is not much point, apart from academic interest, in pursuing other school's teachings.

Also there is a question of terminology and hermeneutics -- Sino-Japanese hermeneutics are not compatible to a large degree with Indo-Tibetan hermeneutics -- their interpretive criteria are simply too different to make comparisons meaningful. For example, take the perennial debate about Chan in Tibetan Buddhism. Anyone who has studied Dzogchen deeply knows that Dzogchen and Chan are not related. But for all of that, there is superficial rhetoric that causes people to consistently conflate the two.

Also the deep differences between Tibetan Buddhism and Sino-Japanese Buddhism sometimes render influences of one upon the other hard to see, for example, underlying current of debt Kagyu Mahāmudra systems own to Chan Buddhism via such texts as the Vajrasamadhi sutra. It is also a contention of certain Tibetan scholars that Chan is influenced by Dzogchen (via Tun Huang).

Whatever the case may be, what we usually observe is people moving through schools and practices until they find people they like and with whom they feel comfortable. I know many people who like Namkhai Norbu Rinpoche's teachings, but do not feel welcome in Dzogchen Community, and so they do not stay -- the DC simply does not address their emotional and social needs. And these two latter factors, the meeting of emotional and social needs, I would argue, are far more important than doctrine in terms of why people select the practices and lineages they do, over all.

N

Author: Malcolm

Date: Tuesday, December 27th, 2011 at 11:57 PM

Title: Re: Long Life Practices and Rites

Content:

rai said:

regarding the Long Life practices and rites i was wondering

is the life force the same as "life sustaining wind"? then how is it possible that we can restore or gather the life force (which is something physical) just by chanting or visualization?

wouldn't it have more sense to do some yoga and improve our diet instead of doing long life practices?

Malcolm wrote:
Good question.

Life force i.e. srog or jiv is connected with our tshe or ayus. Ayus refers to longevity, and to have a long life, we need to reinforce our jiv, our life force.

The reason we use an arrow during long life rites is that it is a symbol of the karmically projected span of our life i.e. in Abhidharma it states that longevity is like an arrow shot from a bow; and when the force impelling the arrow is exhausted, the arrow falls to the ground.

Now the principle of longevity is based on three factors: merit, karma, and life force itself. If you exhaust your merit you will die. If you meet with karmic circumstances, you will die. If you exhaust your life force, you will die.

One's merit is a factor in one's longevity, and so therefore, when one's longevity is threatened, merit-making activities can reinforce it, thus practice. This can also theoretically delay a karmic disease and so on. Also since one's life force is physical, yoga, praṇāyāma, diet, and so on can reinforce it.

To answer your first question -- no, Jiv is not the same thing as praṇā vāyu; however, without breathing you will quickly die, and so respiration is called "life sustaining" vāyu or wind. Jiv is associated with the heat of the body. When you cease breathing, your body slowly loses its heat which is the sign that you have lost your life and your life force is gone. Actually, your body starts losing its heat even before you die, and coldness in the extremities is a sign of death. You can read about signs of death, both distant and near in texts on the bardo as well as in the chapter on the signs of death in the translations of the medicine tantra.

N

Almost all major cycles of long-life practice have praṇāyāma, rasāyāna and dietary recommendations, and all systems of yoga are oriented towards disease prevention and life-extension. So long life practices are a perfect combination of religious practice, yoga and diet which serve to extend life.

Author: Malcolm
Date: Wednesday, December 28th, 2011 at 12:56 AM
Title: Re: Are sutra's to be taken literally?
Content:

gregkavarnos said:

So, like, in the good ol' days there was a fiction and non-fiction section in the Dharma library for readers to choose from then?

Malcolm wrote:

Well, there was a my sutra/not my sutra section.

You see this all the time in Indian scholastic debates where one person says in such and such as sutra it says x and the response is "we don't read that sutra so your point is irrelevant"

Sutras and tantras are secondary to personal experience. This is why a Buddhism fundamentalism is impossible. We can certainly use sutras to illustrate our points, but there is no settled 'canon'. Gzhansongpas have their scriptures, Gelugs have theirs, Zen has another canon; Theravada theirs, etc.

Author: Malcolm

Date: Wednesday, December 28th, 2011 at 1:32 AM

Title: Re: Mandalas and your place in them/ Namdrol inspired thread

Content:

AlexanderS said:

Namdrol, are pure lands like sukhavati any less real to us with no realisation than places like our planet earth?

Malcolm wrote:

Yes, since we live here and not there and we have no realization, which means we grasp as real that which we sense.

N

Author: Malcolm

Date: Wednesday, December 28th, 2011 at 11:33 AM

Title: Re: Are sutra's to be taken literally?

Content:

Will said:

Is not putting personal experience primary and written Dharma secondary, a fundamentalist view?

Malcolm wrote:

Nope. The Sakya school, for example, teaches four authorities: text, oral instruction, guru, and experience.

Of those four, it is only the last that confirms the first three as authoritative. This is why the buddha instructs us that he cannot remove our suffering, or hand us liberation, but only show us the path.

And for that reason, I instruct my students to rely on their experience rather than some words in a book. Why, because I am a practitioner who has confirmed the truth of the essence of the dharma in my own experience, and that was not based on some words in a book.

N

Author: Malcolm

Date: Wednesday, December 28th, 2011 at 11:56 AM

Title: Re: Bodhicitta Aim

Content:

Malcolm wrote:

Real bodhicitta comes from realizing your nature. The rest is just contrived bullshit conceptual bodhicitta that is of no use at all.

wisdom said:

Bodhicitta has many levels. The highest is "I will enlighten all beings" without any consideration of whether or not one is a Buddha beforehand. If one can't honestly cultivate this level of Bodhicitta one should still want to, and hope for a time when they have the resolve to do so.

Bodhicitta should be aroused before hearing, reading, practicing or teaching Dharma. Equally important is dedicating the merit accumulated from these actions (even reading WOMPT). In reference to why we dedicate merit and what happens if we do not, 'The Way of the Bodhisattva' says:

"All the good works gathered in a thousand ages,
Such as deeds of generosity,
And offerings to the Blissful Ones—
A single flash of anger shatters them."

And in regards to this passage, Dudjom Rinpoche states-

"It only takes a single cause for exhausting merit—a surge of intense anger directed toward a special object, or similarly a wrong view—for one's store of virtuous deeds to be depleted. But by dedicating them to enlightenment, they will never be exhausted but grow greater and greater."

So basically even the highest Bodhicitta aspiration will come to nothing without dedication.

Author: Malcolm
Date: Wednesday, December 28th, 2011 at 12:29 PM
Title: Re: Bodhicitta Aim
Content:

Jangchup Donden said:
No use at all?

Malcolm wrote:
None. Completely inauthentic and not connected at all to sentient beings real situation, which is that they are suffering because they do not know their own nature.

All the contrived conceptual wishful thinking about how nice it would be to save sentient beings does not help them, or oneself, even one little bit.

I am not saying "don't be nice to people" -- of course one should be nice. But one shouldn't paint being decent with religious fantasies.

N

Author: Malcolm
Date: Wednesday, December 28th, 2011 at 12:38 PM
Title: Re: Bodhicitta Aim
Content:
Namdrol said:
Real bodhicitta comes from realizing your nature. The rest is just contrived bullshit conceptual bodhicitta that is of no use at all.

TMingyur said:
I would not express it so drastically. There certainly has been contrivance through reification of thought and further conceptual fabrications.
However if you take into account the teachings of the Buddha then you will recognize that practicing (conceptual) bodhicitta follows the scheme of entering into samadhi in that it follows the scheme of applied thought and sustained thought (vitakka/vicara).

Kind regards

Malcolm wrote:
You can say the same thing about watching porn.

Author: Malcolm
Date: Wednesday, December 28th, 2011 at 12:46 PM

Title: Re: Bodhicitta Aim

Content:

TMingyur said:

Not every concentration is right concentration

Malcolm wrote:

In terms of awakening, they are more or less the same.

N

Author: Malcolm

Date: Wednesday, December 28th, 2011 at 12:52 PM

Title: Re: Are sutra's to be taken literally?

Content:

Will said:

I am not advocating "reliance" only on scripture, but just in the four-fold sense, where the first step is literal acceptance, with deeper views coming later.

Malcolm wrote:

No, this leads to far too many contradictions because there are far too many contradictory sutras. For this reasons, in terms of sutra hermeneutics we are given the famous formula:

Follow the dharma, not the person;
the meaning, not the words;
the definitive meaning, not the provisional meaning;
wisdom, not conceptuality.

Again, the ultimate authority is personal experience.

In terms of what I offered you, since it is hard to understand the sutras and tantras, you need to rely on oral instruction. In order to rely on oral instruction, you need a teacher. But in order to confirm the teacher's instruction is correct, you need your experience of the path. So again, in the end, experience is the final authority in dharma.

And Buddha wanted it that way.

N

Author: Malcolm

Date: Wednesday, December 28th, 2011 at 10:11 PM

Title: Re: Bodhicitta Aim

Content:

Namdrol said:

None. Completely inauthentic and not connected at all to sentient beings real situation, which is that they are suffering because they do not know their own nature.

All the contrived conceptual wishful thinking about how nice it would be to save sentient beings does not help them, or oneself, even one little bit.

I am not saying "don't be nice to people" -- of course one should be nice. But one shouldn't paint being decent with religious fantasies.

N

xabir said:

One of the major differences said to differentiate bodhisattva and arhat is that bodhisattva has bodhicitta, which I thought has to do with the aspiration for full Buddhahood and the wish to liberate other sentient beings. If you say bodhicitta is simply realizing one's true nature, what exactly then is the difference between an arhat and a bodhisattva?

Malcolm wrote:

You misss the point completely. Uncontrived bodhicitta is based on one's personal experience of the nature of the mind, and from that stems limitless compassion for others.

What I am saying is that intellectually cultivated bodhicitta is next to useless.

N

Author: Malcolm

Date: Wednesday, December 28th, 2011 at 10:31 PM

Title: Re: Are sutra's to be taken literally?

Content:

Will said:

Focusing on step one; it says put your personal experience of the literal Dharma first - not the person who explains it for you. But in order to do that, one must have enough confidence or faith in the plain sutra text as authoritative as is. The fact that we (most of us) deal with translations and much innate ignorance is no excuse for fobbing off responsibility for our initial understanding to another.

Step One: Follow the [scriptural buddha] dharma, not the person [who dazzles with his spin].

Malcolm wrote:

No, it is not saying follow the literal words of a given text. Dharma does not live in texts.

N

Author: Malcolm

Date: Thursday, December 29th, 2011 at 12:44 AM

Title: Re: Are sutra's to be taken literally?

Content:

gregkavarnos said:

It seems that Namdrol is dealing with all Sutra in the same manner as the 6th Patriarch Huineng, when he advised the nun seeking explanations on the MahaParinirvana Sutra to look past the finger and see the moon.

Malcolm wrote:

Not just all sutras, all written texts.

N

Author: Malcolm

Date: Thursday, December 29th, 2011 at 1:23 AM

Title: Re: Are sutra's to be taken literally?

Content:

Will said:

Then the Tripitaka was a silly notion and Nagarjuna, Asanga, Chandrakirti, Je Tsongkhapa & hundreds of sages were fools to write or have their disciples write down their teachings and further advise the close study and pondering of said texts.

Malcolm wrote:

I didn't say texts were useless. But they have no life on their own, dharma solely lives in practice.

I say this Will, because as you know, I have read thousands and thousands of texts, and practiced for the past two decades.

For example, the real Kalacakra tanta is not the book. It is the experience of mandala. The real Prajñāpāramita is not the several volumes of texts in the Tripitika, it is experience of inexpressible emptiness. The real Vinaya is not the rules and stories about the rules, the real Vinaya is not harming sentient beings.

You cannot follow all sutras, much less tantras, literally. It is completely impossible.

N

Author: Malcolm

Date: Thursday, December 29th, 2011 at 3:13 AM

Title: Re: Are sutra's to be taken literally?

Content:

Will said:

Namdrol: You cannot follow all sutras, much less tantras, literally. It is completely impossible.

Quite true, but I did say or think that. What I do know is true (from 30 years of feeble practice) is that "One can follow literally & practice those parts of all shastras, sutras & tantras that fit one's present point on the path of stages." Or "One can follow literally & practice primarily one sutra or shastra or tantra."

Malcolm wrote:

The original question was "are sutras to be taken literally". The answer is no. They cannot be. There is too much internal contradiction in Buddhist texts for this ever to be possible.

Will said:

I didn't say texts were useless. But they have no life on their own, dharma solely lives in practice.

You do see the high possibility Namdrol, that putting "personal experience" as most important and teaching that the Tripitaka texts "have no life of their own" can easily be misunderstood as meaning that "texts are useless"?

Malcolm wrote:

On their own, texts are of little help. One needs a teacher. Why? Because a teacher has experience.

Will said:

After all, sutra recitation & sutra copying are ancient practices and cannot be done other than "literally". I will not even accept that sutras have "no life of their own". They are hardly as powerful as being in the presence of the author, but they are not dead piles of paper.

Malcolm wrote:

Most sutras these days are used as nests by insects.

N

Author: Malcolm

Date: Thursday, December 29th, 2011 at 3:49 AM

Title: Re: Yes, the sutra's are to be taken literally?

Content:

Will said:

Most sutras these days are used as nests by insects.

N

Thus proceeds the Dharma Ending age, with Dharma Lite, denial of rebirth etc.

Malcolm wrote:

What I mean, Will, is that they are not read by anyone but people like myself, Huseng, Huifeng, and so on. There are thousands of copies of the Kenjur and Tenjur that just sit on shelves.

They are brought out once a year, their titles read, rewrapped, etc. eventually, not even this happens. Eventually, they just become bug nests. This is a commonly stated observation in Tibetan Buddhist texts.

N

Author: Malcolm

Date: Thursday, December 29th, 2011 at 6:00 AM

Title: Re: Long Life Practices and Rites

Content:

rai said:

thank you Namdrol! very very helpful!

also i read on your blog that "...also when we consider the winds that course through the body and regulate sensory functions, the elements are present in those winds in an even more refined manner. And finally, we can understand that since the winds and the mind are inseparable, the four or five elements are even present in consciousness."

Is this why we can visualize the absorbing/restoring of the elements and it actually works?

Malcolm wrote:

Yes. As long as your practice is functioning well.

Author: Malcolm

Date: Thursday, December 29th, 2011 at 6:16 AM

Title: Re: words to the west

Content:

kirtu said:

...but in general the second publication supported the statement in the original that basically most Western teachers were either nihilists or eternalists.

Kirt

Malcolm wrote:

A bit of of an over-exaggeration I'd say.

N

Author: Malcolm

Date: Thursday, December 29th, 2011 at 6:17 AM

Title: Re: Are sutra's to be taken literally?

Content:

Huseng said:

Literature on precepts have seldom been taken literally, both in present times and historically.

kirtu said:

Well that depends too. The sutras dealing with precepts are mostly meant to be taken literally.

Malcolm wrote:

Not by Mahāyanists unless they are Mahāyana sutras, and even then, it depends.

N

Author: Malcolm

Date: Thursday, December 29th, 2011 at 6:19 AM

Title: Re: Bodhicitta Aim

Content:

sangyey said:

I also wanted to ask in this thread that Maitreya's definition of bodhicitta given in his Ornament for Clear Realization is to attain Buddhahood for the benefit of others but did the Buddha give a teaching on what bodhicitta is or as Kirt put it the extraordinary cause for Buddhahood? I mean Maitreya's definition is given a lot but I am uncertain where Buddha actually spoken or taught about such.

Malcolm wrote:

There are 22 types of bodhicitta mentioned in the beginning of the Abhisamaya-alamkara.

Basically, intellectually contrived bodhicitta is just a facsimile, since it does not have actual compassion as its basis.

N

Author: Malcolm

Date: Thursday, December 29th, 2011 at 6:29 AM

Title: Re: words to the west

Content:

kirtu said:

...but in general the second publication supported the statement in the original that basically most Western teachers were either nihilists or eternalists.

Kirt

Namdrol said:

A bit of of an over-exaggeration I'd say.

N

heart said:

I think the point is that without realization you will always tend to fall towards nihilism or eternalism.

/magnus

Malcolm wrote:

Then the comment should have been extended to cover almost all Buddhist teachers.

Author: Malcolm

Date: Thursday, December 29th, 2011 at 7:00 AM

Title: Re: Are sutra's to be taken literally?

Content:

kirtu said:

That's true but I was thinking of Mahayana sutras and I also threw in the "mostly".

As a concrete example, Atisha provides a Bodhisattva Vow practice in his Lamp on the Path. He meant literally that Manjushri had a former life as a monk named Ambaraja and that in that lifetime he took the Bodhisattva Vow quoted six times a day with his right knee bent, etc. This story and this practice quoted from a sutra are meant to be taken literally both as an actual practice from Bodhisattva Manjushri's former life and as

a practice for us to do as well.

Kirt

Malcolm wrote:

Yes, I am sure he did.

N

Author: Malcolm

Date: Thursday, December 29th, 2011 at 7:12 AM

Title: Re: Bodhicitta Aim

Content:

kirtu said:

Mind training, the basis of all of Buddhist practice, is valuable even if it starts as a contrived method.

Kirt

Malcolm wrote:

we are not talking about mind training -- at least I am not. I am talking about fake bodhicitta. It is better for people to admit that they don't want to attain buddhahood for all sentient beings if in fact they really do not have that kind of compassion.

Otherwise, bodhicitta just turns into a bunch pious foppery.

N

Author: Malcolm

Date: Thursday, December 29th, 2011 at 7:13 AM

Title: Re: Bodhicitta Aim

Content:

Namdrol said:

You can say the same thing about watching porn.

catmoon said:

Different intentions, different results.

Malcolm wrote:

IN both cases, limitless samsara.

Author: Malcolm
Date: Thursday, December 29th, 2011 at 7:49 AM
Title: Re: words to the west
Content:

Adamantine said:
but hardly an over-exaggeration. . . at least, from my POV.

Malcolm wrote:
I am not a realized person, but I am neither an eternalist nor a nihilist.

Author: Malcolm
Date: Thursday, December 29th, 2011 at 7:53 AM
Title: Re: words to the west
Content:

heart said:
Ah, I think no one has except maybe Tricycle. There was some conflict connected with this interview, can't remember what.

/magnus

Adamantine said:
You can see the conflict from reading Lama Tharchin's letter, and knowing the editorial bias of Tricycle in general, which is fairly obvious if you've ever looked at a few!

Silent Bob said:
There was actually a mini-scandal over the way the editor, Helen Tworok, had manipulated Norbu Rinpoche's responses in the published copy of the interview to reflect badly on him and on Vajrayana in general. Tricycle lost quite a few subscribers, including myself, over that little lapse of judgement and I believe the magazine printed a carefully worded not-quite-apology afterward.

Chris

Malcolm wrote:
Yup -- you see, Tworok, so I understand, was a disgruntled ex-student of TNR's who had defected to Zen.

Author: Malcolm
Date: Thursday, December 29th, 2011 at 8:09 AM
Title: Re: Questions about energy
Content:

Namdrol said:

But....there are two kinds of buddhahood discussed in Dzogchen; buddhahood that reverts to the cause and the buddhahood that does not revert the cause.

Those whose buddhahood was incomplete can still fall into sentient being hood if they do not recognize the arising of the basis as being their own display.

Mr. G said:

Hi Namdrol,

Why do they call the Buddhahood that reverts to the cause Buddhahood if it's incomplete? Shouldn't another term be used? Does incomplete Buddhahood put one on the path to complete Buddhahood eventually?

Malcolm wrote:

There are, if you recall, three stages of Buddhahood. Since the first two stages of Buddhahood do not realized all phenomena as the display of their own wisdom, the eleventh and twelfth bhumi are not complete buddhahood, this true even in Sarma schools.

N

Author: Malcolm

Date: Thursday, December 29th, 2011 at 10:21 AM

Title: Re: words to the west

Content:

Namdrol said:

but I am neither an eternalist nor a nihilist.

Adamantine said:

Yup I wouldn't peg you as either. . . but this isn't really about you... I mean there's not too many of you around.

Malcolm wrote:

I guess I object to the persistent stereotyping of Americans by Tibetans.

Author: Malcolm

Date: Thursday, December 29th, 2011 at 11:26 AM

Title: Re: words to the west

Content:

Adamantine said:

That's fine, but I don't think that's what was happening in this interview. I mean look at the spectrum from Stephen Batchelor to Dennis Merzel or Roach... and so many others that fall to extremes based on the underlying pervasive influence of the nihilist or eternalist conditioning of their cultural context. I think he was generalizing to make a point, based on real examples, and warn us of a dangerous trend. You don't have to make it all about you! Anyway, I have a feeling the entire interview would read differently, as Lama Tharchin expressed, and you are reacting to the manipulated-by-Tworkov fragments..

Malcolm wrote:

I guess I just don't accept TNR's analysis of our situation.

Author: Malcolm

Date: Thursday, December 29th, 2011 at 10:33 PM

Title: Re: words to the west

Content:

Adamantine said:

There's a lot in there, what do you not accept? All of it? Or just the part about Western Dharma teachers?

Malcolm wrote:

"Because Americans are very arrogant and their capitalism's-habit is to think they are very superior to everyone else. They don't respect other races, and other cultures. They are nationalistic. National - how do you say? Chauvinistic. It is another manifestation of a nihilist view. But the West has no pure Buddhist lineage because they don't respect sublime beings, and they don't believe in teachers. Whatever they do not understand deeply, then they reject, and they say, "This is useless". The problem is how pure Buddhist teachings can flourish in the west.

...

I cannot say, neither they are or are not because I am not a sublime teacher. But main problem is that almost all Western teachers of Buddhism are nihilists.

This is what I do not accept. I know many Americans, the vast majority of them are not arrogant and do not think they are better than anyone else.

If nationalism is a fault, it applies to all -- including, and especially Tibetans.

The western Buddhists I know respect sublime persons and they do believe in teachers.

If we are not understanding some teaching deeply, that is the fault of the teachers. But the way many Tibetans want it, is that one should have total faith before receiving teachings. This will not work in the West. And this was also not Buddha's intention.

So I find myself in disagreement with this point of view.

I also do not accept the blanket condemnation that almost all Western teachers of Buddhism are nihilists.

N

Author: Malcolm

Date: Thursday, December 29th, 2011 at 11:02 PM

Title: Re: words to the west

Content:

heart said:

But Namdrol, the so called "American Buddhists" are arrogant and think they know the Dharma better than the Tibetans and this interview was directed at them.

Malcolm wrote:

Really? Who are these so called "American Buddhists"?

heart said:

Also the whole world consider the Americans more arrogant than any other country in the world in political matters.

/magnus

Malcolm wrote:

Don't confuse the actions of a small corporate controlled faction controlling our government with the American people. Thanks.

N

Author: Malcolm

Date: Thursday, December 29th, 2011 at 11:41 PM

Title: Re: Teachings by Khenpo Namdrol

Content:

phantom59 said:

In early 2009 Khen Rinpoche gave a commentary on a short text by Mipham, "Lion's Roar: Buddha Nature in a Nutshell" to students of the Rigpa Shedra East

<http://www.knamdrol.org/mipham-stong-thun-senge-ngaro-g.avertin.pdf> "

onclick="window.open(this.href);return false;

cloudburst said:

these teachings have many reference numbers in the three and four hundreds, do you know what they refer to? for example,

"Because in fact, there only appears to be a progressive liberation from the ob

scurations that veil self---appearances
(rang snang), while the actual essence remains in its primordial state free from any obscuration. [393] "

thanks!

Malcolm wrote:

Probably the page number of the edition of the text he was using.

Author: Malcolm

Date: Friday, December 30th, 2011 at 6:38 AM

Title: Re: Metta in Theravada Vs Bodhicitta in Mahayana

Content:

DarwidHalim said:

According to your opinion, what are the difference among metta in Theravada vs Bodhicitta in Mahayana?

Malcolm wrote:

The former does not have the capacity to bring you to liberation, since it is a mundane meditation.

Author: Malcolm

Date: Friday, December 30th, 2011 at 8:58 AM

Title: Re: the great vegetarian debate

Content:

gad rgyangs said:

this seems to be the crux of what you are saying, all I can do is remind you that this theory is far from being accepted in buddhism in general. is it true? i certainly have no way of knowing. does my teacher ChNNR teach this? yup. do I buy it? not really.

Malcolm wrote:

Well, that's your problem.

N

Author: Malcolm

Date: Friday, December 30th, 2011 at 9:13 AM

Title: Re: the great vegetarian debate

Content:

gad rgyangs said:

this seems to be the crux of what you are saying, all I can do is remind you that this theory is far from being accepted in buddhism in general. is it true? i certainly have no way of knowing. does my teacher ChNNR teach this? yup. do I buy it? not really.

Namdrol said:
Well, that's your problem.

N

gad rgyangs said:
i got 99 problems but eatin' meat aint one.

Malcolm wrote:
That is not the problem to which I was referring, this was:

"does my teacher ChNNR teach this? yup. do I buy it? not really."
But of course, you are free. But instructing people to be vegetarians in direct contradiction to what your teacher teaches...

?

And then piling another teachers POV on top of that?

?

Next you will be telling us we should eschew meat in the ganapuja...

Author: Malcolm
Date: Friday, December 30th, 2011 at 10:56 AM
Title: Re: the great vegetarian debate
Content:
gad rgyangs said:
are you claiming you agree with everything he says, no questions asked? do you believe he is omniscient?

Malcolm wrote:
ChNN is an awakened person, one of the few in the world and he is my root Guru.

If he is not your root Guru, it is ok.

Everyone is free. You are free not to eat meat, I am free to eat meat.

I have argued both sides of this issue extensively. In the end, however, I just follow my teacher's advice since he is an awakened person, and I am not.

As far as antinomian goes, that was not my point -- my point was to what extent you were taking your convictions. Certainly there are many now who believe that meat as well as alcohol is not really needed in a ganapuja.

They can think that if they like. I have never agreed with this point of view. AFAIC, these two things are somewhat indispensable for various reasons.

Author: Malcolm

Date: Friday, December 30th, 2011 at 11:00 AM

Title: Re: the great vegetarian debate

Content:

Dechen Norbu said:

Your words? Indeed. The cult of vegetarianism.

The parts of your lama's advice that don't agree with your pre-established ideas about diets are thrown away as bullshit. First and foremost: diet! Then Dzogchen and your master. You'll go far with that attitude.

gad rgyangs said:

its not a cult its called morality 101: non-killing. you've heard of it perhaps?

Malcolm wrote:

Eating meat does not equal killing -- I suggest you review Bhavaviveka's argument on this subject.

N

Author: Malcolm

Date: Friday, December 30th, 2011 at 11:10 AM

Title: Re: the great vegetarian debate

Content:

gad rgyangs said:

you mean like swallowing a live goldfish?

Malcolm wrote:

That would equal killing, of course. So no, not like that.

Author: Malcolm

Date: Friday, December 30th, 2011 at 11:11 AM

Title: Re: the great vegetarian debate

Content:

gad rgyangs said:

As far as ChNNR goes, I'm sure he would be more open to a discussion of the issue that you give him credit for. as i said, next time i see him i will try to bring it up.

Malcolm wrote:

Yeah sure, I would love to see this -- especially after he referred to your kind of

vegetarianism as "miserable compassion" during the Tenerife retreat.

Yes, please, try and condition Norbu Rinpoche to your point of view, good luck.

I have heard ChNN extol the virtues of practitioners eating meat again and again since I first took teachings from him in 1992. I am quite sure you will not dislodge him from his perspective on this.

Author: Malcolm

Date: Friday, December 30th, 2011 at 11:42 AM

Title: Re: the great vegetarian debate

Content:

gad rgyangs said:

re: "my kind of vegetarianism" as "miserable compassion". i'd love to hear an excursus on that.

Malcolm wrote:

Someday, I am sure you will.

Author: Malcolm

Date: Friday, December 30th, 2011 at 12:03 PM

Title: Re: the great vegetarian debate

Content:

gad rgyangs said:

re: "my kind of vegetarianism" as "miserable compassion". i'd love to hear an excursus on that.

Namdrol said:

Someday, I am sure you will.

gad rgyangs said:

i'm ready.

Malcolm wrote:

There are, in brief, two points, arguments ChNN makes, with which I am sure you are familiar:

One, the production of vegetables, grains, fruit and so on is not free from harming creatures, whether organic or conventionally produced. Thus the belief that one is being

less harmful to living beings by being a vegetarian is a mistaken delusion.

Second, when a practitioner consumes the flesh of animals who have been killed it creates a cause for that animal to meet the teachings. Indeed, it is held that the animal accrues merit because its body contributes to the well-being of a practitioner. Eschewing such food lacks compassion since no connection is made with said animal.

Therefore, ChNN describes vegetarianism based on the idea that one is being more compassionate and less harmful to sentient beings as a form of "miserable compassion" -- his words, not mine -- wholly divorced from reality.

N

Author: Malcolm

Date: Friday, December 30th, 2011 at 12:05 PM

Title: Re: the great vegetarian debate

Content:

Virgo said:

I hope that someday you can understand that you cannot stop butchers and other people from killing animals.

gad rgyangs said:

not as long as you keep buying the carcasses for your parties, that's true.

Malcolm wrote:

Whether you buy meat or not, the abattoirs will still keep churning out carcasses. Not buying meat does not prevent killing.

Buying it does not increase the level of killing. The meat industry has targets set for how many animals they must kill in order to keep meat fresh in markets, and it bears no relationship, at this point in economic history, with actual demand in the marketplace. Far more meat is discarded everyday than is purchased from markets.

Author: Malcolm

Date: Friday, December 30th, 2011 at 12:29 PM

Title: Re: the great vegetarian debate

Content:

Namdrol said:

There are, in brief, two points, arguments ChNN makes, with which I am sure you are familiar:

One, the production of vegetables, grains, fruit and so on is not free from harming

creatures, whether organic or conventionally produced. Thus the belief that one is being less harmful to living beings by being a vegetarian is a mistaken delusion.

gad rgyangs said:

this has already been easily defeated on the grounds that there is no intent to kill sentient beings in vegetable farming, indeed the intent can be to try and minimize it as much as possible.

Malcolm wrote:

Everyone who gardens does so with full knowledge they are harming living beings. The same is true of farmers -- killing is still killing whether motivated by malice, craving or ignorance. If you are arguing that meat eaters participate necessarily in the intent to kill; then so do vegetarians. Why? Because it is impossible to eat any food during the production of which no sentient being was harmed. When an organic farmer applies an organic pesticide to save his or her crop from an aphid infestation, this is no less a deliberate act of killing than leading cattle, pigs or fowl to a slaughter house.

gad rgyangs said:

On the other hand, the whole point of the exercise in meat eating depends on deliberately killing sentient beings.

Malcolm wrote:

Not at all, if your argument is intent, merely consuming meat does not equate with the intent to kill sentient beings. That only follows if one slays or requests the slaughter, of a given sentient being. Purchasing meat does not satisfy this criteria.

Your argument is actually the specious one, rejected quite thoroughly by Bhavaviveka. If one does not kill an animal, request its death, or see it being killed, since there is no consciousness in the flesh of a dead animal, there is no karmic consequence to eating meat. Nor is there any reasonable moral reason not to eat such meat. The only reason not to eat meat under these circumstances is aesthetic choice.

gad rgyangs said:

so should we encourage butchers to kill animals..

Malcolm wrote:

Encouraging the slaughter of animals would be to engage in killing. This is forbidden. But eating meat that one has not killed, requested the slaughter of or seen slaughtered bears no fault. And, if one is a practitioner, the consumption of such meat has an added benefit of creating a positive cause for that animal.

N

Author: Malcolm

Date: Friday, December 30th, 2011 at 12:32 PM

Title: Re: the great vegetarian debate

Content:

gad rgyangs said:

if nobody bought meat, the industry would disappear. be the change you want to see in the world.

Malcolm wrote:

Ah, the idealism of zealotry.

N

Author: Malcolm

Date: Friday, December 30th, 2011 at 1:16 PM

Title: Re: the great vegetarian debate

Content:

Namdrol said:

Everyone who gardens does so with full knowledge they are harming living beings. The same is true of farmers -- killing is still killing whether motivated by malice, craving or ignorance. If you are arguing that meat eaters participate necessarily in the intent to kill; then so do vegetarians. Why? Because it is impossible to eat any food during the production of which no sentient being was harmed. When an organic farmer applies an organic pesticide to save his or her crop from an aphid infestation, this is no less a deliberate act of killing than leading cattle, pigs or fowl to a slaughter house.

gad rgyangs said:

killing as an unfortunate by-product of farming, and intending to minimize it as much as possible, cannot be compared to the horrors of the sufferings deliberately inflicted on animals in abattoirs.

Malcolm wrote:

Sure it can -- have you ever seen an insect die from insecticide -- now you are just engaging in rationalizations.

gad rgyangs said:

plus, it is conceivable that technology, say in the form of an electromagnetic field, could be developed to repel insects from crops without harming them. you cannot eat real meat without killing.

Malcolm wrote:

Now you are engaging in fantasies -- that is not the real condition of farming -- you do know why monks cannot farm, right? Because if they dig in the ground they will harm

creatures.

gad rgyangs said:

when one chooses to eat meat, there are many causes and conditions that entail from that decision. the absence of consciousness in the already-dead meat is not the point.

Malcolm wrote:

Yes, actually it is.

gad rgyangs said:

it is both the past suffering of the animal that was killed so that there would be a piece of meat for you to eat, as well as the message your eating that piece of meat.. sends into the socio-economic nexus of the food industry.

Malcolm wrote:

Then this is true of eating a veggie burger too.

gad rgyangs said:

there is no way to divorce your action of eating meat from the killing

Malcolm wrote:

Then this is true of a veggie burger too.

The fact of the matter is this, if your criteria for being a vegetarian is to lessen harm to sentient beings, than you are completely fooling yourself. The millions of birds, rodents and insects that are killed during the production of food don't really care if you are not eating meat. They still die because you eat at all. You are not saving a single animal from a miserable death by being a vegetarian. If you think so, you are kidding yourself or living in a fantasy.

N

Author: Malcolm

Date: Friday, December 30th, 2011 at 1:33 PM

Title: Re: the great vegetarian debate

Content:

Huseng said:

Being a vegetarian lessens harm to sentient beings in the form of helping to decrease environmental destruction which meat production contributes greatly to. Much more than vegetable gardens or wheat fields.

Malcolm wrote:

Yes, industrial meat production is very environmentally destructive. So is growing corn for ethanol.

Huseng said:

If you don't eat meat, you don't contribute to the industrial production of meat, which is bad for the animals AND the environment.

Malcolm wrote:

As shown above, the production of meat is not tied to demand, at least, it is not tied to consumer demand.

BTW, personally, I do not purchase any industrially produced food stuff as much as possible. Given where I live, that is very possible.

N

Author: Malcolm

Date: Friday, December 30th, 2011 at 10:04 PM

Title: Re: the great vegetarian debate

Content:

Huseng said:

The unfortunate reality of samsara is that we must create negative karma just to survive...

Malcolm wrote:

Exactly.

Huseng said:

One other factor in support of vegetarianism is that while meat production is carried out with the express intention of killing an animal, agriculture, provided it is organic, can be carried out without having the intention to kill.

Malcolm wrote:

As I have shown, the minute you want to protect a crop for your own consumption, this is impossible. Of course, you can simply allow all your crops to be taken over by insects, rodents, and so on -- but even organic farmers will not permit this. Therefore, the idea that you can engage in agriculture without deliberately killing some being is mistaken. So this argument is rejected.

Huseng said:

The meat eater who simply buys their meat from another party may not directly participate in the act, but they are a supporting member in a collectively sanctioned intentional action (i.e., collective karma)...

Malcolm wrote:

No, not if the meat would have been slaughtered in any case. For example, I buy meat, but I do not rejoice in, support the aims of, etc. of the meat industry. So this argument is rejected.

Huseng said:

Clearly, a consumer of meat is sharing in the responsibility of the intentional act of killing when they purchase the product.

Malcolm wrote:

Only if they request or see the animal being slaughtered. So this argument has an incomplete reasoning.

The difference with agriculture is that provided it is done without pesticides then the parties involved, consumer and grower alike, are not intentionally killing sentient beings.

Huseng said:

As shown above, the production of meat is not tied to demand, at least, it is not tied to consumer demand.

Nonsense. If people didn't eat meat, there would be less meat produced.

Malcolm wrote:

This, unfortunately, is just false as I claimed above and as kirt demonstrated.

Huseng said:

Look at China or Japan -- in the last few decades they have acquired much wealth and it has enabled them to be able to afford meat everyday, and meat consumption AND production has consequently increased.

Malcolm wrote:

It is the fact of modern market economies that worldwide we discard half the food we produce.

The demand for meat is not actually tied to its production. Meat is provided to the market in large quantities which outstrip actual demand so that it is always available.

Huseng said:

Your defence of meat eating is disappointing given that some years ago on eSangha you were advocating vegetarianism and calling meat eating sinful.

Malcolm wrote:

Yes, this is true. I still advocate vegetarianism (primarily for reasons of health). Meat eating as done by ordinary persons is a bit sinful.

But I was addressing the argument that being a vegetarian is less harmful (it isn't) to living beings and the contention that practitioners who eat meat are not assisting the unfortunate sentient being who lands on their plate, as well as the contention that eating meat ipso facto makes one culpable in the act of killing (rejected by Bhavaviveka and also by me).

If you recall, on E-Sangha, I asserted that eating meat for one's health was acceptable, and that following the protocol of the ganapuja was not negotiable, at least not for me.

I am not so much defending the eating of meat as I am pointing out the error of "the compassionate vegetarian" argument -- it is total bollocks.

N

Author: Malcolm

Date: Friday, December 30th, 2011 at 10:05 PM

Title: Re: the great vegetarian debate

Content:

Adamantine said:

Or, we could all move to the mountain caves and practice chulen, live off the essences and stop harming all life-forms?

Sound like a plan?

Malcolm wrote:

The sgra thal rgyur tantra has a section on the chu len of meat.

N

Author: Malcolm

Date: Friday, December 30th, 2011 at 10:11 PM

Title: Re: words to the west

Content:

kirtu said:

Well they could have been following Guru Rinpoche and trying to save the world from

being overrun by the rakshas living on Cannibal Island (North America and Europe).

Kirt

Malcolm wrote:

Then they were a few centuries much too late. Fait accompli.

Author: Malcolm

Date: Friday, December 30th, 2011 at 10:13 PM

Title: Re: words to the west

Content:

tobes said:

And, that many westerners tend to adopt that stereotype, which has damaging implications on their practice.

:

Malcolm wrote:

Thankfully we have ChNN, who completely avoids this type of stereotyping.

Author: Malcolm

Date: Friday, December 30th, 2011 at 10:17 PM

Title: Re: Is ecumenical Buddhism realistic?

Content:

Malcolm wrote:

All your yānas are belong to us

Author: Malcolm

Date: Friday, December 30th, 2011 at 10:41 PM

Title: Re: Buddhism and Peak Oil

Content:

Huseng said:

One thinker I appreciate a lot is Michael Greer. His ideas can be summarized like this:

Malcolm wrote:

<https://thearchdruidreport.blogspot.com/> " onclick="window.open(this.href);return false;

Author: Malcolm

Date: Friday, December 30th, 2011 at 10:51 PM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

BTW, ChNN just mentioned the "miserable compassion" of sutra and lower tantra at 9:50 am ET or so in open webcast.

Using meat in ganapuja guarantees that animal's course in samsara is ended.

N

Author: Malcolm

Date: Friday, December 30th, 2011 at 11:03 PM

Title: Re: Metta in Theravada Vs Bodhicitta in Mahayana

Content:

Namdrol said:

The former does not have the capacity to bring you to liberation, since it is a mundane meditation.

Astus said:

Metta and the other three can lead to liberation.

"Then again, a monk keeps pervading the first direction with an awareness imbued with good will, likewise the second, likewise the third, likewise the fourth. Thus above, below, & all around, everywhere, in its entirety, he keeps pervading the all-encompassing cosmos with an awareness imbued with good will — abundant, expansive, immeasurable, without hostility, without ill will. He reflects on this and discerns, 'This awareness-release through good will is fabricated & intended. Now whatever is fabricated & intended is inconstant & subject to cessation.' Staying right there, he reaches the ending of the mental fermentations. Or, if not, then — through this very Dhamma-passion, this Dhamma-delight, and from the total wasting away of the first five Fetters — he is due to be reborn [in the Pure Abodes], there to be totally unbound, never again to return from that world.

<http://www.accesstoinsight.org/tipitaka/mn/mn.052.than.html>

Malcolm wrote:

No, what liberates here is insight into the nature of the impermanent.

"This awareness-release through good will is fabricated & intended. Now whatever is fabricated & intended is inconstant & subject to cessation."

It is actually the opposite, this passage shows that metta cannot lead to liberation since it is "is fabricated & intended".

N

Author: Malcolm

Date: Friday, December 30th, 2011 at 11:41 PM

Title: Re: Metta in Theravada Vs Bodhicitta in Mahayana

Content:

Namdrol said:

It is actually the opposite, this passage shows that metta cannot lead to liberation since it is "is fabricated & intended".

Astus said:

Metta is not the direct cause of liberation but it leads to liberation, just as meditation and morality leads to liberation. Bodhicitta is not the direct cause of liberation either but it leads to that. The quoted sutta lists 11 different practices to attain liberation with, among them are the immeasurables.

Malcolm wrote:

Bodhicitta is the direct cause of buddhahood.

By itself, metta has no force to lead to liberation, as Dharmakirti points out.

Author: Malcolm

Date: Friday, December 30th, 2011 at 11:42 PM

Title: Re: the great vegetarian debate

Content:

Namdrol said:

.

Using meat in ganapuja guarantees that animal's course in samsara is ended.

N

gad rgyangs said:

hey, maybe i'm gonna go to New Guinea like Michael Rockefeller, get killed and eaten, and then my course in samsara will be ended! fast-track!

Malcolm wrote:

No, that won't work.

Author: Malcolm

Date: Friday, December 30th, 2011 at 11:52 PM

Title: Re: the great vegetarian debate

Content:

gad rgyangs said:

even if you get eaten at a ganapuja (after all, there has been vajrayana in those parts from centuries ago)?

Malcolm wrote:

Well, first of all, this is not necessary, since you are human being -- there are other methods in Dzogchen to guarantee your samsara is finished in this lifetime.

Secondly, there are laws against cannibalism, so you have to work with circumstances, sorry.

N

Author: Malcolm

Date: Saturday, December 31st, 2011 at 12:00 AM

Title: Re: Kalu Rinpoche shocking news!

Content:

Tenzin1 said:

He said he was sexually abused. That's why this video is generating so much discussion all around the internet. It's the first time an insider, a Tibetan from a monastic background, has spoken of this.

Malcolm wrote:

That's not true. ChNN has talked about this for many years.

Author: Malcolm

Date: Saturday, December 31st, 2011 at 12:05 AM

Title: Re: distinction between common & uncommon preliminaries

Content:

gregkavarnos said:

According to this view shepherd-like bodhisattvas won't become Buddha until all beings are not totally liberated and helmsman/ship captain-like bodhisattvas won't become Buddha if all beings are not ready to be totally liberated.

Malcolm wrote:

Of course this is your somewhat skewed view of the teaching, yes!

[/quote]

No, this is the standard presentation of two of the three main kinds of bodhicitta. In Tibetan Buddhism, we mostly use the royal bodhicitta -- i.e. I will attain buddhahood for the benefit of all sentient beings.

In Zen and Chinese Buddhism in general, they mostly rely on the sheperd kind.

N

Author: Malcolm

Date: Saturday, December 31st, 2011 at 12:27 AM

Title: Re: distinction between common & uncommon preliminaries

Content:

Namdrol said:

No, this is the standard presentation of two of the three main kinds of bodhicitta. In Tibetan Buddhism, we mostly use the royal bodhicitta -- i.e. I will attain buddhahood for the benefit of all sentient beings.

In Zen and Chinese Buddhism in general, they mostly rely on the sheperd kind.

gregkavarnos said:

Skewed from the angle that once again Tenzin is trying to set up a hierarchy: Shepherd and Helms-man like Bodhisattvas are deluded because, whether they like it or not, they will get enlightened anyway, thus king-like is (actually) the only way to go, by default.

Malcolm wrote:

Well, actually the Shepard bodhicitta is considered to most superior. The king the most practical.

Author: Malcolm

Date: Saturday, December 31st, 2011 at 12:30 AM

Title: Re: Buddhism and Peak Oil

Content:

Huseng said:

This basically means energy will no longer be abundant and the cost of it will increase. Unless some miracle technology is produced, industrial civilization will over time come to an end and we will more or less return to pre-industrial conditions. No more commercial aviation, private automobiles, mass production or industrial food production.

Malcolm wrote:

But that will take about 300 years if you follow in reasoning in Greer's Long Descent.

Author: Malcolm

Date: Saturday, December 31st, 2011 at 3:19 AM

Title: Re: Kalu Rinpoche shocking news!

Content:
Tenzin1 said:
Have you heard otherwise?

Malcolm wrote:
Yes, of course, otherwise, I would not mention it.

N

Author: Malcolm
Date: Saturday, December 31st, 2011 at 3:27 AM
Title: Re: Buddhism and Peak Oil
Content:

Malcolm wrote:
"If peak comes around 2010, production in 2040 will likely equal something not far from production in 1980 (about 20 billion barrels). The oil produced in 2040 will have to meet the needs of a much larger global population and a world in crisis, but 20 billion barrels is still a lot of oil. In the same way, as reserves are depleted and production continues to slump over the decades that follow, the available oil will fall further and further below the levels needed to maintain a modern industrial society, but for a long time to come there will still be some petroleum available.

...

In the long term, the challenge is to get through the Long Descent with as much useful information and resources as possible, and to transmit them to the successor cultures that, to judge by past models, will begin coalescing sometime in the 23rd and 24th centuries.

John Michael Greer. The Long Descent: A User's Guide to the End of the Industrial Age

Huseng said:
This basically means energy will no longer be abundant and the cost of it will increase. Unless some miracle technology is produced, industrial civilization will over time come to an end and we will more or less return to pre-industrial conditions. No more commercial aviation, private automobiles, mass production or industrial food production.

Namdrol said:
But that will take about 300 years if you follow in reasoning in Greer's Long Descent.

Huseng said:
If I'm not mistaken he accepts Hubbert's peak oil plot:

In a few decades we'll have a lot less oil than now with a lot more demand.

The final end of industrial civilization will come later, but a lot of industrial goodies like industrial healthcare and commercial flights will become unavailable sooner rather than later.

Author: Malcolm

Date: Saturday, December 31st, 2011 at 3:41 AM

Title: Re: Kalu Rinpoche shocking news!

Content:

Tenzin1 said:

He's spoken publicly of sexual abuse? When was this?

Malcolm wrote:

First retreat I was ever at, 1992, Buckland.

Author: Malcolm

Date: Saturday, December 31st, 2011 at 4:42 AM

Title: Re: Metta in Theravada Vs Bodhicitta in Mahayana

Content:

Namdrol said:

Bodhicitta is the direct cause of buddhahood.

By itself, metta has no force to lead to liberation, as Dharmakirti points out.

Astus said:

Bodhicitta is the intention to become a buddha, but there is a path to be followed and without that path there is no buddhahood. If bodhicitta were the direct cause of it there would be no need of a path.

Malcolm wrote:

For a bodhisattva, bodhicitta is an intention and the path as well.

This is why, in terms of relative bodhicitta, there is both aspiration and engaged bodhicitta.

In terms of ultimate bodhicitta, there is śamatha and vipaśyāna.

N

Author: Malcolm

Date: Saturday, December 31st, 2011 at 5:27 AM

Title: Re: distinction between common & uncommon preliminaries

Content:

kirtu said:
Manjushri is the archetype for the Shepherd Bodhisattva.
Kirt

Malcolm wrote:
That would be Avalokiteshvara, AFAIK.

Author: Malcolm
Date: Saturday, December 31st, 2011 at 5:43 AM
Title: Re: Buddhism and Peak Oil
Content:
Heruka said:
Abiotic Oil

Malcolm wrote:
And as I showed elsewhere, this theory had been completely and thoroughly repudiated.

It is completely obsolete in Russia as well.

Author: Malcolm
Date: Saturday, December 31st, 2011 at 9:11 AM
Title: Re: the great vegetarian debate
Content:
gad rgyangs said:
i always hoped that, if nothing else, Buddhists understood the importance of compassion, not as some abstract concept, but rather as concrete action in the world.

Malcolm wrote:
What we have discovered about you is that your notion of compassion is very hemmed in by conceptual limitations concerning proper diet.

But if you wish to be a disciple of Devadatta, than that is your choice.

N

Author: Malcolm
Date: Saturday, December 31st, 2011 at 12:38 PM
Title: Re: Buddhism and Peak Oil
Content:
Heruka said:
Abiotic Oil

Namdrol said:

And as I showed elsewhere, this theory had been completely and thoroughly repudiated.

It is completely obsolete in Russia as well.

Heruka said:

was deepwater horizon bp oil spill an attempt to establish a deep drilling abiotic oil head? after 5,000 feet of water and then drilling is pretty deep, but not that deep.

http://www.wired.com/cars/energy/magazine/15-09/mf_jackrig "
onclick="window.open(this.href);return false;

The mother lode of oil in the deepwater Gulf is so significant that Tahiti and other successful fields in this region are expected to soon produce enough crude to reverse the long-standing decline in US oil production of about 10 percent per year.

the USA is flush rich with oil in alaska and gulf coast, but hey lets use mid east oil first...drive up the price by implying a shortage in supply with peak oil narative..

supply and demand, oldest con in the book.

Malcolm wrote:

Peak oil is a very misunderstood term. Peak oil refers not to the total amount of oil in the ground, rather it refers to the total amount of _easily recoverable oil_(or any other mineral resource).

There is a relationship between the high price of oil and drilling for oil in places where it expensive to recover, or the cost of extracting it (think shale oil and hydro fraking (which is not just about gas)) is very high.

When the price of oil rises too high however, it triggers recession, demand drops off, prices decline, and it becomes too pricey to drill for oil in exotic places (like the deep gulf).

Basically, what peak oil is really about is the energy return on energy investment (EROI). In 19th century, the ratio was roughly 50 to one i.e. for barrel of oil or equivalent amount of energy, one could recover fifty barrels of oil. Presently, the EROI is between one to five barrels of for each BOE invested.

What peak oil theory is actually about is not the actual amount of oil that exists in the ground, it is a critique of the economic feasibility of extracting oil from ever more difficult places to reach it.

Hubbert's basic contention is sound:

"Our principal constraints are cultural. During the last two centuries we have known

nothing but exponential growth and in parallel we have evolved what amounts to an exponential-growth culture, a culture so heavily dependent upon the continuance of exponential growth for its stability that it is incapable of reckoning with problems of nongrowth."

When EROI drops below one BOE, it becomes very unfeasible to invest in any new petroleum recovery. That is what peak oil is actually about. When it is no longer profitable for oil companies to recover oil, then all the dominos begin to fall...

N

Author: Malcolm

Date: Saturday, December 31st, 2011 at 12:51 PM

Title: Re: Is it possible to be a Buddhist and believe in God?

Content:

Ervin said:

Peace. Thanks, PadamaVonSamba. That has cleared up a bit my knowledge. Creator of everything that exists God is what I had in mind, omniscient and omnipotent.

Thanks

Malcolm wrote:

No, does not exist in Buddhism, despite what this or that deluded person cares to believe.

Author: Malcolm

Date: Saturday, December 31st, 2011 at 2:22 PM

Title: Re: the great vegetarian debate

Content:

David N. Snyder said:

I see one extreme form of vegetarians that condemn meat eaters and consider them to not be Buddhist. And then there is another extreme of meat eaters who believe all vegetarians are really Jains and that all vegetarians are "holier-than-thou" and are not real Buddhists and need to be forced to eat meat.

Malcolm wrote:

I dont think anyone suggested that those who choose not to eat meat should be force fed meat.

Sakya Pandita pointed out that meat eating was acceptable in the Śrāvaka schools, forbidden in general Mahāyāna and permitted in Highest Yoga Tantra.

And in Dzogchen, there are no rules at all, other than knowing your own situation and working with circumstances.

N

Author: Malcolm

Date: Saturday, December 31st, 2011 at 10:06 PM

Title: Re: Buddhism and Peak Oil

Content:

Huseng said:

The whole global infrastructure depends upon oil and even with alternative energy sources online they still won't pack the same power punch.

With declining standards of living we're likely to see a lot of social problems arise. The utopian ideas of some Buddhist thinkers in the past century will prove infeasible and this will visibly be demonstrated, too.

Malcolm wrote:

We agree.

Author: Malcolm

Date: Sunday, January 1st, 2012 at 12:25 AM

Title: Re: Metta in Theravada Vs Bodhicitta in Mahayana

Content:

Namdrol said:

By itself, metta has no force to lead to liberation, as Dharmakirti points out.

Mr. G said:

Hi Namdrol,

Do you recall which work of his that I can read this?

Malcolm wrote:

Pramanvarttika, I beleive.

Author: Malcolm

Date: Sunday, January 1st, 2012 at 12:59 AM

Title: Re: The Neurotic Zen of Mint

Content:

mint said:

I haven't practiced Guruyoga in a couple of days,

Malcolm wrote:

When you feel like it practice; when you don't; don't.

You better learn to enjoy groundlessness, because it your real state anyway.

Happy new eon of self-liberation!

N

Author: Malcolm

Date: Sunday, January 1st, 2012 at 2:43 AM

Title: Re: the great vegetarian debate

Content:

Nemo said:

The statements about it's health benefits are rather dubious, but it is a compassionate choice.

Malcolm wrote:

For people who have severe cardiovascular disease, there is little choice -- they should immediately switch.

For people who are prone to various kinds of cancer, they should switch.

The China Study is an excellent book that demonstrates quite well that people who eat large quantities of meat and dairy are have an elevated risk of cardiovascular disease and cancer.

N

Author: Malcolm

Date: Sunday, January 1st, 2012 at 4:16 AM

Title: Re: The essence of Dzogchen

Content:

kalden yungdrung said:

Tashi delek ,

Stupid question maybe, but what be the essence of the Dzogchen (Teachings)?

Mutsog Marro

KY

Malcolm wrote:

Knowing your own state.

Author: Malcolm

Date: Sunday, January 1st, 2012 at 4:53 AM

Title: Re: Erroneous views on Dzogchen of W.Y. Evans-Wentz and C.G.Jung

Content:

Tenzin1 said:

Will, I'm not sure it was Bell, I only recall it was a British officer she had tea and a frank talk with. You can look it up in:

"Tournament of Shadows: The Great Game and the Race For Empire In Central Asia", by Karl E. Meyer and Shareen B. Brysac. The same chap provides some interesting insight as to why the Roerichs weren't allowed to go to Lhasa, in spite of having a Tibetan visa that included Lhasa. The book's a good read.

Will said:

Tenzin1,

It would be so helpful if, when slandering someone, the source of the slander could be given. Where did Charles Bell write that he met Blavatsky?

Are you also "not sure" Blavatsky said she was a fake? You made the charge, you look it up & you provide the supporting quote.

As for phony Mahatmas, here is testimony of others who knew them:

http://www.blavatskyarchives.com/chelas_on_the_mahatmas.htm "
onclick="window.open(this.href);return false;

Malcolm wrote:

These accounts are about as believable as Benjamin Cream's "Maitreya".

In any case, the "Mahatmas" are clearly materialists, as this letter and others show:

"In other words we believe in MATTER alone, in matter as visible nature and matter in its invisibility as the invisible omnipresent omnipotent Proteus with its unceasing motion which is its life, and which nature draws from herself since she is the great whole outside of which nothing can exist."

<http://www.theosociety.org/pasadena/mahatma/ml-10.htm> "
onclick="window.open(this.href);return false;

Author: Malcolm

Date: Sunday, January 1st, 2012 at 5:24 AM

Title: Re: the great vegetarian debate

Content:

catmoon said:

Maybe we can shift the grounds of these arguments, since I don't see any agreements coming anytime soon. While slogging through five pages of this stuff, I could not help but wonder, since when is it Buddhist practise to correct someone over and over again,

when they have made it patently clear they are not interested in the advice offered? Now, I can see it being encouraged in evangelical Christianity, or in Maoist-era "education" sessions, but in Buddhism?

It is hard to see that any good is being done by pursuing the topic. Everyone is talking, no one is changing their point of view, and animosity is encouraged. If pursued to a logical end, the arguments will not lead to resolution, but to the creation of a vegan sect, a vegetarian sect, an ovolactarian sect and so on.

Malcolm wrote:
This already exists.

My personal opinion is that the Vegetarianism in Mahāyāna sutras and lower tantra is largely a product of a cultural response and an appeal to dietary trends in Indian culture, and need not be taken as "gospel". They are not definitive teachings.

Thervadins, Japanese Buddhists and Tibetan Buddhists by a large eat meat.

Chinese Buddhists do not.

Many Tibetan Buddhists feel bad about it, because they also follow Mahāyāna; but because Anuttarayoga tantra is more important, they eat meat.

Chinese Buddhists are very shrill and aggressive about not eating meat and many Tibetan Lamas with lots of Chinese students have succumbed to pressure not to eat meat (which is undoubtedly better for their health).

In the US, there is trend for yoga practicing Buddhists to eschew eating meat. Also amongst some younger Tibetan Buddhists there is a trend to stop eating meat -- which is ironic, because virtually all instructions of yantra and tummo recommend that one eat some meat, especially lamb and yak, which are quite warming.

There are lamas like the Karmapa and Chatral Rinpoche, that advise everyone to stop eating meat. Then there are Lamas like Chogyal Namkhai Norbu, who advise everyone to eat meat.

I also have gone through periods of revulsion towards meat. But in the end, my conclusion is that diet is mainly important for maintaining one's health. Therefore, one should eat whatever is best for one's health, and that is a state that changes with age, with the seasons, and with illness.

Author: Malcolm

Date: Sunday, January 1st, 2012 at 6:18 AM

Title: Re: Erroneous views on Dzogchen of W.Y. Evans-Wentz and C.G.Jung

Content:

Namdrol said:

Will: As for phony Mahatmas, here is testimony of others who knew them:

http://www.blavatskyarchives.com/chelas_on_the_mahatmas.htm "
onclick="window.open(this.href);return false;

These accounts are about as believable as Benjamin Cream's "Maitreya".

Will said:

And just what would it cost you to believe these testimonies N.? Why would all these people lie?

Malcolm wrote:

I don't think they were lying, Will, I think they were deluded.

Author: Malcolm

Date: Sunday, January 1st, 2012 at 7:37 AM

Title: Re: Erroneous views on Dzogchen of W.Y. Evans-Wentz and C.G.Jung

Content:

Malcolm wrote:

If you wish to believe in HPB's mahatmas, go ahead.

I think that these letters and personal accounts are part and parcel of a wide-spread nineteenth century occult literary culture that had certain norms, conventions, and experiential expectations, fueled by nineteenth century philology, and fueled by a European colonial orientalism, attitudes adopted also by Western Educated Indians.

I regard these accounts at worst delusions, and at best, fantasy writing. But I cannot take them seriously.

N

Author: Malcolm

Date: Sunday, January 1st, 2012 at 7:40 AM

Title: Re: the great vegetarian debate

Content:

LastLegend said:

If people are going to eat meats, try halal meats by the Muslim farmers as these farmers have a special way of killing the animals. They pray for the animals for they kill them. At least that is a more compassionate way of killing.

Malcolm wrote:

Killing is killing, there is nothing compassionate about taking a life.

N

Author: Malcolm

Date: Sunday, January 1st, 2012 at 7:56 AM

Title: Re: Blavatsky on Buddhism in America

Content:

catmoon said:

I wonder, Will, have you read the Book of Mormon? It opens with a similar testimony of multiple witnesses. They were witnessing something quite different though. This might tie in with what Namdrol said about the nature of the times.

Malcolm wrote:

Yes Will, do please compare:

<http://lds.org/scriptures/bofm/introduction?lang=eng> "
onclick="window.open(this.href);return false;

Author: Malcolm

Date: Sunday, January 1st, 2012 at 7:57 AM

Title: Re: the great vegetarian debate

Content:

catmoon said:

All killing is not the same. There is killing in self defense, killing for survival, killing for vengeance, killing just for the sheer hell of it, killing with intent and without, with regret after and with rejoicing after. From a karmic POV they are quite different beasts.

Malcolm wrote:

But all lack compassion.

Author: Malcolm

Date: Sunday, January 1st, 2012 at 8:20 AM

Title: Re: Erroneous views on Dzogchen of W.Y. Evans-Wentz and C.G.Jung

Content:

Lhug-Pa said:

The Panchen Lama and H.H. 14th Dalai Lama on H.P. Blavatsky's The Voice of the Silence:

<https://www.dharmawheel.net/viewtopic.php?f=77&t=5830#p65050> "
onclick="window.open(this.href);return false;

Will said:

The late Geshe Gyeltsen translated this Panchen Lama quote for me around 1979, if I can ever find it I will post it. Or maybe Namdrol can translate it?

Malcolm wrote:

It says, " It was truly spoken 'May all rely on this in order to stop and be parted from afflictions, the cause of suffering that is not desirable in any way, and properly progress on the excellent path'"

Author: Malcolm

Date: Sunday, January 1st, 2012 at 8:21 AM

Title: Re: Erroneous views on Dzogchen of W.Y. Evans-Wentz and C.G.Jung

Content:

Namdrol said:

If you wish to believe in HPB's mahatmas, go ahead.

I think that these letters and personal accounts are part and parcel of a wide-spread nineteenth century occult literary culture that had certain norms, conventions, and experiential expectations, fueled by nineteenth century philology, and fueled by a European colonial orientalism, attitudes adopted also by Western Educated Indians.

I regard these accounts at worst delusions, and at best, fantasy writing. But I cannot take them seriously.

N

Will said:

No need to take anything seriously; but most of the witnesses were Hindus, who were hardly Western educated or even sympathetic, at first, to theosophy or Blavatsky.

Malcolm wrote:

If they could write in English that well, they were highly educated Hindus who had excellent western educations.

Author: Malcolm

Date: Sunday, January 1st, 2012 at 8:22 AM

Title: Re: the great vegetarian debate

Content:

Namdrol said:

because virtually all instructions of yantra and tummo recommend that one eat some meat, especially lamb and yak, which are quite warming.

Virgo said:

What is the need for warming food products under these circumstances Loppon?

Kevin

Malcolm wrote:

well, yantra can be quite demanding physically, as can tummo, so you need rich nutritious heavy warming food to prevent vata disorders and so on.

Author: Malcolm

Date: Sunday, January 1st, 2012 at 8:55 AM

Title: Re: Blavatsky on Buddhism in America

Content:

Will said:

Namdrol translates: " It was truly spoken 'May all rely on this in order to stop and be parted from afflictions, the cause of suffering that is not desirable in any way, and properly progress on the excellent path'"

"This" refers to what exactly?

Malcolm wrote:

I assume the book, but there is no explicit reference to a book in the Tibetan text itself.

BTW, I note that you avoided addressing the explicit materialism declared in the Mahatma letters.

N

Author: Malcolm

Date: Sunday, January 1st, 2012 at 9:05 AM

Title: Re: the great vegetarian debate

Content:

catmoon said:

All killing is not the same. There is killing in self defense, killing for survival, killing for vengeance, killing just for the sheer hell of it, killing with intent and without, with regret after and with rejoicing after. From a karmic POV they are quite different beasts.

Namdrol said:

But all lack compassion.

PadmaVonSamba said:

There is a story about the Buddha in a former life who is on a boat with many people, and he knows that one of the people is going to kill the others, so he kills that person out

of compassion (before he kills anybody else) because he is aware of the suffering that person would otherwise reap from killing all the people on the boat.

Malcolm wrote:

That is not killing, that is liberation.

Author: Malcolm

Date: Sunday, January 1st, 2012 at 10:25 PM

Title: Re: Blavatsky on Buddhism in America

Content:

Lhug-Pa said:

...looks like it is in reference to Prakriti or Mulaprakriti.

Malcolm wrote:

No, the Mahatmas were followers of current 19th century scientific materialism.

N

Author: Malcolm

Date: Monday, January 2nd, 2012 at 2:26 AM

Title: Re: the great vegetarian debate

Content:

wisdom said:

Think about it like this. Non local, non organic food has many harmful elements.

Malcolm wrote:

I agree with pretty much everything you have said. I just wanted to add one clarification.

Most organic farms use pesticides when necessary, they also employ insects like ladybugs and wasps to kill "pests". Organic pesticides are used to protect human and livestock health, not to protect the lives of "pests".

When someone uses one being to kill another being on purpose, how is this different than asking a butcher to kill a steer for your family?

If someone should argue that buying meat encourages the killing of steer, and so on; is it not also true that buying vegetables encourages the killing of "pests"? And if it is argued that one is participating in the killing of steer through buying meat in a market, is not also true that one is participating in the killing of pests by buying say apples and other

fruit in the market?

N

Author: Malcolm

Date: Monday, January 2nd, 2012 at 2:42 AM

Title: Re: Buddhist Universities/Buddhist Studies

Content:

lotwell said:

Dear all,

I'm interested in doing a masters in Buddhist Studies and have a few questions.

What are some of the best programs? In the US, I know Emory has a Tibetan partnership and there is Naropa. What about other countries?

It seems like you need to choose a language and a field as part of your specialization ... perhaps someone who has completed a MA in Buddhist Studies could speak to this.

Thank you!

Lowell

Malcolm wrote:

University of Virginia probably has the most balanced program. Harvard has the most language intensive, it is the most "European". Colombia's is very Gelug heavy.

Author: Malcolm

Date: Monday, January 2nd, 2012 at 3:12 AM

Title: Re: the great vegetarian debate

Content:

Namdrol said:

When someone uses one being to kill another being on purpose, how is this different than asking a butcher to kill a steer for your family?

Acchantika said:

Because unlike higher-order mammals, insects lack pain receptors, a thalamus and all the other necessary structures to enable them to experience pain and, thus, suffer.

Malcolm wrote:

Insects do not suffer? They do not feel pain? Of this you are certain?

Acchantika said:

So the question is whether it creates more suffering to indirectly encourage the killing of highly evolved mammals versus encouraging the use of organic pesticides.

Malcolm wrote:

I don't recall anywhere in Buddha's teaching where he says "You can kill all the bugs you like, there is no problem".

N

Author: Malcolm

Date: Monday, January 2nd, 2012 at 3:50 AM

Title: Re: Namkhas (colored-thread elemental) are they only Bon?

Content:

Adamantine said:

I have the book compiling ChNN's teachings on the meaning of and how to make a Namkha. . in the introduction, it seems to imply this is primarily a Bon practice. Is this true? I was thinking of making one and getting it blessed by one of my Nyingma Lamas but if it is primarily a Bon thing he may not know much about it or even approve.. does anyone have any insight? The book alludes to similar practices being widespread among indigenous cultures around the world, which is interesting..

If it is mainly Bonpo, is there an equivalent and effective practice among Buddhists to harmonize the elemental energies of the individual?

Malcolm wrote:

Not it is not just a Bon thing, but if you are going to make a Namkha then you should just do the right to authenticate it yourself, there is no need to bring it to a Lama at all.

N

Author: Malcolm

Date: Monday, January 2nd, 2012 at 3:51 AM

Title: Re: Namkhas (colored-thread elemental) are they only Bon?

Content:

rai said:

hello, do you think Namkha could be printed on paper (i made one in a graphic program) or it has to be made of stick/strings/threads to have a function ? thank you!

Malcolm wrote:

You need to manufacture it or have it manufactured for you. But it better to do it yourself.

Author: Malcolm

Date: Monday, January 2nd, 2012 at 3:54 AM

Title: Re: Namkhas (colored-thread elemental) are they only Bon?

Content:

Adamantine said:

Oh Ok, so they are considered a proper Buddhist practice then? I just haven't seen them ever on home shrines of my friends in Nepal, etc.. is it something that used to be more widespread or is more practiced in certain areas?

Malcolm wrote:

This is something very specific to Dzogchen Community and Norbu Rinpoche's transmission. It is not common.

Thread crosses are commonly used in Buddhist ransom ceremonies (glud) where they represent the energy of the person's five elements.

N

Author: Malcolm

Date: Monday, January 2nd, 2012 at 3:55 AM

Title: Re: Namkhas (colored-thread elemental) are they only Bon?

Content:

Virgo said:

As far as I know, these instructions were given to Rinpoche in a mind ter.

Malcolm wrote:

Yes.

Author: Malcolm

Date: Monday, January 2nd, 2012 at 4:43 AM

Title: Re: the great vegetarian debate

Content:

Acchantika said:

He encouraged actions which reduced suffering. So, if we have to choose between killing an aphid and killing a steer, we should choose whichever creates less suffering.

Malcolm wrote:

Since a steer can feed many beings, and an aphid, very few, one to one, it seems the benefit of killing steer outweighs that of killing an aphid since the suffering of hunger is

reduced for many by killing a steer and the killing of an aphid reduces the suffering of hunger for no one, apart perhaps from that of an aphid wasp's progeny*, oh and the humans that eat the produce from farms where aphid wasps and other creatures are employed to eradicate pests.

Your argument just does not work.

The subfamily Pemphredoninae also known as the aphid wasps...As with all other sphecoid wasps, the larvae are carnivorous; females hunt for prey on which to lay their eggs, mass provisioning the nest cells with paralyzed, living prey that the larvae feed upon after hatching from the egg.

In short, you cannot compare the suffering of one sentient being with another and state as an absolute fact, this being suffers more than that when it comes to ending the life of one given being vs another given being.

Author: Malcolm

Date: Monday, January 2nd, 2012 at 5:15 AM

Title: Re: Blavatsky on Buddhism in America

Content:

Lhug-Pa said:

They may have written about some of their teachings in terms that 19th century scientific materialists could relate to, however to say that the Mahatmas were materialists in that sense would be incorrect.

Also, the quote you posted of the Mahatmas regarding Matter would have to be in reference to Mulaprakriti (notice how they are referring to and affirming Parabrahman, etc. as well), not mere "matter" in the 19th century 'scientific' materialistic context.

Moreover, H.P. Blavatsky would have rejected them had they been 19th century 'scientific' materialists, considering that nearly half of the content of her books is dedicated to exposing 19th century 'scientific' materialism as being actually unscientific in many ways (i.e. according to Theosophy, Occult Science is the only true science; whereas materialistic or profane science is limited at best).

For the Mahatmas to have been 19th century 'scientific' materialists, would mean that they would have had to have had rejected Parabrahman, astral projection, transmigration, reincarnation, etc.

Malcolm wrote:

I read more than a few of those letters -- they are filled with a naive physicalism.

But you have rose colored glasses on, and refuse to see what is in front of your eyes.

But there is no point in further discussing the irrelevant opinions of invented masters and their nineteenth century "representatives".

N

Author: Malcolm

Date: Monday, January 2nd, 2012 at 7:21 AM

Title: Re: Namkhas (colored-thread elemental) are they only Bon?

Content:

Adamantine said:

Just wondering about any personal-experience stories: has anyone on this forum actually constructed and empowered a Namkha for themselves? If so, did you see a difference in your life afterwards, any noticeable benefits that you would attribute to it?

Malcolm wrote:

Yes, and yes.

Author: Malcolm

Date: Monday, January 2nd, 2012 at 9:48 PM

Title: Re: Is ecumenical Buddhism realistic?

Content:

Huifeng said:

It's kind of interesting in one way. But what is perhaps more interesting in my mind is how many conceive of Chinese and Tibetan Buddhism as distinction from each other in the first place, and that a combination is therefore "ecumenial".

Beatzen said:

This might sound rather sectarian...

Malcolm wrote:

No, it just sounds rather uninformed about Tibetan Buddhism.

N

Author: Malcolm

Date: Monday, January 2nd, 2012 at 9:51 PM

Title: Re: what is the cause of Avidyā(ignorance)?

Content:

Huifeng said:

Avidya and samskara play a mutually supportive role, with vijnana right there too.

Try not to think of the links of pratityasamutpada as a line or circle, it isn't that simple.

~~ Huifeng

Malcolm wrote:

Well, it is that simple.

--> Affliction --> Action --> Suffering --> Affliction...etc.

Author: Malcolm

Date: Monday, January 2nd, 2012 at 10:43 PM

Title: Re: Is ecumenical Buddhism realistic?

Content:

Beatzen said:

Actually, it isn't. I know from my studies of history that the Zen philosopher Mo Ho Yen was banished from Tibet by the "buddhist" government there for exactly this difference.

Malcolm wrote:

If you wish to be more informed, read the blog "Early Tibet" -- it will add layers of nuance to your understanding.

N

Author: Malcolm

Date: Monday, January 2nd, 2012 at 11:52 PM

Title: Re: Reincarnation, Zen, etc.

Content:

Beatzen said:

2. I read a Zen teacher on Zen International responding to Namdrol's sectarian arguments on here concerning the inefficacy of Zazen to produce "full awakening" Since Tibetan Buddhism is more of a path of moral/ethical self-edification than of self-knowing (in stark contrast to Zen), can Namdrol really make such a claim?

Malcolm wrote:

Hard for me to reply to a response of something I may or may not have said. You would need to reproduce here what I said, and their "response".

As to your second contention, Tibetan Buddhism is not a monolithic tradition.

If you do not accept rebirth, this simply represents a defect in your present understanding of Buddhadharma.

Author: Malcolm

Date: Tuesday, January 3rd, 2012 at 12:12 AM

Title: Re: Reincarnation, Zen, etc.

Content:

Beatzen said:

If you do not accept rebirth, this simply represents a defect in your present understanding of Buddhadharma.

I don't think of myself as defective. But feel free to do so yourself. I'm simply open about the fact that I haven't had an insight into it's reality while in meditation, which is the way to investigate it, is it not? From one buddhist practitioner to another, I wasn't expecting to be judged like that. I think it is better if we support eachother towards realization than characterize eachother as defective.

This has nothing to do with my question.

Malcolm wrote:

I did not say you were defective, I said your understanding was. You are not your understanding, no? It can change, correct?

The state of non-arising and rebirth are not contradictory. In fact, the former makes the latter possible.

Author: Malcolm

Date: Tuesday, January 3rd, 2012 at 1:03 AM

Title: Re: Reincarnation, Zen, etc.

Content:

Beatzen said:

3. Again, how is Samadhi different between Zen and Tibetan Buddhist experiences of it? Tibetan Buddhists are often quite aggressive about the superiority of their method to insight.

Malcolm wrote:

Which school of Tibetan Buddhism; do you mean samadhi in a sutrayāna sense, or in a tantric sense?

Your question is so broad as to be meaningless.

Author: Malcolm

Date: Tuesday, January 3rd, 2012 at 1:04 AM

Title: Re: Lojong, Rushens, and Semdzin

Content:

Lhug-Pa said:

Do all of the explanations of the practices in The Precious Vase contain complete instructions?

...

But I'm wondering if the Six Lokas practice as presented in The Precious Vase is still complete in itself.

Malcolm wrote:

As for one, you can always find more instructions.

And for two, yes.

Author: Malcolm

Date: Tuesday, January 3rd, 2012 at 1:07 AM

Title: Re: Blavatsky on Buddhism in America

Content:

Lhug-Pa said:

Of course.

Although the term "aliens" is derogatory, so better to refer to them as <http://gnosticteachings.org/topics/extraterrestrials.html>.

Malcolm wrote:

Right, if you call them aliens they will be subject to deportation.

Author: Malcolm

Date: Tuesday, January 3rd, 2012 at 1:37 AM

Title: Re: Reincarnation, Zen, etc.

Content:

kirtu said:

Tibetan meditation runs the gamut from traditional analytic meditation, basically skips over zazen as it is presented in the Japanese and Korean traditions (but possibly not the Chan tradition - I haven't had Chan instruction) and then focuses directly on wisdom or an example wisdom experienced during empowerment. Practitioners develop familiarity with that wisdom or example wisdom during deity yoga practice where the deity is an example of a fully enlightened Buddha manifesting in some form that can be glossed as highly symbolic. The peaceful deities in particular are often more accessible as they can often be seen directly by beginners in this tradition as Buddhas and Arya Bodhisattvas. In fact they are an example of ultimate wisdom manifesting in a relative way through the mind of the practitioner. So deity yoga samadhi could just be at a mind level for a practitioner and in this sense is no different from zazen samadhi esp. if the practitioner is basically just doing shamatha (so shamatha based on a mental image of a deity or on an external physical representation like a statue or a thangka). However Tibetan Buddhist meditation also directly uses the human energetic body. This is done

in a different way that in yoga and in Taoism and has different results. Basically the starting point in Tibetan Buddhism is the vision of the Avatamsaka Sutra - they entire universe is a manifestation of the Buddhas and it is our perception that causes beings to experience it as a place of suffering. Interdependence is mostly but not entirely glossed - it's exposition tends to be muted.

Kirt

Malcolm wrote:

And then of course, there is Dzogchen, which is completely different than all of this.

N

Author: Malcolm

Date: Tuesday, January 3rd, 2012 at 1:55 AM

Title: Re: Reincarnation, Zen, etc.

Content:

kirtu said:

The perceived world is functional and is more or less really composed of atoms, etc. (essentially the Vaibhasika view but Zen is also heavily influenced by Mind Only teaching).

Beatzen said:

How does this relate to the Taoist concept of fluidity and movement? I have only been earnestly studying for two years now, and I suppose if one were to pose the model of modern physics, Zen conceives the world more as waves then particles.

I can't really respond to Namdol's question of which form of Samadhi I was talking about, since I don't completely comprehend what is meant by "tantric." Remember, I'm not familiar with that branch of Buddhist terminology. I will explain, however, that I am under the impression that we are discussing a similar experience of yogic, or non-dual awareness and eventually, certainty (perhaps ultimately, a clear comprehension of relative and absolute truth simultaneously) that arises from meditation on emptiness in whatever i mean by "samadhi"

Malcolm wrote:

What do you mean by nondual? From which point of view, Buddhist or Hindu; if Buddhist, Yogacara or Madhyamaka?

Author: Malcolm

Date: Tuesday, January 3rd, 2012 at 2:08 AM

Title: Re: How is Dzogchen/Mahamudra different from Zazen Samadhi

Content:

Beatzen said:

I mean a state which is tranquil, space-like. I would almost say a fusion of subject and object, but I know from experience and from my own study that the Buddhist view on this state leaves the wiggle room for a capacity to investigate the nature of the self which experiences the state that I describe. I don't know which school characterizes what I mean.

[edit] I'd like to know, as a student, why tantric methods are any more expedient than the method I am describing.

Malcolm wrote:

Vajrayāna methods are more expedient than sutra based methods because of the profound understanding of the relationship between the body and the mind present in Vajrayāna, and the employment of that understanding in practice.

Dzogchen is more profound still.

N

Author: Malcolm

Date: Tuesday, January 3rd, 2012 at 2:17 AM

Title: Re: How is Dzogchen/Mahamudra different from Zazen Samadhi

Content:

Beatzen said:

I was very interested in the Vimalakirti sutra until I came across Pruning the Bodhi tree, which is based on the arguments of Matsumoto Shiro and other dissenting Soto masters

Malcolm wrote:

And what does it say there?

Author: Malcolm

Date: Tuesday, January 3rd, 2012 at 2:30 AM

Title: Re: are karma and rebirth for real?

Content:

Beatzen said:

My understanding will change, and I may come to trust in the reality of rebirth for myself. I don't see how admitting that I don't understand it yet makes me a heretic.

Virgo said:

Forgive me if I have missed a post or two that might contain the answer, but, do you believe that nothing happens at death? It's just "black"? or do you believe in some form of permanent afterlife (perm heaven or hells)?

Either way, there is no point in spiritual (Buddhist) practice if you believe either of those.

Kevin

Beatzen said:

I haven't made up my mind. I was hoping that I would gain a meditative insight. I won't share my thoughts on the subject, first of all because I take my thoughts with a grain of salt, and secondly because I don't want to get flamed for expressing "un-buddhist" views.

Malcolm wrote:

Listen -- you will have to forgive us. These endless discussions about rebirth are tiresome. We don't care. Either you accept it or you don't. If you don't fine. But there is no doubt that rebirth was the Buddha's teaching. People who cannot accept that, cannot accept must of the other teachings of the Buddha.

And please spare us the "buddhas teachings were not written down until..."First of all, this is false. Worst case scenario, Buddha's teachings were written down 150 years after his parinirvana (dates of Asokha pillars), which best scholarship places 407-400 BCE. But it is very likely that the earliest sutras were being written down within 50 years.

Mahayana sutras were almost certainly later compositions.

Tantras later than that.

But the one thing all these teachings share is a common thread of rebirth, karma, and dependent origination which are the cause of samsara, and the breaking of rebirth and karma through understanding dependent origination, which gauranteed freedom from rebirth in this or at most seven rebirths.

All those people who think they will attain awakening withotu understanding Buddha's actual teachings on this subject are deluded.

Author: Malcolm

Date: Tuesday, January 3rd, 2012 at 2:57 AM

Title: Re: How is Dzogchen/Mahamudra different from Zazen Samadhi

Content:

Beatzen said:

I was very interested in the Vimalakirti sutra until I came across Pruning the Bodhi tree, which is based on the arguments of Matsumoto Shiro and other dissenting Soto masters

Namdrol said:

And what does it say there?

Beatzen said:

That the Vimalakirti sutra is heretical and is one of the contributing factors in the degradation of Zen Buddhism. Along with infiltration of certain Shinto influences.

Malcolm wrote:

How can a sutra be heretical?

Author: Malcolm

Date: Tuesday, January 3rd, 2012 at 4:25 AM

Title: Re: Namkhas (colored-thread elemental) are they only Bon?

Content:

JinpaRangdrol said:

I remember watching an old documentary following an extremely elaborate Tara puja (possibly Nyingma, but definitely not Terma) in which namkhas were used to construct a mandala of sorts. I wish I remembered more about it, but it certainly seemed to be an old Tara Tantra, just judging by the complexity of the ritual.

Malcolm wrote:

Not a tantra, a rite called "grol ma gyul ldog" i.e. The rite of Tara for repelling Armies

Author: Malcolm

Date: Tuesday, January 3rd, 2012 at 4:53 AM

Title: Re: How is Dzogchen/Mahamudra different from Zazen Samadhi

Content:

Beatzen said:

I don't know why, but Alan Watts is one of my heros. Next to Jetsunma Tenzin Palmo. I wish I had the balls to spend 12 years living like a hermit in a cave. That's Nuts!

Malcolm wrote:

I did not do 12 years, but i lived alone for three years and half years in a cabin in the woods and never left. And for the final year and a half, I spoke to and saw no one.

It is not hard, but not east to readjust find work. and so on

Author: Malcolm

Date: Tuesday, January 3rd, 2012 at 5:14 AM

Title: Re: How is Dzogchen/Mahamudra different from Zazen Samadhi

Content:

Namdrol said:

I did not do 12 years, but i lived alone for three years and half years in a cabin in the woods and never left. And for the final year and a half, I spoke to and saw no one.

Pero said:

But how did you get food then?

It is not hard, but not east to readjust find work. and so on

Yeah that's what would worry me most if I'd go on such a retreat. Did it take long for you to get back into the rhytm of "normal" life?

Malcolm wrote:

I never did.

Author: Malcolm

Date: Tuesday, January 3rd, 2012 at 5:25 AM

Title: Re: How is Dzogchen/Mahamudra different from Zazen Samadhi

Content:

Pero said:

But how did you get food then?

Malcolm wrote:

It was delivered once a month.

Author: Malcolm

Date: Tuesday, January 3rd, 2012 at 5:33 AM

Title: Re: How is Dzogchen/Mahamudra different from Zazen Samadhi

Content:

Beatzen said:

I don't know why, but Alan Watts is one of my heros. Next to Jetsunma Tenzin Palmo. I wish I had the balls to spend 12 years living like a hermit in a cave. That's Nuts!

Namdrol said:

I did not do 12 years, but i lived alone for three years and half years in a cabin in the woods and never left. And for the final year and a half, I spoke to and saw no one.

It is not hard, but not east to readjust find work. and so on

Beatzen said:

That, to me, is so interesting. You must have emerged from that quite changed.

Malcolm wrote:

Being in retreat was very interesting. One of the happiest times of my life. I was very relaxed. That experience has informed my practice ever since.

Most important point of practice is to be relaxed but sharp.

Author: Malcolm

Date: Tuesday, January 3rd, 2012 at 5:38 AM

Title: Re: How is Dzogchen/Mahamudra different from Zazen Samadhi

Content:

Beatzen said:

Just for myself, what do you mean by "sharp"?

Malcolm wrote:

neither agitated nor lethargic

Author: Malcolm

Date: Tuesday, January 3rd, 2012 at 7:15 AM

Title: Re: How is Dzogchen/Mahamudra different from Zazen Samadhi

Content:

Beatzen said:

Just for myself, what do you mean by "sharp"?

Namdrol said:

neither agitated nor lethargic

Beatzen said:

That's what I thought you meant. What's the longest period of your life you had mental silence? (I heard an interview someone asked pema chodron this question. She said 'a year')

Malcolm wrote:

Never. The mind's job is to think and have thoughts. Thoughts are not a problem.

If what she said is true, I wonder how she managed to make to the bathroom, or eat food.

Author: Malcolm

Date: Tuesday, January 3rd, 2012 at 7:18 AM

Title: Re: Expanding Samadhi

Content:

Beatzen said:

There's only been a few times when I've actually experienced samadhi

Malcolm wrote:

That is not true. You are experiencing samadhi all the time. Why? Samadhi is a natural

function of the mind, called a "mental factor".

The problem is not samadhi, the problem is how to move your mind from its tendency to rest on afflictive objects to path objects.

But rather than worrying about all these contrived meditations it is more more interesting to discover the root of the mind.

Author: Malcolm

Date: Tuesday, January 3rd, 2012 at 7:36 AM

Title: Re: How is Dzogchen/Mahamudra different from Zazen Samadhi

Content:

Nangwa said:

In my opinion Mahamudra and even more so Dzogchen have very little in common with Zazen.

So much so that I think it is really odd that folks think they have a lot in common.

If you ask me they are all three completely different animals.

Beatzen said:

it's probably my western naivete. I know these two things.

I thought the taoist-influence of 'naturalness' in zen meditation had some bearing on the 'natural state' that mahamudra and dzogchen allude to.

Malcolm wrote:

There is much less Taoist influence on Zen/Chan than most people realize. In particular, most people do not realize that so called Zen arts in Japan, really come from the Neo-confucian artistic revival of the Sung dynasty. Calligraphy, and martial arts such as swordsmanship and archery, as well as riding, and so on, are the arts of the Confucian gentleman.

"Natural state" is a translation of a term "gnas lugs", which in turn is a translation of the Sanskrit term "tattva" or bhutatā, both meaning "reality".

Author: Malcolm

Date: Tuesday, January 3rd, 2012 at 7:45 AM

Title: Re: How is Dzogchen/Mahamudra different from Zazen Samadhi

Content:

Nangwa said:

In my opinion Mahamudra and even more so Dzogchen have very little in common with Zazen.

So much so that I think it is really odd that folks think they have a lot in common.

If you ask me they are all three completely different animals.

Malcolm wrote:

Well, actually I disagree, I think Kagyu Mahāmudra and Chan/Zen have a great deal in common.

Dzogchen on the other hand is a different animal.

Author: Malcolm

Date: Tuesday, January 3rd, 2012 at 9:25 AM

Title: Re: Is ecumenical Buddhism realistic?

Content:

Huifeng said:

Yes, I am fairly uninformed about Tibetan Buddhism.

~~ Huifeng

Malcolm wrote:

I was talking to Beatzen actually.

Author: Malcolm

Date: Tuesday, January 3rd, 2012 at 9:38 AM

Title: Re: Is ecumenical Buddhism realistic?

Content:

Beatzen said:

Actually, it isn't. I know from my studies of history that the Zen philosopher Mo Ho Yen was banished from Tibet by the "buddhist" government there for exactly this difference.

Namdrol said:

If you wish to be more informed, read the blog "Early Tibet" -- it will add layers of nuance to your understanding.

N

Huifeng said:

Yeah, that is a fairly complicated issue. Reading Hvasang Mohoyen as somehow representative of Chinese Buddhism as a whole is highly problematic. But, we've already discussed this one to death before ...

~~ Huifeng

Malcolm wrote:

Right, Hasahang only represented a strand of Northern Chan, now extinct.

Author: Malcolm

Date: Tuesday, January 3rd, 2012 at 4:23 PM

Title: Re: How is Dzogchen/Mahamudra different from Zazen Samadhi

Content:

DarwidHalim said:

Dzogchen, Mahamudra, and Shikantaza are just same method of meditation.

Malcolm wrote:

Not even remotely.

Author: Malcolm

Date: Tuesday, January 3rd, 2012 at 7:31 PM

Title: Re: How is Dzogchen/Mahamudra different from Zazen Samadhi

Content:

AlexanderS said:

Namdrol can you point me to a thread or info, that explains the differences between Dzogchen and Mahamudra? Also would you say that Dzogchen is superior to Mahamudra?

Malcolm wrote:

The state of Dzogchen and the state of Mahāmudra are not two different states. They are the same thing.

The path of Dzogchen and the path of Mahāmudra are completely different.

The superior path is whichever one you will actually practice.

My initial point, which prompted this flood of comments, was to disabuse someone of the notion that the meditation of mahāmudra, dzogchen and Soto Zen are more or less the same. This assertion could not be more mistaken.

N

Author: Malcolm

Date: Tuesday, January 3rd, 2012 at 7:43 PM

Title: Re: Mahāmudrā & Dzogchen

Content:

Jnana said:

Here are a few quotations regarding view and meditation from teachers who have trained in both systems. Tsele Natsok Rangdröl, The Circle of the Sun:

In short, what dzogchen calls 'endowed with the threefold wisdom,' the wisdom of the primordially pure essence, the wisdom of the spontaneously present nature and the wisdom of the all-pervasive compassion, is described by the followers of mahāmudrā as the nonarising essence, the unobstructed nature, and the variously manifesting expression. '

Malcolm wrote:

I don't agree with this point. The former is referring the basis (gzhi), the latter is referring to the all-basis (kun gzhi). The gzhi and kun gzhi are completely different.

N

Author: Malcolm

Date: Tuesday, January 3rd, 2012 at 8:10 PM

Title: Re: Mahāmudrā & Dzogchen

Content:

Namdrol said:

I don't agree with this point. The former is referring the basis (gzhi), the latter is referring to the all-basis (kun gzhi).

Jnana said:

Tibetan polemics....

Malcolm wrote:

Not at all.

Jnana said:

But more to the point: Where is the Indian pedigree for dzogchen as we now have it with the inclusion of tögal instruction? That is, Indian texts written in India by Indians (i.e. not tantras or termas composed by Tibetans).

Malcolm wrote:

The western academic consensus is that there are none. As you know already, according to the annals of the upadesha class, the Indian Panditas kicked Dzogchen out of India and sent it to Tibet with Vimalamitra because they could not deal with it.

Author: Malcolm

Date: Tuesday, January 3rd, 2012 at 8:37 PM

Title: Re: Mahāmudrā & Dzogchen

Content:

Namdrol said:

The western academic consensus is that there are none.

Jnana said:

Yes. And I would suggest that the Kagyu mahāmudrā system is generally using older

Indian terminology as used by Saraha, Tilopa, Naropa, and Maitripa. This difference in terminology doesn't entail a different basis.

Malcolm wrote:

Look, if you decide that Mahāmudra is an older terminology, then you have to accept that the authors of man ngag sde class (which defines essence, nature and compassion) were familiar with this older terminology of the ālaya/kun gzhi, found it lacking and had a different aim in their writing. In other words, you have to accept that Dzogchen terminology is different and has a different intent on the basis of the claim that it is different. You have to accept the fact that the Indian-derived Sarma notions of the all-basis was inadequate for the purposes of Dangma Lhungyal and Chetsun Senge Wangchug, for example (should we take these persons to be the original authors and collators of the 17 Tantras and Vima Nyinthig), and that therefore, these authors chose to elaborate a terminology to express their differences.

N

Author: Malcolm

Date: Tuesday, January 3rd, 2012 at 8:40 PM

Title: Re: Mahāmudrā & Dzogchen

Content:

Jnana said:

If the natural state is the same thing, how can you meaningfully assert that the basis recognized is different?

Malcolm wrote:

The alaya is the inseparable clarity and emptiness of the mind.

The gzhi, in Dzogchen, has nothing to do with the mind.

Another point I want to make is the reason for basis [gzhi] being described the way they are in these two systems as everything to do with their respective paths.

Tregchö is not the path in Dzogchen. It is the ground for practicing the path. The path in Dzogchen is thögal. Hence, the way the basis is explained in Dzogchen reflects the actual path in Dzogchen, thus the explanation of the basis in Dzogchen is completely different than that of Mahāmudra.

A Different basis is elaborated because the paths are very different.

The point of tregchö and mahāmudra is basically the same i.e. the instant of unfabricated awareness [ma bcos shes pa skad cig ma]. But in Dzogchen, this only the starting point -- it is not the path, which is why in general, no-one is considered to achieve rainbow body (yes, I know there are some theoretical formulations which might contradict this assertion) only through tregchö.

N

Author: Malcolm

Date: Tuesday, January 3rd, 2012 at 9:11 PM

Title: Re: Mahāmudrā & Dzogchen

Content:

Jnana said:

Here are a few quotations regarding view and meditation from teachers who have trained in both systems. Tsele Natsok Rangdröl, The Circle of the Sun:

In short, what dzogchen calls 'endowed with the threefold wisdom,' the wisdom of the primordially pure essence, the wisdom of the spontaneously present nature and the wisdom of the all-pervasive compassion, is described by the followers of mahāmudrā as the nonarising essence, the unobstructed nature, and the variously manifesting expression. '

Namdrol said:

I don't agree with this point. The former is referring the basis (gzhi), the latter is referring to the all-basis (kun gzhi). The gzhi and kun gzhi are completely different.

N

heart said:

Tsele Natsok Rangdrol don't mistake the gzhi and the kun gzhi, in fact he makes a big point of the distinction between these in the two first chapters of Circle of the Sun. So maybe he don't think that essence, nature and expression in Mahamudra is referring to the kun gzhi.

/magnus

Malcolm wrote:

I don't have this book, so I cannot really comment further about his perspective. But I can say that in Mahamudra, there is no distinction made between gzhi and kun gzhi.

Author: Malcolm

Date: Tuesday, January 3rd, 2012 at 9:32 PM

Title: Re: Mahāmudrā & Dzogchen

Content:

kalden yungdrung said:

Could it be that if the latter is referring to Kun gzhi, this is in relation to the Chittamatra view ?

KY[/color]

Malcolm wrote:

the all-basis (kun gzhi, ālaya) is not the all-basis consciousness (kun gzhi rnam par shes pa, ālayavijñāna). The former is the mere clarity and emptiness of the mind; the latter is an afflicted, impure consciousness.

Author: Malcolm

Date: Tuesday, January 3rd, 2012 at 9:35 PM

Title: Re: Mahāmudrā & Dzogchen

Content:

Astus said:

It is amazing how this can be brought to quite a different discussion by picking out a single word and then setting up a whole view on it.

Malcolm wrote:

Nevertheless the distinction is crucial.

Author: Malcolm

Date: Tuesday, January 3rd, 2012 at 11:00 PM

Title: Re: Mahāmudrā & Dzogchen

Content:

Jnana said:

What is the Sanskrit term for gzhi?

Malcolm wrote:

According to Khyenste Wangpo, sthāna.

Jnana said:

The basis in mahāmudrā is not limited to compounded, momentary minds. Karmapa Wangchuk Dorje, Mahamudra: The Ocean of Definitive Meaning: [Ground mahamudra] is what is realized and actualized by the nondual mind of the buddhas and noble individuals. It is the basic state (gshis kyi babs) of the three realms of samsara and the true nature of all phenomena from the beginning. It is connate wisdom (lhan gcig skyes pa'i ye shes), which pervades the entire ground.

Malcolm wrote:

Right, this is not the same thing as the gzhi. Tilopa describes this as the nature of mind:

As such, the nature of the mind resembles space from the beginning, there are no phenomena not included in it...

This is still the ālaya. As the third Karmapa writes in The Profound Inner Topics:

The cause is the beginningless nature of the mind,

which does not fall into any partialities,
yet from its unceasing play --
the essence emptiness, and the nature, clarity--
all kinds of aspects arose.

Not recognizing itself,
the movements of mind's formations
are like waves moving on water,
from which object and apprehender both appear,
itself focusing on and apprehending itself;
that mind moves outward; from the apparent aspect
the consciousness that apprehends objects in external objects appears.

This is the ālaya but it is not the gzhi as described by Dzogchen.

The terminology of dzogchen and mahāmudra are not commensurate with each other
because the paths are different.

Jnana said:

Neither mahāmudrā nor dzogchen require tögal (cf. all of the dzogchen teachings
composed prior to the development of the man ngag sde class).

Malcolm wrote:

However things may have been prior to the 11th century, since then tögal is the main
thrust of Dzogchen practice. And since this is so, the way the basis is described is
different, necessarily so. And so I still do not agree that similarity in terminology
indicates similarity in intention.

N

Author: Malcolm

Date: Tuesday, January 3rd, 2012 at 11:03 PM

Title: Re: Mahāmudrā & Dzogchen

Content:

Jnana said:

then claim that yours is a superior game.

Malcolm wrote:

You know what? I didn't say anything of the kind in this discussion.

Author: Malcolm

Date: Tuesday, January 3rd, 2012 at 11:04 PM

Title: Re: Mahāmudrā & Dzogchen

Content:

Namdrol said:
Nevertheless the distinction is crucial.

Astus said:
Crucial to what?

Malcolm wrote:
To the path of Dzogchen.

Author: Malcolm
Date: Tuesday, January 3rd, 2012 at 11:06 PM
Title: Re: How is Dzogchen/Mahamudra different from Zazen Samadhi
Content:

Namdrol said:
My initial point, which prompted this flood of comments, was to disabuse someone of the notion that the meditation of mahāmudra, dzogchen and Soto Zen are more or less the same. This assertion could not be more mistaken.

gregkavarnos said:
So, to clarify the situation for me, what you are saying is that the methods differ but not the outcomes? Am I understanding you correctly?

Malcolm wrote:
It is a question of directness. Mahāmudra and Dzogchen are more direct, Soto less, but in the end, all Buddhist paths lead to complete liberation.

Author: Malcolm
Date: Tuesday, January 3rd, 2012 at 11:33 PM
Title: Re: Mahāmudrā & Dzogchen
Content:

Astus said:
kalden yungdrung,

The topic of lights, energy and bardo are covered under the six yogas of Naropa. In that sense, it is the path of transformation and not the path of liberation.

Malcolm wrote:
You should read Dudjom R. You are suffering from more misconceptions than I have time to remove.

Astus said:
Also note what Jnana has referred to here before, that the whole tögal teaching with the lamps, etc. is a later development in Dzogchen.

Malcolm wrote:

You know what? We really do not know this to be a fact. All we know for sure is that the earliest texts we see for these practices (klong sde and man ngag sde) that we have access to seem to date from around the mid 10th century onward. But it is very hard to date this material. There is also a kama transmission for thögal which is held to date to the 8th century that consists of just a page or two where it forms part of the completion stage of Kilaya/Yangdag.

Anyway, even if man ngag sde did prove to be a later elaboration, it does not matter. Jñāna seems to evince a preference for Indian authored material. That's ok, but I do not see Indian authorship as proof of superior content, or Tibetan authorship of inferior content.

Author: Malcolm

Date: Wednesday, January 4th, 2012 at 12:30 AM

Title: Re: Mahāmudrā & Dzogchen

Content:

Astus said:

there are different views possible, or something else?

Malcolm wrote:

There are different views.

Author: Malcolm

Date: Wednesday, January 4th, 2012 at 2:15 AM

Title: Re: rTsa, rTsal, and the Fruition of Trekchö

Content:

Lhug-Pa said:

Are there Tibetan (or even Sanskrit) words that would fill in the following blanks?

Trekchö - Kadag - Dharmakaya - Thigle - Essence - Sounds

Thögal - Lhungrub - Sambhogakaya - Lung - Nature - Lights

Yermed - _____ - Nirmanakaya - rTsa - Energy - Rays

Malcolm wrote:

samapatti; viśuddhi, dharmakāya, tilaka/bindu, svabhāva, śabda

xxxxx ; nirabhogana/anabhogana, sambhogakāya, vāyu, prakriti, ābhāsvarāḥ, prabhā
asambhedaḥ, karuna, nirmanakāya, nāḍī, kāra, raśmi

Author: Malcolm

Date: Wednesday, January 4th, 2012 at 4:58 AM

Title: Re: Mahāmudrā & Dzogchen

Content:

Unknown said:

Tsele Natsok Rangdröl indicates otherwise. The Circle of the Sun:...

Malcolm wrote:

Honestly, I think this analysis by this master is a bit misleading -- he is trying to assert that gzhi described by Dzogchen has an equivalent counterpart in the kun gzhi of the Mahāmudra system. However, if you read any straight mahāmudra manual, for example, Dagpo Tashi Namgyal's texts or Sakyapa presentations and so on, for them the basis [gzhi] is the all-basis [kun gzhi], the clear and empty nature of the mind. It is called the all-basis because when it is not recognized, it is the basis for samsara, and when it is recognized, it is the basis for nirvana.

On the other hand, you have Dzogchen texts that systematically differentiate between gzhi and kun gzhi. The reason for this is not arbitrary and have everything to do with the path of Dzogchen. These topics are not mentioned at all in any system of Mahāmudra since they form no part of Mahāmudra practice. The system of differentiating mind and wisdom (sems and ye shes) in Mahāmudra is not the same as differentiating between mind and vidyā in Dzogchen and does not have the same intention.

N

Author: Malcolm

Date: Wednesday, January 4th, 2012 at 5:59 AM

Title: Re: Mahāmudrā & Dzogchen

Content:

Namdrol said:

Honestly, I think this analysis by this master is a bit misleading -- he is trying to assert that gzhi described by Dzogchen has an equivalent counterpart in the kun gzhi of the Mahāmudra system.

Jnana said:

The natural state is the natural state.

Malcolm wrote:

What Tibetan and Sanskrit term are you using for natural state?

Namdrol said:

The system of differentiating mind and wisdom (sems and ye shes) in Mahāmudra is not the same as differentiating between mind and vidyā in Dzogchen and does not have the same intention.

I suspect that the Indian mahasiddhas would have had no problem satirizing these Tibetan maneuvers. As would the Chinese Chan masters.

Malcolm wrote:
[/quote]

Ok, I will repeat one more time for the benefit our readers, since you are clearly not interested in having any kind of reasonable discussion -- these differences in presentation depend on respective differences in paths.

N

Author: Malcolm

Date: Wednesday, January 4th, 2012 at 10:18 AM

Title: Re: How is Dzogchen/Mahamudra different from Zazen Samadhi

Content:

Namdrol said:

My initial point, which prompted this flood of comments, was to disabuse someone of the notion that the meditation of mahāmudra, dzogchen and Soto Zen are more or less the same. This assertion could not be more mistaken.

gregkavarnos said:

So, to clarify the situation for me, what you are saying is that the methods differ but not the outcomes? Am I understanding you correctly?

Malcolm wrote:

All Buddhist paths lead to buddhahood, some sooner, some later.

Author: Malcolm

Date: Wednesday, January 4th, 2012 at 10:20 AM

Title: Re: How is Dzogchen/Mahamudra different from Zazen Samadhi

Content:

DarwidHalim said:

It is fair isn't it? If we want to say something we must know what we are talking in great detail. Please then elaborate.

Malcolm wrote:

As our Norwegian friend said, apply the same standard to yourself, then we can talk. For starters, please tell us who gave you instruction in Dzogchen and Mahāmudra.

Author: Malcolm

Date: Wednesday, January 4th, 2012 at 10:38 AM

Title: Re: Mahāmudrā & Dzogchen

Content:

Namdrol said:

What Tibetan and Sanskrit term are you using for natural state?

Jnana said:

Buddhist soteriology doesn't require a specialized language. But take your pick: gnas lugs, gshis kyi gnas lugs, gshis kyi babs, etc., etc..

Malcolm wrote:

Well, yes it does. Dharmatā for example, does not have the same meaning in every system, correct?

Mahāmudra has its terminology based on its path; Dzogchen, its terminology based on its path; they are different paths and their terminology is not commensurate because of that.

Jnana said:

The Dzogchen Tantras fall into the same category of scriptural apocrypha as the Vajrasamadhi Sutra and other non-Indian sources.

Malcolm wrote:

When did you become an Indiophile, or have you always been and I just never noticed?

N

Author: Malcolm

Date: Wednesday, January 4th, 2012 at 10:41 AM

Title: Re: Mahāmudrā & Dzogchen

Content:

Jnana said:

It's rather hilarious that something which was never a significant part of Indian Buddhism is now proclaimed as the apex of all things Buddhist!

Malcolm wrote:

And how is this different than Mahāyāna in general? Just what exactly is it about Indians that make their insight intrinsically more valuable than those from Oddiyāna, or Khotan, or Gilgit or even Tibet -- not to mention China or Japan?

At least when I dismiss something, I don't do so on the basis of its national origin. I try to do so based on what is actually being said.

Author: Malcolm

Date: Wednesday, January 4th, 2012 at 11:05 AM

Title: Re: How is Dzogchen/Mahamudra different from Zazen Samadhi

Content:

DarwidHalim said:

There is no dispute in the view of mahamudra. So, we are not discussing mahamudra here. My view about Mahamudra has no conflict with all proponents of Mahamudra here.

Malcolm wrote:

Your view of mahāmudra is in conflict with mine.

DarwidHalim said:

Since you can say Zazen is less direct than Mahamudra, you have must a solid base to say it out. We want to know your this solid base about Zazen.

Malcolm wrote:

Since you obviously think Zazen is the same as Mahāmudra, "you have must a solid base to say it out. We want to know your this solid base about" mahāmudra.

N

PS, everyone can see by now this conversation is fruitless.

Author: Malcolm

Date: Wednesday, January 4th, 2012 at 11:33 AM

Title: Re: Mahāmudrā & Dzogchen

Content:

gad rgyangs said:

To them, to call a teaching "Tibetan" rather than "Indian" was the ultimate put down.

Malcolm wrote:

Well, except that modern authors, like Dudjom R., ridiculed the Tibetan tendency to dismiss "Tibetan" tantras just because they were "Tibetan", pointing out there was no good reason to assume that Indians were more realized by nature than Tibetans.

Now then, there is certainly good reason to dismiss a "Tibetan" teaching if you find that it does not meet your criteria for a useful teaching.

ince I have no vested interest in harmonizing this or that teaching with some other teaching, I am free to examine each teaching based on its merits and from its terminological perspective.

The fact is that I think that Dzogchen is more interesting than other teachings and more relevant and more profound for a ton of reasons space will not allow me to expand upon.

Jñāna seems to think that just because people use similar terms they must mean the same thing or have the same path. But we know this is a very faulty and problematical perspective. This kind of thinking has led to reams of improper refutation -- for example, Gelugpas refuting Lamdre and Dzogchen on an equal footing as mind-only school proponents, (not to mention Kagyu Mahāmudra) because both Dzogchen and Lamdre use the term "ālaya" (albeit in different ways)

My sole point which set this off is that the basis discussed in dzogchen and the basis discussed in mahāmudra are not the same since the path is not the same. Is it the case that tregchö and mahāmudra are very similar? Yes -- but tregchö is not summum bonum of Dzogchen.

But according to Jñāna, we should ignore tögal because, according to him, it and man ngag sde has no "Indian" antecedent (as if that is even important).

N

Author: Malcolm

Date: Wednesday, January 4th, 2012 at 11:35 AM

Title: Re: How is Dzogchen/Mahamudra different from Zazen Samadhi

Content:

DarwidHalim said:

In this case, we are simply back to the square.

Ok then, let it be.

Malcolm wrote:

Ball is in your court, since the initial assertion was yours.

N

Author: Malcolm

Date: Wednesday, January 4th, 2012 at 11:41 AM

Title: Re: Is it possible to be a Buddhist and believe in God?

Content:

AdmiraUim said:

This idea that 'Buddhism' is strictly atheist is a western invention used to please secularists

Malcolm wrote:

No, not at all -- there are detailed refutations of God in all sorts of classical Buddhist texts.

Author: Malcolm

Date: Wednesday, January 4th, 2012 at 11:45 AM

Title: Re: Mahāmudrā & Dzogchen

Content:

gregkavarnos said:

You reckon if we keep thrashing it we will finally break it down to its essential particles?

wisdom said:

I for one want this horse to look like its been through CERN!

Seriously though, because I'm not well read enough to know about these subtle distinctions, and since I have both Dzogchen and Mahamudra books, its nice to see how people think they are the same and different

Malcolm wrote:

Generally speaking it works like this -- if you read books by Kagyus, Mahāmudra and Dzogchen are the same. If you read books by Nyingmapas, they are different, and Kagyu Mahāmudra is just Dzogchen sems sde in drag. Sakyapas happily admit Dzogchen and Mahāmudra are different (where they are not shunning it as a Hashang deviation) and charitable Gelugpas like HHDL try to convince everyone that the fundamental mind of clear light and Dzogchen are the same.

Me, I stick with what ChNN says about the issue (i.e. Dzogchen and Mahāmudra are completely different, with different paths and so on).

N

Author: Malcolm

Date: Wednesday, January 4th, 2012 at 9:05 PM

Title: Re: Is it possible to be a Buddhist and believe in God?

Content:

Nemo said:

How would you explain the Primordial Buddha Samantabhadra to a person lacking a strong background in philosophy?

Malcolm wrote:

The same way I would explain it to you -- Samantabhadra was the first person in this eon to wake up, did so without ever falling into samsara, hence he is the first (adi) buddha.

N

Author: Malcolm

Date: Wednesday, January 4th, 2012 at 9:10 PM

Title: Re: Mahāmudrā & Dzogchen

Content:

Namdrol said:

And how is this different than Mahāyāna in general?

Jnana said:

It isn't. As I've already said, it's the same boring recurring theme in the long history of Buddhist polemics: Move the goal posts, invent new rules, create a lineage history going back to some authoritative source (preferably Indian), then claim that yours is a superior game. It's like arguing over the quickest way to arrive at the Garden of the Hesperides.

[/quote/

I wasn't making a polemical argument -- I was making a taxonomical statement, which for some reason you insist was polemical -- even though it is not.

Namdrol said:

Generally speaking it works like this -- if you read books by Kagyus, Mahāmudra and Dzogchen are the same.

And this is the crux of the issue, given that this thread is in the Mahāmudrā sub-forum. I've offered explicit statements by a number of teachers who have trained in both systems, as has Astus. I think that their analysis is cogent, and that yours is not.

Malcolm wrote:

And I can offer citations by masters who have trained in both systems who assert the presentation of the basis in Dzogchen and Mahāmudra are not the same, and that it is an error to conflate them based in superficial similarities.

Author: Malcolm

Date: Wednesday, January 4th, 2012 at 9:12 PM

Title: Re: Mahāmudrā & Dzogchen

Content:

Namdrol said:

Well, except that modern authors, like Dudjom R., ridiculed the Tibetan tendency to dismiss "Tibetan" tantras just because they were "Tibetan", pointing out there was no good reason to assume that Indians were more realized by nature than Tibetans.

gregkavarnos said:

But then doesn't the concept of lineage just fall apart at the seams? I mean, so much time and energy is spent by all trying to trace the lineage of their teaching back to its (normally) Indian source and suddenly...

Doesn't a statement like this leave the whole deal open to tantras that do not have an Indian origin (or at least a lineage to back them up), like the English language tantra of the Aro mob?

Malcolm wrote:

Well, not at all. If a full realized Tibetan produces a tantra, then it should be accepted as a valid teaching -- same goes for a fully realized American, African, European, etc.

The fact is however, is that there is very little to "reveal" -- so there is not much point in producing new texts that say the same stuff over and over again.

Author: Malcolm

Date: Wednesday, January 4th, 2012 at 9:34 PM

Title: Re: Mahāmudrā & Dzogchen

Content:

Jnana said:

However, IMO the teachings of the Indian mahāsiddhas (Tilo, Naro, etc.) represent the high point of Mahāyāna Buddhism, and nothing else has surpassed them in any way (contrary to the claims of certain Tibetan doxographies, and so on).

Malcolm wrote:

The path of such Indian mahāsiddhas was the two stages. Mahāmudra was the result experienced by these Indian mahāsiddhas from practicing the two stages which is why Saraha, Tilopa and Naropa passed on so many tantric practices (especially, Cakrasamvara, which begins with Saraha).

Sahaja Mahāmudra, according to the great Drugpa Kagyu master Gyalba Yanggonpa, is Gampopa's own system. So you really cannot claim that Kagyu Mahāmudra is any more Indian than the Dzogchen you are criticizing.

In fact, if anything, the Dzogchen you are criticizing is, from a western textual perspective, a bit earlier than Kagyu Mahāmudra. Chetsun Senge Wangchuk achieved rainbow body in 1128, having passed on his teachings to lCegom Nagpo and Shangton, just to put things in perspective. By this time the 17 tantras and the Dzogchen Nyingthig system were fully articulated. Milarepa passed in 1135. Milarepa's teachings became famous, in part, because his student Gampopa spread the fame of his teacher among Kadampas and secured the reputation of the Kagyu school. Nyingthig continued in obscurity in western Tsang largely, I imagine, because it became a family lineage of the lCe clan (lCegom Nagpo, etc) and the Zhang clan (Zhangton, his son Zhangkhas Nyibum, etc.).

While I am not going to knock the practice the two stages, for me, Dzogchen is more interesting.

N

Author: Malcolm

Date: Wednesday, January 4th, 2012 at 9:43 PM

Title: Re: How is Dzogchen/Mahamudra different from Zazen Samadhi

Content:

Astus said:

Zen doesn't require anything special, there are no transmissions,

Malcolm wrote:

This is the main different between Zen on the one hand, and (Kagyu) Mahāmudra and Dzogchen on the other. It is also the main difference between sutra and tantra i.e. the presence or absence of direct introduction. Mahāmudra and Dzogchen are based on direct introduction. This does not exist in any school of Zen, much less sutra.

N

Author: Malcolm

Date: Wednesday, January 4th, 2012 at 10:30 PM

Title: Re: Mahāmudrā & Dzogchen

Content:

Namdrol said:

So you really cannot claim that Kagyu Mahāmudra is any more Indian than the Dzogchen you are criticizing.

Jnana said:

Again, the teachings of the Indian mahāsiddhas (Tilopa, Naro, etc.) is the high point of Mahāyāna Buddhism, and hasn't been surpassed by anything that came later, including Kagyu mahāmudrā.

Malcolm wrote:

I see, so for you, the most profound practice and the high point of India Mahāyāna is the two stages with their result, Mahāmudra as taught by Virupa, Tilopa, Naropa, etc. from the Hevajra, Cakrasamvara, Kalacakra and other annutarayoga tantras.

If I did not know better, I would say you were a Sakyapa.

N

Author: Malcolm

Date: Wednesday, January 4th, 2012 at 10:50 PM

Title: Re: How is Mahamudra different from Shikantaza

Content:

DarwidHalim said:

Virupa mentioned:

"Some are completely tortured with empowerment rites,
some always count their rosary saying hūm phat,
some consume shit, piss, blood, semen and meat,
some meditate the yoga of nadi and vāyu, but all are deluded."

Funny, this is my translation from which you are quoting.

You are missing a crucial point. This Doha for example, of Virupa is not an expression of mahāmudra as a path. It is an expression of Virupa's realization of the result from following the path of the two stages of creation and completion based on his practice of Nairatmayogini (the consort of Hevajra).

At the end, I just want to say that Mahamudra meditation is a meditation free from visualization, it is a direct path to realize this clear light. Can you see the conflict with Tantra - generation Path, where actually we PURPOSELY do visualization? They are conflicting each other.

Malcolm wrote:

These three mahāmudras are regularly practice by Karma Kagyus without conflict (This elaboration of three mahāmudras is mostly Karma Kagyu approach, BTW, in Drugpa and Drigung, they practice a different system that comes from Phagmo Dru called five-fold mahāmudra). In fact they are considered to be mutually supportive.

But in all of this you are missing one crucial point -- sutra mahāmudra that you cite, according to Kongtrul, is elaborated for those who do not have the capacity to practice the two stages. This meditation is does not rely on mantra and visualization because it is sutra path of the perfection of wisdom.

The middle one, is classical Indian tantric practice of the two stages of creation and completion.

The last, essence mahāmudra, is the mahāmudra which is solely based on a direct introduction and finds its justification in the mahāmudra chapter of the Jñānasiddhi by Indrabodhi. Through this, the disciple realizes the essence of the nature of the mind and remains in that state.

But Darwid, this far, while I have received teaching on Zen, Mahāmudra, and Dzogchen, I am not sure what teachings, if any you are have received from anyone. If you have not received any real teachings on these things, you are like a blind man talking about colors.

Author: Malcolm

Date: Wednesday, January 4th, 2012 at 10:51 PM

Title: Re: How is Dzogchen/Mahamudra different from Zazen Samadhi

Content:

DarwidHalim said:

Why I said Shikantaza and Mahamudra is similar is because of the direct path meditation.

Not all Mahamudra needs ceremony. They can be as plain and as simple as Shikantaza.

Malcolm wrote:

Sutra Mahāmudra also has rather elaborate system of introduction.

All Mahāmudra is based on introduction, because ultimately Mahāmudra is a Vajrayāna system.

Author: Malcolm

Date: Wednesday, January 4th, 2012 at 11:08 PM

Title: Re: Mahāmudrā & Dzogchen

Content:

Namdrol said:

I see, so for you, the most profound practice and the high point of India Mahāyāna is the two stages with their result, Mahāmudra as taught by Virupa, Tilopa, Naropa, etc. from the Hevajra, Cakrasamvara, Kalacakra and other annutarayoga tantras.

Jnana said:

Yes, of course. And also the teachings of Maitrīpa and Atiśa, and so on.

Malcolm wrote:

Ok -- well, I find the 17 tantras and Nyinthig more interesting.

Author: Malcolm

Date: Wednesday, January 4th, 2012 at 11:14 PM

Title: Re: I Believe in Literal Rebirth - Poll

Content:

Beatzen said:

Well I'm certainly not going to apologize for that, Ad. I've always regarded pali sources as more authentic when it comes to the words of the buddha. I value the prajnaparamita sutras, but when it comes to teachings on dependant origination, and other technical concepts - I usually look for the pali reference. Just an ideosyncrasy I have.

Malcolm wrote:

The Pali Canon (as well the Agamas) does not tease out the nuances of dependent origination and emptiness

That is where Mahāyāna sutras and tantras are important.

Author: Malcolm

Date: Thursday, January 5th, 2012 at 1:21 AM

Title: Re: How is Dzogchen/Mahamudra different from Zazen Samadhi

Content:

DarwidHalim said:

All are complete path. If not complete, Saraha and Virupa will not criticize these practices in this Mahamudra.

Malcolm wrote:

What you seem to fail to understand is that for Saraha and Virupa, there is no meditation of Mahāmudra at all. Mahāmudra is a name for the result, buddhahood.

N

Author: Malcolm

Date: Thursday, January 5th, 2012 at 1:51 AM

Title: Re: Expanding Samadhi

Content:

Beatzen said:

Can you also give me a rundown of the other mental factors, for my learning?

Malcolm wrote:

Here is a good list.

http://www.rigpawiki.org/index.php?title=Fifty-one_mental_states "

onclick="window.open(this.href);return false;

As for discovering mind's root, that doesn't sound like Zazen, and I'd like not to be tempted to shop around after these couple years of study with the Zen people. I have a hard time with a meditation where you "look" for things. Not my personal style. Discovering the root of the mind eliminates the need for Zazen or any other form of contrived meditation.

Author: Malcolm

Date: Thursday, January 5th, 2012 at 2:53 AM

Title: Re: The Neurotic Zen of Mint

Content:

mint said:

I hope, after reading this thread, people will exercise more discretion when pushing people into things which they themselves acknowledge that they're not ready for!

Malcolm wrote:

No one pushed you to do anything.

N

Author: Malcolm

Date: Thursday, January 5th, 2012 at 2:56 AM

Title: Re: The Aro gTér: some answers and questions

Content:

Author: Malcolm

Date: Thursday, January 5th, 2012 at 2:58 AM

Title: Re: Hell in Tibetan Buddhism

Content:

thetrouserman said:

I learned from two of my Theravada teachers that hell is a real place of torture that you go to when you die if your karma is bad enough to merit going there. What is the Tibetan Buddhist view of hell? Is it the same?

Malcolm wrote:

In Tibetan Buddhism, in Mahāyāna in general, it is considered a mental state, but not a real external place.

Author: Malcolm

Date: Thursday, January 5th, 2012 at 3:21 AM

Title: Re: The Neurotic Zen of Mint

Content:

mint said:

I'm scared to practice Dzogchen...

Malcolm wrote:

This is like being scared of recognizing your own face in a mirror.

N

Author: Malcolm

Date: Thursday, January 5th, 2012 at 5:43 AM

Title: Re: The Neurotic Zen of Mint

Content:

Pero said:

Otherwise most of us here could go ballistic half the time Namdrol posts something.

Malcolm wrote:

....

Half the time people do...

Author: Malcolm

Date: Thursday, January 5th, 2012 at 5:51 AM

Title: Re: Hell in Tibetan Buddhism

Content:

thetrouserman said:

I learned from two of my Theravada teachers that hell is a real place of torture that you go to when you die if your karma is bad enough to merit going there. What is the Tibetan Buddhist view of hell? Is it the same?

Namdrol said:

In Tibetan Buddhism, in Mahāyāna in general, it is considered a mental state, but not a real external place.

tomamundsen said:

I thought all beings in Kamadhatu had form bodies?

Malcolm wrote:

Basically,Vasubandhu, in the Vimasatika, refutes the idea that Hells are real places because the hell beings (karma yamas) that one is tortured by would be gathering karma, but in fact they are not. They are just projections of the mind.

Author: Malcolm

Date: Thursday, January 5th, 2012 at 6:02 AM

Title: Re: Hell in Tibetan Buddhism

Content:

Caz said:

Basically,Vasubandhu, in the Vimasatika, refutes the idea that Hells are real places because the hell beings (karma yamas) that one is tortured by would be gathering karma, but in fact they are not. They are just projections of the mind.

This wouldnt not make it any less real would it ? Just like the dream that you never awake from. I wouldnt assume that hells where physically existing places but rather like the bardos no ?

Malcolm wrote:

In other words, they have no physical location, they are not x number of yojanas below the ground.

Author: Malcolm

Date: Thursday, January 5th, 2012 at 6:23 AM

Title: Re: Hell in Tibetan Buddhism

Content:

tomamundsen said:

I thought all beings in Kamadhatu had form bodies?

Namdrol said:

Basically, Vasubandhu, in the Vimsatika, refutes the idea that Hells are real places because the hell beings (karma yamas) that one is tortured by would be gathering karma, but in fact they are not. They are just projections of the mind.

tomamundsen said:

Ah, thank you for the clarification Loppon-la. But in the Kosa, he presents it as a physical place, right?

Malcolm wrote:

Correct.

Author: Malcolm

Date: Thursday, January 5th, 2012 at 6:41 AM

Title: Re: Is Zen Buddhism...

Content:

Beatzen said:

that's what makes it fun. And also fun is playing ball with the teacher where teacher constantly knocks down all your bullshit opinions about the meaning.

Malcolm wrote:

The meaning of the heart sutra is very simple -- it is about the inseparability of samsara and nirvana. That is simple, but it is also profound.

N

Author: Malcolm

Date: Thursday, January 5th, 2012 at 7:47 AM

Title: Re: How is Dzogchen/Mahamudra different from Zazen Samadhi

Content:

DarwidHalim said:

In this case you are saying there is no meditation in Kagyu lineage.

Please note we are now talking not in the ultimate sense, but in relative sense. If we just mix them without knowing the place, it simply brings confusion.

Malcolm wrote:

You cannot meditate on mahāmudra.

N

Author: Malcolm

Date: Thursday, January 5th, 2012 at 7:53 AM

Title: Re: The Neurotic Zen of Mint

Content:

wisdom said:

My financial situation sucks too. I make 10\$ an hour, live with a room mate who has pretty heavy delusions, I take public transit to work. I haven't even been able to afford to join the DC yet, let alone buy a pile of books and DVDs. My family is poor, my father is basically homeless. On top of this I have about 10 grand in debt from various stupid things. Most of that is from a single electric bill and the IRS, despite being minimum wage they think I owe them thousands of dollars and I can't afford to fight it. I have no schooling to show for it, and can't afford to attend the Buddhist college I want to go to because they don't accept FAFSA. I can't ordain to become a monk because you have to be debt free, and I would actually do that for a few years if I could and learn Tibetan, then go off to a 9 year college in Tibet. If I had only 20k, I could begin to make all my dreams a reality. As it stands most likely none of them will ever happen, and such a small barrier in reality exists between them being a fantasy and reality. Such is life.

Malcolm wrote:

Acually, what you have to do is file for bankruptcy. Chapter 7. Really. They will just clear your debts. Includiung your tax debt, as long as you filed.

N

Author: Malcolm

Date: Thursday, January 5th, 2012 at 8:25 AM

Title: Re: How is Dzogchen/Mahamudra different from Zazen Samadhi

Content:

DarwidHalim said:
This is even scarier.

What is the use all master explaining the PATH of mahamudra?

Again, we need to know the place when we are talking realization and when we are talking the practice part to realize that.

Please don't mix them.

Malcolm wrote:
There is no path of mahāmudra. Mahāmudra is not a path and not meditation. For example, the mahāsiddha Kotalipa states:

Do not cultivate a mental meditation,
also non-meditation is not a meditation.
Beyond meditation and non-meditation,
not existing in the mind, is mahāmudrā.

And Virupa states:

That great profound term “mahāmudrā”,
whatever it's basis of designation is, also has the label “empty”;
as moments are empty by nature who realizes selflessness?
There is no realizer, just a name, a term, a label,
Also that is not perfect, a projection of disciples,
also in disciples there is no self, similar with illusions and emanations,
“Mahāmudrā” is a mental imputation of the childish.

Author: Malcolm

Date: Thursday, January 5th, 2012 at 8:59 AM

Title: Re: How is Dzogchen/Mahamudra different from Zazen Samadhi

Content:

DarwidHalim said:

Z

Tantric yoga is combined between Mahamudra practice + deity yoga + guru yoga , and so on.

That is the point I want to make it clear by putting all this Saraha, Virupa song.

Malcolm wrote:
Mahāmudra is not combined with tantric practice, it is the result of tantric practice of the two stages.

N

Author: Malcolm

Date: Thursday, January 5th, 2012 at 10:19 AM

Title: Re: How is Dzogchen/Mahamudra different from Zazen Samadhi

Content:

DarwidHalim said:

Z

Mahāmudra is not combined with tantric practice, it is the result of tantric practice of the two stages.

Jinzang said:

Mahamudra is the result, but also a set of practices that lead to the result, and not just the development and completion stage practices. So says every Kagyu lama I have ever met, and their view ought to be definitive, and not the view of some critics of mahamudra.

Malcolm wrote:

Mahāmudra is a result by whatever path you practice to get there. Sure, you can say "This is the road to New York". But being on the road to New York is not being in New York. Likewise, you can say "this is the path of Mahāmudra", meaning that if you practice this path, you will realize the result, mahāmudra.

The two stages are not the only way to realize mahāmudra. There is also Guru Yoga.

N

Author: Malcolm

Date: Thursday, January 5th, 2012 at 10:25 AM

Title: Re: Mahāmudrā & Dzogchen

Content:

Namdrol said:

Sahaja Mahāmudra, according to the great Drugpa Kagyu master Gyalba Yanggonpa, is Gampopa's own system. So you really cannot claim that Kagyu Mahāmudra is any more Indian than the Dzogchen you are criticizing.

conebeckham said:

Well...although Saraha certainly practiced the Two Stages, he is often credited as the primary Mahasiddha source of Sahaja Mahamudra.....which is presented as separate from the two stages.

Or so I've been taught.

Malcolm wrote:

There are two systems of realizing mahāmudra: the two stages or guru yoga. Mahāmudra is based on direct introduction in both cases. Apart from that, there is no other Mahāmudra.

Some people like to talk about a sutra mahāmudra, but it is very clear that was elaborated by Gampopa for people he felt were not ready for real Mahāmudra teachings. Not only have I read this, but this was also kindly explained to me by Khenpo Tsultrim Gyatso personally.

BTW, since this is just the "Mahāmudra" forum -- it is not the sole province of Kagyupas. Sakyas, Gelugs, Nyingmapas also have teachings on Mahāmudra. So in no way can the Kagyu perspective on Mahāmudra be considered definitive or all-embracing -- all schools of Tibetan Buddhism have lineages and teachings on Saraha's original Sahaja Mahāmudra. But only Kagyu and later, Gelug, have teachings on a system termed sutra mahāmudra. Sutra mahāmudra is not bad -- in fact, it is quite a good system -- but in reality it is just a name for perfection of wisdom teachings with some effort made to correlate the view of the tantras and the dohas with the view of sutra.

N

Author: Malcolm

Date: Thursday, January 5th, 2012 at 10:33 AM

Title: Re: The Neurotic Zen of Mint

Content:

mint said:

I just wish I had some sort of plan laid out for me like a syllabus explaining what I can and can't, should and shouldn't do.

Malcolm wrote:

There are no limitations.

Author: Malcolm

Date: Thursday, January 5th, 2012 at 10:49 AM

Title: Re: How is Dzogchen/Mahamudra different from Zazen Samadhi

Content:

Namdrol said:

There is no path of mahāmudra. Mahāmudra is not a path and not meditation. For example, the mahāsiddha Kotalipa states:

Do not cultivate a mental meditation,
also non-meditation is not a meditation.
Beyond meditation and non-meditation,
not existing in the mind, is mahāmudrā.

tomamundsen said:

This sounds a lot like shikantaza.

Malcolm wrote:

The difference is that this is based on direct introduction and consort practice. Kotalipa also said:

Bhadrapa said excellently:

“There is no instruction, meditation, or contemplation;
Buddhahood itself is attained
because of the beautiful consort possessing supreme joy.”

And:

When the sun and moon are seized by the eclipse
Buddhahood itself arises here
through the non-dual wisdom which
melts from the union of the prajñā and the vajra.

And:

Possessing the power of the ten wisdoms.
The space of the sublime Prajñā Queen's lotus
is the path upon which to travel,
to return to Bhadra's stage.

But then of course we have Dombhi Heruka's Four Syllables:

The Upadeśa of the Great Bliss of Dharma
There are three essences, four commitments, three deviations and four methods of equipoise.

The three essences:

Effortlessness;
Without contrivance;
Everything that occurs is understood as one's own mind.

The four commitments:

Afflictions are not abandoned because they are one's mind.
Antidotes are not relied upon because the mind is non-dual.
The true nature is not meditated upon because mind is without grasping.
A result is not hoped for, realizing the mind itself is Buddhahood.

The three deviations:

If there is hope for Buddhahood, it is a deviation.
If there is fear towards Samsara, it is a deviation.

If there is attachment to appearances, it is a deviation.

The four methods of equipoise:

Just like the limpid quality of water when it is undisturbed, remain relaxed in uncontrived mind.

Just as a bird in the sky leaves no tracks, consciousness remains without support.

Just like the sun not concealed by clouds, remain in one's own unobstructed state relaxing into the objects of the six sense organs.

Just like water always falling, remain undistracted at all times and in all activities.

The heart upadesha of the great master Dombhi Heruka called 'Four Syllables' is complete.

Translated by Lama Migmar Tseten and Loppon Kunga Namdrol.

© Drogmi translation Project 2006

Dobhi Heruka himself, however, achieved complete awakening through the empowerment.

N

Author: Malcolm

Date: Thursday, January 5th, 2012 at 11:28 AM

Title: Re: How is Dzogchen/Mahamudra different from Zazen Samadhi

Content:

DarwidHalim said:

You are mixing up with what is called

Pure Mahamudra, and

Tantric Mahamudra.

There is no such thing called consort practice or deity yoga in Mahamudra, like what had been said by Virupa and Saraha.

Pure Mahamudra is free from all these tantric stuff, energy stuff, and free from ceremony etc. In this way, Shikantaza fits properly with pure Mahamudra practice.

Malcolm wrote:

What you are referring to as "pure" mahāmudra is based on a direct introduction as the Dohakosha of Saraha clearly states "The non-dual is demonstrated by the venerable supreme Guru".

In this respect it is nothing like Shikantaza in Soto Zen, since in Soto Zen there is no direct introduction.

The practice of Shikantaza is non-gradual. Sutra mahāmudra is gradual. So they are different in this respect as well.

Author: Malcolm

Date: Thursday, January 5th, 2012 at 11:40 AM

Title: How is Dzogchen/Mahamudra different from Zazen Samadhi

Content:

DarwidHalim said:

Soto is a gradual enlightenment school of zen

Malcolm wrote:

No, this is not so.

Author: Malcolm

Date: Thursday, January 5th, 2012 at 11:51 AM

Title: Re: How is Dzogchen/Mahamudra different from Zazen Samadhi

Content:

DarwidHalim said:

Find for yourself whether it is true or not.

.

Malcolm wrote:

I already have.

Author: Malcolm

Date: Thursday, January 5th, 2012 at 12:07 PM

Title: Re: Mahāmudrā & Dzogchen

Content:

Jnana said:

All of the sectarian criticisms from all quarters have already been voiced and addressed centuries ago.

Malcolm wrote:

You seem to have misaken me for someone who is sectarian.

Author: Malcolm

Date: Thursday, January 5th, 2012 at 1:00 PM

Title: Re: Are Karma and Rebirth Real?

Content:

Beatzen said:

I don't believe that we are the same "person" who is reborn. The mind is the same, but the contents are more or less [dis]similar, though influenced by past karma.

Malcolm wrote:

Causes and effects are not the same, nor are they different.

The mind that takes rebirth is not as same as the previous mind nor is it different.

This is the reason why it is possible for sentient beings to experience serial rebirth through the appropriation of an infinite series of new physical bodies over time, relatively speaking.

By saying that there is no actual rebirth, one is committing oneself to a metaphysical position called *ucchedavada* i.e. annihilationism. Committing oneself to the position that there is an actual self, person, or entity that is reborn is called *śāśvatavāda*, eternalism.

But when one understands that one instant of mind is neither the same nor different than the next instant of mind; since they are not the same, one avoids *śāśvatavāda*; and since they are not different, one avoids *ucchedavada* — thus one can understand the truth of rebirth, karma and its result, and dependent origination in the manner in which the Buddha intended and leave off the metaphysical speculations that plague non-Buddhists about such issues. One can then also understand that since the mind has no beginning, it never arose; and since it never arose, it never ceases.

N

Author: Malcolm

Date: Thursday, January 5th, 2012 at 2:25 PM

Title: Re: How is Dzogchen/Mahamudra different from Zazen Samadhi

Content:

DarwidHalim said:

Soto is a gradual enlightenment school of zen

Namdrol said:

No, this is not so.

tomamundsen said:

Right, but it's not sudden either.

Malcolm wrote:

The best term is non-gradual.

Author: Malcolm

Date: Thursday, January 5th, 2012 at 9:59 PM

Title: Re: How is Dzogchen/Mahamudra different from Zazen Samadhi

Content:

Astus said:

Dogen... taught no enlightenment to be achieved but zazen itself became buddhahood for him.

tomamundsen said:

A common misunderstanding of Dogen.

Malcolm wrote:

Well then, there are tons of Soto Zen practitioners out there who misunderstand Dogen and their own tradition.

Author: Malcolm

Date: Thursday, January 5th, 2012 at 10:04 PM

Title: Re: The Aro gTér: some answers and questions

Content:

heart said:

Protestant Buddhism expressing its true face as the degeneration of Dharma in our times. There can't be much of Dudjom Rinpoche left in Ngakpa Chögyam teachings if his students say this.

/magnus

Malcolm wrote:

In David's case, he explicitly rejects karma and rebirth and claims that the rejection of karma and rebirth is intention of Dzogchen, its "little secret".

Of course this is completely false since the concept of multiple bardos and so on come directly from the Dzogchen tantras.

N

Author: Malcolm

Date: Thursday, January 5th, 2012 at 11:23 PM

Title: Re: Buddhist Universities/Buddhist Studies

Content:

lotwell said:

My fantasy is unearthing ancient texts in remote monasteries and translating them. In

reality I would more likely but looking at sitting in front of a computer all day translating works no one will ever read.

Malcolm wrote:

The reality, if you can actually get a teaching position, is that you will spend your days teaching world religion classes to freshman who don't care and survey courses on Buddhism, and in the evening writing papers because of the publish or die phenomena that is pervasive in academia. You will get little translation done.

N

Author: Malcolm

Date: Friday, January 6th, 2012 at 12:40 AM

Title: Re: How is Dzogchen/Mahamudra different from Zazen Samadhi

Content:

tomamundsen said:

The truth is that if you just dig a little deeper and read some of the less popular fascicles in Shobogenzo, you'll see he talks about literal reincarnation, accumulation of merit, etc.

Malcolm wrote:

Yes I know that. I have.

But in fact I disagree with you about the first point. I do not agree that Dogen is a gradual school adherent.

That is why I use the term "non-gradual" rather than sudden.

Author: Malcolm

Date: Friday, January 6th, 2012 at 1:51 AM

Title: Re: Mahāmudrā & Dzogchen

Content:

conebeckham said:

I understand this position, Namdrol, and I have had almost exactly the same conversation with Khenpo Tsultrim Gyamtso myself, and have also heard him comment on it publically in a larger group, as well. Nevertheless, if one takes the position, as you have in another thread, that Mahamudra REALLY means the "result," then can it not be said that all practices and techniques are really Mahamudra teachings, in a sense? Granted, the contents of the teachings contained in the Sutra presentation focus on Mind's Emptiness and Nature, Qualities, Awareness, etc. But even Serlingpa's Lojong tradition, which is surely a Sutra-based tradition with no Tantric content can be said to be part of the presentation.....

Malcolm wrote:

No, not really, because sutrayāna practice will not result in the realization of the 13th bhumi. The state of mahāmudra and the thirteenth bhumi are synonymous. The name of thirteenth bhumi, much less, mahāmudra, does not exist in sutra and is not really even hinted it.

N

Author: Malcolm

Date: Friday, January 6th, 2012 at 3:37 AM

Title: Re: How is Dzogchen/Mahamudra different from Zazen Samadhi

Content:

Namdrol said:

Mahāmudra is a result by whatever path you practice to get there. Sure, you can say "This is the road to New York". But being on the road to New York is not being in New York. Likewise, you can say "this is the path of Mahāmudra", meaning that if you practice this path, you will realize the result, mahāmudra.

Jinzang said:

Mahamudra is taught as ground, path, and fruition. This sort of logic chopping is not helpful to the practitioner.

Malcolm wrote:

Sure: Tilopa describes the ground, path and result mahāmudra quite concisely in this passage:

Beyond all objects of perception, the nature of the mind is luminous, [basis]
without a path to traverse, the path of Buddhahood is entered, [path]
if one cultivates without an object of meditation, one will attain unsurpassed awakening.
[result]

Author: Malcolm

Date: Friday, January 6th, 2012 at 3:46 AM

Title: Re: Vimala or Agar

Content:

MalaBeads said:

What is the best way of obtaining some vimala or agar? There are no Tibetan doctors in my area.

Being conditioned by the western medical system, I have an assumption that a doctor would want to see me before prescribing but that may not be the case. I know some Tibetan herbs may be obtained via mail. If so, how and where would I send for them? What's the best way of going about this?

Malcolm wrote:
Vimala can be used by more or less anyone.

N

Author: Malcolm
Date: Friday, January 6th, 2012 at 5:58 AM
Title: Re: The Aro gTér: some answers and questions
Content:
David Chapman said:
Adamantine, yes, the distinction between terma and other re-presentation is worth being clear about. (Although, according to Guru Chöwang, ultimately, all Dharma is terma.)

Malcolm wrote:
No, Guru Chowang's point is that the whole universe is a treasure.

Author: Malcolm
Date: Friday, January 6th, 2012 at 5:59 AM
Title: Re: The Aro gTér: some answers and questions
Content:

David Chapman said:
Uh, no. Are you referring to "No cosmic justice"? That doesn't reject rebirth or karma at all. (I understand that it could easily be misread that way if you start from the assumption that anyone who isn't altogether traditional will hold all modernist prejudices. Maybe it needs some clarification and expansion.)

The page explicitly endorses a particular notion of karma, and says nothing about rebirth one way or the other. The point is that there isn't an external, eternal mechanism of reward and punishment.

Malcolm wrote:
I think you might one to rework that one, than -- because there is nothing partiucularly novel about the Dzogchen presentation of karma. There are novelties in Dzogchen, but that is not one of them.

N

Author: Malcolm
Date: Friday, January 6th, 2012 at 10:57 PM
Title: Re: devotion in refuge practice

Content:

tomamundsen said:

there actually a difference between the two? Even if there is no difference, I still feel like it will be two separate processes.

Malcolm wrote:

You always, no matter what, take refuge in your root Guru inseperable with the object of refuge you are visualizing, for instance, Guru Rinpoche or Vajradhara.

Author: Malcolm

Date: Friday, January 6th, 2012 at 11:00 PM

Title: Re: devotion in refuge practice

Content:

tomamundsen said:

That leads to the immediate follow-up question: should I even be doing the inner preliminaries if I don't have tremendous devotion for him yet? I mean, yea he has been guiding through the visualization and mechanics of the practice, but is there some sort of implicit agreement in Tibetan sanghas that you shouldn't actually begin ngondro until you can see him as a buddha?

Malcolm wrote:

Yes.

No.

While you are to understand the object being visualized as inseperable with your root guru, if you don't have a root guru, just focus on the object of refuge.

Do not contrive devotion you do not have. But by practicing you will develop devotion.

N

Author: Malcolm

Date: Saturday, January 7th, 2012 at 1:25 AM

Title: Re: How is Dzogchen/Mahamudra different from Zazen Samadhi

Content:

conebeckham said:

Mahamudra is at all times inseperable from the path of Tantra, in fact. It's inseperable from all experience.

Malcolm wrote:

All sentient beings are emanations of mahāmudrā,
the essence of those emanations is the forever non-arising dharmadhātu,

also all characteristics of dualistic appearances, happiness, suffering and so on, are the play of mahāmudrā, the original dharmatā.

-- Virupa

Author: Malcolm

Date: Saturday, January 7th, 2012 at 2:07 AM

Title: Re: How practical is consort practice for the majority?

Content:

DarwidHalim said:

Kriya tantra, such as avalokiteshvara tantra is more suitable for general public. This tantra is without consort and its conduct has to be extremely pure. No garlic and vegetarian.

Malcolm wrote:

One of the funny things that people say is that lower tantra is more suitable for general public. Nothing could be further from the truth.

Actually, in lower tantra there are many rites for attracting and seducing human and non-human woman, killing enemies, and so on.

The model for the four activities, pacifying, enrichment, power, and destructive rites, etc., come directly from kriya tantra. Kriya tantra is practiced for these siddhis specifically.

Author: Malcolm

Date: Saturday, January 7th, 2012 at 2:24 AM

Title: Re: The Aro gTér: some answers and questions

Content:

Jikan said:

Apropos of whether an invented history & lineage are problematic for Dzogchenpas: I also saw lay tantrikas who had acted irresponsibly, old sorcerers, and ordinary people who had pretended to be lamas, inconceivable numbers of them vomiting blood and experiencing unbearable bodily pain. I saw many carnivorous creatures devouring them and many denizens of hell hurling accusations of misdeeds at them.

This is from Delog Dawa Drolma's account of her experiences in the various realms, recorded in English in Delog (p. 82). I assume this text has some authority in this forum and in this thread.

I would like to know if there is any plausible rebuttal to the position that our friends involved in a "vajra romance" with the Aro scene are, in fact, students of ordinary people who are pretending to be lamas, as Dawa Drolma puts it. This is the primary critique against Aro, that it's phony. It's clear to me from this and other sources that if it's phony,

then it's a problem. But the problem goes away if David or anyone else can show it's not phony. Well?

Malcolm wrote:

This whole thread is ridiculous-- why? Because this was first discussed on the Trike boards. Then E-sangha. Now here. And it is largely the same people, and the same words.

It is very clear -- some people like Chogyam and his trip; other people think it is bullshit. So, nothing has changed. Some people like Dzogchen, other people think it is bullshit. Some people like Mahamudra, other people think it is bullshit. Some people like Gelug, other people think it is bullshit. Some people like Lamdre, other people think it is bullshit. Some people like gzhan stong, other people think it is bullshit. Some people like Tibetan Buddhism, other people think it is bullshit. Some people like Zen, other people think it is bullshit. Some people like Buddhism, other people think it is bullshit.

So, we have gone nowhere further than discovering some people like Chogyam and his trip, and other people think it is bullshit.

N

Author: Malcolm

Date: Saturday, January 7th, 2012 at 2:25 AM

Title: Re: How practical is consort practice for the majority?

Content:

Lhug-Pa said:

Also, if you have received the Direct Introduction of Dzogchen, you can perform Karmamudra as a Semdzin, without having to do any complicated visualizations.

Malcolm wrote:

That is not karmamudra.

Author: Malcolm

Date: Saturday, January 7th, 2012 at 2:27 AM

Title: Re: How practical is consort practice for the majority?

Content:

Lhug-Pa said:

Sexual-misconduct like masturbation

Malcolm wrote:

Wanking is only sexual misconduct for monks.

Author: Malcolm

Date: Saturday, January 7th, 2012 at 2:32 AM

Title: Re: How practical is consort practice for the majority?

Content:

Lhug-Pa said:

No, because it causes damage to the nervous system whether we are a monk or not.

Malcolm wrote:

Bollocks.

N

Author: Malcolm

Date: Saturday, January 7th, 2012 at 2:34 AM

Title: Re: The Aro gTér: some answers and questions

Content:

cloudburst said:

But we are having fun.

Malcolm wrote:

Strange idea of fun -- recycling endless boring conversations on the internet.

Author: Malcolm

Date: Saturday, January 7th, 2012 at 2:57 AM

Title: Re: How practical is consort practice for the majority?

Content:

Lhug-Pa said:

If people want to waste their energy through masturbation, that's their choice then. But I do not recommend it at all.

Anyway, in *The Crystal and the Way of Light*, Chögyal Namkhai Norbu Rinpoche implied that Karmamudra is not necessary for Dzogchen, but that it can be a great Semdzin practice.

Malcolm wrote:

Karmamudra practice is completely unnecessary in Dzogchen.

Author: Malcolm

Date: Saturday, January 7th, 2012 at 4:05 AM

Title: Re: How practical is consort practice for the majority?

Content:

Lhug-Pa said:

Sexual-misconduct like masturbation

Namdrol said:

Wanking is only sexual misconduct for monks.

justsit said:

It's still craving and attachment for everyone, yes?

Malcolm wrote:

In fact, to do consort practice, you have to inflame you and your partner's desire as much as possible, use very erotic language, candles, nice food, wine, clothes, scents, being as free from physical inhibition as possible, etc., and you have to do so for an extended period of time, weeks and months.

People who claim that it is some dry yogic experience free of desire obviously have never actually received actual detailed instruction on it, or done the practice.

N

Author: Malcolm

Date: Saturday, January 7th, 2012 at 4:18 AM

Title: Re: How practical is consort practice for the majority?

Content:

justsit said:

I was referring to wanking.

Malcolm wrote:

Unless of course it is tantric wanking since you lack a real consort, for example, monks. You still have to inflame your passion and so on. It is not just simple visualization.

Author: Malcolm

Date: Saturday, January 7th, 2012 at 4:33 AM

Title: Re: How practical is consort practice for the majority?

Content:

Lhug-Pa said:

'Tantric wanking' ?

Are you referring to Vajroli Mudra?

Vajroli Mudra, though it might appear to be like "wanking", is actually quite the opposite of wanking.

Edit: Of course there is also Jnanamudra; and there are also many variations of Vajrolimudra out there.

Malcolm wrote:

Nope. That is different. Vajroli is training in drawing fluids into the urethra.

Author: Malcolm

Date: Saturday, January 7th, 2012 at 4:36 AM

Title: Re: How practical is consort practice for the majority?

Content:

Namdrol said:

in lower tantra there are many rites for attracting and seducing human and non-human woman,

wayland said:

Hi Namdrol,

In the absence of a flesh & blood consort, is a Jñāna Mudrā - a maiden created through the power of one's visualization - a viable alternative? I wondered if the non-human woman you mention above is similar?

Malcolm wrote:

Yes, viable.

No, in kriya tantra such rites are just for having control over woman. Non-human in this case means yakshinis and so on.

Author: Malcolm

Date: Saturday, January 7th, 2012 at 4:37 AM

Title: Re: How practical is consort practice for the majority?

Content:

Namdrol said:

One of the funny things that people say is that lower tantra is more suitable for general public. Nothing could be further from the truth.

Actually, in lower tantra there are many rites for attracting and seducing human and non-human woman, killing enemies, and so on.

The model for the four activities, pacifying, enrichment, power, and destructive rites, etc., come directly from kriya tantra. Kriya tantra is practiced for these siddhis specifically.

Astus said:

What do you make of the similar magic techniques described in HYT like the

Cakrasamvara Tantra? It becomes symbolic suddenly?

Malcolm wrote:

Oh, who really knows. The way these tantras are interpreted however is that they are all symbols.

Author: Malcolm

Date: Saturday, January 7th, 2012 at 4:40 AM

Title: Re: Hell in Tibetan Buddhism

Content:

thetrouserman said:

"Basically,Vasubandhu, in the Vimasatika, refutes the idea that Hells are real places because the hell beings (karma yamas) that one is tortured by would be gathering karma, but in fact they are not. They are just projections of the mind." --Namdrol

My own Buddhist teacher said that even this world is a projection of the mind, and yet it feels very real, and pain in it feels very real, so how is it not real in Tibetan Buddhism? Even here we have torturers who are collecting up bad karma.

Also could you tell me where I can find this information that you have given?

Malcolm wrote:

The difference is that hells do not have a conventional or externally perceivable location, unlike ghosts, animal realm, human realm, god realm, and so on.

Anyway, it is a Yogacara idea.

Author: Malcolm

Date: Saturday, January 7th, 2012 at 4:49 AM

Title: Re: How practical is consort practice for the majority?

Content:

Mr. G said:

I don't think it is practical for the majority. There's probably a handful of people who know how to properly practice karmamudra. It can easily turn into some ego-trip where people think they are progressing on the path when in fact they are increasing afflictions.

Tilopa said:

Correct. Unless you can cause the winds to flow in the central channel consort practice will only increase bondage to samsara. It's a practice for yogis with a considerable degree of accomplishment.

Malcolm wrote:

Certainly that is how it is explained but certain people in Tibetan Buddhism.

Others explain it differently i.e. it is a method for inducing rapid accomplishment. For example, in Lamdre, there is union yoga both below and above the path of seeing.

This relates somewhat to what David Chapman was talking about in the Aro thread i.e. that "tantra" or the erotic elements in Vajrayāna have been somewhat suppressed. Probably a necessary consequence of Vajrayāna in monasteries. But in reality, tantric practice in India was more liberal. There are also cultural issues -- Indians have a more eroticized culture than Tibet.

Author: Malcolm

Date: Saturday, January 7th, 2012 at 4:53 AM

Title: Re: Hell in Tibetan Buddhism

Content:

Namdrol said:

Anyway, it is a Yogacara idea.

Mr. G said:

Is there a higher view which you prefer?

Malcolm wrote:

No, I think the Yogacara idea is a good one.

Author: Malcolm

Date: Saturday, January 7th, 2012 at 5:31 AM

Title: Re: Hell in Tibetan Buddhism

Content:

Tenzin1 said:

According to Berzin, Vasubandhu presents the Buddhist Cosmology in the Abhidharmakosha, "Treasure House of Special Topics of Knowledge", and it's intended to be understood to be as real as our current existence.

Malcolm wrote:

Yes, Berzin is correct, as far as the Kosha goes. However, in Vasubandhu's text, 20 verses as well as its commentary, the realms of ghosts and hell beings do not have the same level of conventional existence as animals and so on.

Author: Malcolm

Date: Saturday, January 7th, 2012 at 8:03 AM

Title: Re: How practical is consort practice for the majority?

Content:

Wayland said:

Is it merely a case of imagination and visualization?

Malcolm wrote:

Jñānamudra is a visualized consort.

Author: Malcolm

Date: Saturday, January 7th, 2012 at 8:12 AM

Title: Re: Is it possible to be a Buddhist and believe in God?

Content:

Nemo said:

How would you explain the Primordial Buddha Samantabhadra to a person lacking a strong background in philosophy?

Namdrol said:

The same way I would explain it to you -- Samantabhadra was the first person in this eon to wake up, did so without ever falling into samsara, hence he is the first (adi) buddha.

N

Caz said:

How can you wake up if your not asleep ? Like a Day dream ?

Malcolm wrote:

Samatabhadra possessed a non-afflictive ignorance. Simply put, he, like all of us, was in a state where he was not aware at the time of the basis.

Author: Malcolm

Date: Saturday, January 7th, 2012 at 8:48 AM

Title: Re: Ganesh in Tibetan Buddhism

Content:

Jangchup Donden said:

How is Ganesh viewed in Tibetan Buddhism?

I was recently given a (rather nice) jeweled painting of him and was wondering what to do with it.

Malcolm wrote:

Put it on your shrine. Ganesh is a worldly deity, under the command of Vajrapani.

N

Author: Malcolm

Date: Saturday, January 7th, 2012 at 8:51 AM

Title: Re: Hell in Tibetan Buddhism

Content:

Tenzin1 said:

According to Berzin, Vasubandhu presents the Buddhist Cosmology in the Abhidarmakosha, "Treasure House of Special Topics of Knowledge", and it's intended to be understood to be as real as our current existence.

Namdrol said:

Yes, Berzin is correct, as far as the Kosha goes. However, in Vasubandhu's text, 20 verses as well as its commentary, the realms of ghosts and hell beings do not have the same level of conventional existence as animals on up.

Jangchup Donden said:

How can something be conventionally more or less real than something else? It would seem like something is either conventionally real or not. I find it hard to fathom something being 25% conventionally real.

Malcolm wrote:

It means that while animals, humans, gods, and asuras all share the same conventional universe; hell beings and ghosts do not. It means that experience of hell beings and ghosts is an unshared deluded vision.

Our deluded vision however is shared with animals, gods, and asuras.

N

Author: Malcolm

Date: Saturday, January 7th, 2012 at 8:52 AM

Title: Re: Ganesh in Tibetan Buddhism

Content:

Konchog1 said:

There are prayers to him (as Ganapati) I don't know if he is considered Enlightened or not. Same with Saraswati.

Malcolm wrote:

The former no, the latter, yes. She is Mañjuśrī's consort as well as Shiva's wife.

Author: Malcolm

Date: Saturday, January 7th, 2012 at 9:04 AM

Title: Re: Ganesh in Tibetan Buddhism

Content:

Konchog1 said:

There are prayers to him (as Ganapati) I don't know if he is considered Enlightened or not. Same with Saraswati.

Namdrol said:

The former no, the latter, yes. She is Mañjuśrī's consort as well as Shiva's wife.

Konchog1 said:

She isn't Brahma's wife?

Malcolm wrote:

Nope.

For example, when the premission blessing is given, there is always a torma given to Parvati, who is Shiva's other wife, who because of her jealousy will otherwise afflict practitioners of White Sarasvati with poverty.

Author: Malcolm

Date: Saturday, January 7th, 2012 at 11:04 AM

Title: Re: Hell in Tibetan Buddhism

Content:

Jangchup Donden said:

That's interesting. So each hell being's delusional experience is unique to that hell being?

Malcolm wrote:

So it seems.

Author: Malcolm

Date: Saturday, January 7th, 2012 at 12:57 PM

Title: Re: How practical is consort practice for the majority?

Content:

Astus said:

What do you make of the similar magic techniques described in HYT like the Cakrasamvara Tantra? It becomes symbolic suddenly?

Namdrol said:

Oh, who really knows. The way these tantras are interpreted however is that they are all symbols.

kirtu said:

All symbolic? Methinks this is a bit of an exaggeration.

Kirt

Malcolm wrote:

In the case of Cakrasamvara, Hevajra and so on, not at all.

Author: Malcolm

Date: Saturday, January 7th, 2012 at 9:26 PM

Title: Re: How practical is consort practice for the majority?

Content:

Namdrol said:

In fact, to do consort practice, you have to inflame you and your partner's desire as much as possible, use very erotic language, candles, nice food, wine, clothes, scents, being as free from physical inhibition as possible, etc., and you have to do so for an extended period of time, weeks and months.

People who claim that it is some dry yogic experience free of desire obviously have never actually received actual detailed instruction on it, or done the practice.

Lhug-Pa said:

Karmamudra practice is at times combined with a Pancatattva-style Ganachakra or Ganapuja. Although didn't many of the Mahasiddhas do consort practice in places like caves and such, and therefore did not always have many of these kinds of ornaments for the practice? Yet considering that they were Siddhas and Mahasiddhas, they probably could have just manifested them out of thin air.

Malcolm wrote:

Vajrayāna in India was an urban phenomena.

Author: Malcolm

Date: Saturday, January 7th, 2012 at 10:26 PM

Title: Re: How practical is consort practice for the majority?

Content:

Caz said:

Tantric wanking ?

Isn't this why it's not meant to be discussed openly to prevent fits of giggles ?

Malcolm wrote:

It is a skillful means meant to make Buddhism appealing to teen football hooligans.

Author: Malcolm

Date: Saturday, January 7th, 2012 at 11:07 PM

Title: Re: How practical is consort practice for the majority?

Content:

Lhug-Pa said:

I'm clueless there ^^^. It couldn't be referring to Jnanamudra or Vajroli Mudra, so maybe Namdrol took for a bunch of wankers and was only takin' the mickey.

Namdrol said:

Vajrayāna in India was an urban phenomena.

Lhug-Pa said:

Sure. But in reading Sky Dancer for example, I remember the said 'esoteric conduct' (Karmamudra) having taken place in more rugged settings.

Malcolm wrote:

Yes, in Tibet. Tibetans were very prudish about sexuality.

But not in India. For example, when Virupa was practicing conduct, he did so in his room in the monastery. This is why he got kicked out actually.

N

Author: Malcolm

Date: Saturday, January 7th, 2012 at 11:28 PM

Title: Re: How practical is consort practice for the majority?

Content:

kirtu said:

But that conduct wasn't even real. It was just a vision seen by some people. Others saw other things (lamps, etc.).

Kirt

Malcolm wrote:

You can beleive whatever you like, Kirt.

He was also hanging out with prostitutes in bars before he got bounced from the monastery.

N

Author: Malcolm

Date: Saturday, January 7th, 2012 at 11:30 PM

Title: Re: Ganesh in Tibetan Buddhism

Content:

catmoon said:

It's an odd thing but I keep bumping into Ganesh in TB. There must be a reason for that.

kirtu said:

Ganesh seems to get around. There was an article sometime several years ago in Tricycle written by a student of the Khenpo Brothers who kept seeing Ganesh. They also told the author that Ganesh was considered a worldly deity under command of the Buddhas and gave some advice.

Kirt

Malcolm wrote:

Yes, for example, there is a Ganapati sadhana that is part of the thirteen golden dharma. Ganapati is a common worldly dharma protector in Nyingma, as is Shiva.

N

Author: Malcolm

Date: Sunday, January 8th, 2012 at 2:14 AM

Title: Visionary Experience in Buddhism

Content:

AdmiraUim said:

So what are Buddhist experiencing when they get visions as a result of particular practices?

Malcolm wrote:

That really depends on how deluded they are.

Author: Malcolm

Date: Sunday, January 8th, 2012 at 5:16 AM

Title: Re: First cases of totally drug resistant TB in India, one dead

Content:

Huseng said:

I was in a hospital in India a few weeks ago where TB patients are also kept.

The quality of healthcare in India, especially public hospitals, leads to these problems no doubt.

Malcolm wrote:

TB is not easy to get. You have to be malnourished, live in damp, cold conditions, and be continually exposed to it for a very long period of time. It is one of the hardest bacteria to culture.

TB is mostly a public health issue i.e. if people's living conditions are improved, their risk of contracting the disease lessens considerably. This is that reason that in the US most cases of TB are in the homeless population.

Author: Malcolm

Date: Sunday, January 8th, 2012 at 6:20 AM

Title: Re: How practical is consort practice for the majority?

Content:

Tsering927 said:

Does the human consort have to be there in physical form?

Malcolm wrote:

If you are practicing karmamudra, yes. If not, then you are practicing jñānamudra with an imaginary consort and your hand. You need to get an erection (or if you are female, aroused) somehow and develop physical pleasure. Otherwise the solo practice does not work and is just intellectual exercise not grounded in the bliss of the body.

N

Author: Malcolm

Date: Sunday, January 8th, 2012 at 7:25 AM

Title: Re: Misunderstanding emptiness

Content:

yadave said:

Well, after skimming several chapters of MoonShadows,

Malcolm wrote:

Boring, just more warmed over Gelugpa navel gazing.

Author: Malcolm

Date: Sunday, January 8th, 2012 at 11:28 AM

Title: Re: Buddhism and Peak Oil

Content:

kirtu said:

I am talking about inherently safe designs that cannot result in another Fukushima or Chernobyl. As for spent nuclear fuel, we can either store it or send it into the Sun. It's a matter of commitment. We can really move to a completely electrical driven economy for this with the vast majority of electricity generated from renewable energy and the rest generated from nuclear sources. Over time electricity costs actually drop to 0.

Kirt

Malcolm wrote:

Nuclear is one of the least efficient and most polluting energy sources.

N

Author: Malcolm

Date: Sunday, January 8th, 2012 at 11:39 AM

Title: Re: Misunderstanding emptiness

Content:

yadave said:

Page 151 of MoonShadows restates the Ratnakuta passage that Sunshine and I have been playing with here,

Candrakirti said:

The world (loka) argues with me. I don't argue with the world. What is agreed upon (saṃmata) in the world to exist, I too agree that it exists. What is agreed upon in the world to be nonexistent, I too agree that it does not exist.

yadave said:

and explains how this undermines the Madhyamika project.

Regards,

Dave.

Malcolm wrote:

But it doesn't at all.

Author: Malcolm

Date: Sunday, January 8th, 2012 at 12:00 PM

Title: Re: Misunderstanding emptiness

Content:

yadave said:

I read online that "In the Ratnakuta Sutra, the thought of the Middle Way is developed, which later became the basis for the Madhyamaka teaching of Nagarjuna." So Nagarjuna agreed with the Dalai Lama and we can relax.

Namdrol said:

But [Ratnakuta Sutra] doesn't [undermine Madhyamaka] at all.

yadave said:

I think some scholars disagree. Probably just nasty Gelugpa nonsense but let me look up the problem again.

Malcolm wrote:

Reading Nagarajuna through the lense of 15th century Tibetans is inherently

problematical.

The problem is not Tsongkhapa per se, but the extent to which modern Madhyamaka studies centers around Tsongkhapa's interpretation of Madhyamaka.

Author: Malcolm

Date: Sunday, January 8th, 2012 at 1:02 PM

Title: Re: Misunderstanding emptiness

Content:

yadave said:

Anyway, here is a potential problem with Nagarjuna's reliance on Ratnakuta Sutra: If we just blindly "accept what the world accepts" then, on the conventional at least, "a Madhyamika's principal epistemic task [is] just to passively acquiesce and duplicate." (MS152.)

It is a trivialization of the idea of truth. If truth means nothing, then qualifying it with "conventional" or "ultimate" adds little.

Regards,
Dave.

Malcolm wrote:

First things first -- truths (satyas) are objects of cognitions -- which can be either correct (ultimate) or false (relative). Since you are studying Gelug influenced discourse, this may not be immediately evident to you.

This means that if you see something that you identify as salt, and it functions as salt, this cognition is true in so far as it is efficient.

When you analyze that appearance for some fundamental saltiness in that appearance of salt, that cognition of salt fails because no fundamental saltiness will or can be found. In other words, relative truths are true so long as they are not investigated, that is, so long as the appearance which produces the cognition which labels that appearance is not analyzed to discover whether or not there is an essence which produces the identification of the given appearance in question.

A relative truth is the subject of a cognition that is not in possession of the fact that the given apparent phenomena being perceived as an object of said cognition lacks the identity imputed to it. An ultimate truth is an object of a cognition which is in possession of the fact that the given apparent phenomena being perceived as an object of said cognition lacks the identity imputed to it and does not perceive the identity which is non-existent in that object of cognition.

The function of the two truths is to lead to the cessation of proliferation about identity.

The lack of identity within phenomena and persons alone is emptiness and nothing else.

N

Author: Malcolm

Date: Sunday, January 8th, 2012 at 1:37 PM

Title: Re: Misunderstanding emptiness

Content:

gad rgyangs said:

this is yogacara:

Malcolm wrote:

No, since Yogacara rejects the appearance itself as being a mere cognition.

Here, the appearance is not being rejected, only the correct or false cognition of the object.

Author: Malcolm

Date: Sunday, January 8th, 2012 at 9:32 PM

Title: Re: Misunderstanding emptiness

Content:

gad rgyangs said:

this is yogacara:

Namdrol said:

No, since Yogacara rejects the appearance itself as being a mere cognition.

Here, the appearance is not being rejected, only the correct or false cognition of the object.

gad rgyangs said:

paratantra is not a mere cognition.

Malcolm wrote:

Parikalpita, however, is. That is what appears in the three nature scheme. Madhyamaka on the other hand accepts external phenomena according to common consensus i.e. if it appears for everyone, it is not questioned further until analysis.

Basically, what I stated above is straight out of Madhyamaka-avatara.

N

Author: Malcolm

Date: Sunday, January 8th, 2012 at 10:46 PM

Title: Re: Yeah, Dzogchen is confusing

Content:

padma norbu said:

...

Malcolm wrote:

One's rigpa is embodied, it exists in a body. How it exists in a body is the root of understanding all Dzogchen teachings.

Author: Malcolm

Date: Sunday, January 8th, 2012 at 11:16 PM

Title: Re: Yeah, Dzogchen is confusing

Content:

Mr. G said:

Namdrol who translates for both Chogyal Namkhai Norbu

Malcolm wrote:

I have done translations at the encouragement of ChNN, but I don't translate for the community.

N

Author: Malcolm

Date: Sunday, January 8th, 2012 at 11:18 PM

Title: Re: Yeah, Dzogchen is confusing

Content:

padma norbu said:

Imagine being able to subdue monstrously powerful demonic manifestations to the point that you never stray from the realization that they are merely mental phenomena.

Malcolm wrote:

The most powerful demonic manifestation is the misconception of "I" that started the whole process of samsara.

N

Author: Malcolm

Date: Sunday, January 8th, 2012 at 11:49 PM

Title: Re: Misunderstanding emptiness

Content:

gad rgyangs said:

as soon as you posit "something" that is either given an imaginary nature by erroneous cognition, or understood as empty of that imaginary nature by correct cognition, it is trisvabhava.

you said "the given apparent phenomena being perceived as an object", which is saying "something" ("phenomena") is being perceived as an object, i.e. paratantra is being perceived as parikalpita.

Malcolm wrote:

No, what you said as that the imputed identity was parikalpita. Look back at what you said.

The three own natures have to do with how objects themselves are deluded cognitions (parikalpita) i.e. mental states (caittas) which arise from the activation of seeds (bijas) stored in the ālayavijñāna (paratantra). When those appearances are recognized as being mere mental states, and non-existent in the ālayavijñāna itself, then the ālayavijñāna transforms into wisdom (parinispāna). Paratantra only refers to the ālayavijñāna.

Basically, if you want to talk about Yogacara this is not the thread to do it.

As I said, what I stated it basically pulled directly from MAV -- and as you know, Candra, later in this text, demolishes the three own nature theory altogether.

Author: Malcolm

Date: Sunday, January 8th, 2012 at 11:58 PM

Title: Re: Misunderstanding emptiness

Content:

yadave said:

In terms of language or rhetoric, Nagarjuna's method works so well, and frustrates so many, because it is based on two truths, and two truths is effectively two contexts from which to interpret anything, be it the true/false value of truthbearers (like statements, perceptions, cognitions), or the real/unreal value of objects (like whether something exists).

So one cannot say "p is true" because it is not true in all contexts. Similarly, one cannot say "p is false" because Nagarjuna again shifts to the other context. Same method works for statements about existence.

Malcolm wrote:

What Candrakīrti is saying is that Nagarjuna is saying that any given entity someone perceives can be perceived either correctly or incorrectly.

Among incorrect perceptions of objects there is a further subdivision; true relative truth

and false relative truth. A true relative truth is something that is efficient and producing a result, for example, a wheat seed that produces a wheat sprout. Such observed efficiency provides the basis for consensus reality. False relative truths are conventional delusions, for example, a drunk who has doubled vision or a jaundice patient who perceives everything as yellowed.

Ultimate truths are always true no matter the context. Relative truths are contextual. For example, the relative truth of the speed of light breaks down when gravitational conditions are altered the event horizon of a black hole, for example. However, we can connect these relative truths on a continuum by understanding their context so they remain generally true even when they are not specifically true.

N

Author: Malcolm

Date: Monday, January 9th, 2012 at 12:04 AM

Title: Re: Ganesh in Tibetan Buddhism

Content:

Mandarava said:

Namdrol where do you get the info that Saraswati is Shiva's wife? Can you quote it please as traditionally she is viewed as the wife of Brahma.

http://www.sanatansociety.org/hindu_gods_and_goddesses/saraswati.htm "onclick="window.open(this.href);return false;"

Malcolm wrote:

From the initiation text of the white Saraswati cycle. She can also be Brahma's wife, just as she is Manjushri's consort. These goddesses have a busy schedule!

N

Author: Malcolm

Date: Monday, January 9th, 2012 at 12:51 AM

Title: Re: Misunderstanding emptiness

Content:

Namdrol said:

What Candrakirti is saying is that Nagarjuna is saying that any given entity someone perceives can be perceived either correctly or incorrectly.

N

gad rgyangs said:

entities are not "given" and if you are perceiving one, it is an incorrect cognition. this goes back to the prajnaparamita sutras.

Malcolm wrote:

Perhaps we do not mean the same thing by entity. Here I am using "entity" simply to mean an apparent.

If you mean by an "entity" something which possesses being, then we are in agreement — any perception predicated on perceiving an entity as existent is an incorrect cognition.

Apparents are a given, that is what it means when Nagarjuna states that one understands ultimate truth through relative truth. If they are not a given that the classical statement "Matter is empty, emptiness is matter..." etc., is unintelligible.

We have to have "given" objects because we do not reject appearances in classical Madhyamaka. We understand that appearances arise in dependence. What we reject about appearances is not the appearance itself, rather, that it has any underlying reality. For example, a moon in the water.

This is quite different than yogacara where appearances themselves in their totality are rejected.

N

Author: Malcolm

Date: Monday, January 9th, 2012 at 1:14 AM

Title: Re: Misunderstanding emptiness

Content:

gad rgyangs said:

yes but an apparent what? you can't say a table is apparent in any way beyond an arbitrary conceptual construction.

Malcolm wrote:

That is not true -- conceptual construction occurs after perception of an appearance. Otherwise, we would left with many ensuing faults. Please see Gorampa on this point.

gad rgyangs said:

"the given"

Malcolm wrote:

"Given" means when this specific chair is offered up for examination, this chair is the given chair. This is the kind of petty quibbling that really stalls meaningful conversation.

gad rgyangs said:

the statement about understanding the ultimate through the relative is didactic like

saying to understand that mirages are illusions, you first have to be fooled by one.

Malcolm wrote:

No, first you merely have to see one, whether you are fooled by a mirage or not, still one perceives one, no?

Author: Malcolm

Date: Monday, January 9th, 2012 at 1:42 AM

Title: Re: Misunderstanding emptiness

Content:

Namdrol said:

conceptual construction occurs after perception of an appearance.

gad rgyangs said:

what exactly is it that is "appearing"?

Malcolm wrote:

A clearly apparent non-existent or non-existent clear appearance (med par gsal snang), take your pick.

N

Author: Malcolm

Date: Monday, January 9th, 2012 at 2:01 AM

Title: Re: Misunderstanding emptiness

Content:

gad rgyangs said:

where in madhyamaka texts does it talk like that?

Malcolm wrote:

Gorampa uses this term all the time in his Madhyamaka texts.

Author: Malcolm

Date: Monday, January 9th, 2012 at 2:03 AM

Title: Re: Misunderstanding emptiness

Content:

gad rgyangs said:

... if it does need the sentient being, then it is really just a mental appearance. if it doesn't need the sentient being, then it's either being reified, or it's some kind of alaya/paratantra.

Malcolm wrote:

According to classical Madhyamaka texts, a perception cannot occur if there is no object and no subject. I.e. the standard abhidharma triad, sense organ, object, sense consciousness. Candrakīrti rejects reflexive cognition, you may recall.

Remind me: with whom did you study madhyamaka?

N

Author: Malcolm

Date: Monday, January 9th, 2012 at 2:10 AM

Title: Re: Buddhism and Peak Oil

Content:

kirtu said:

I am talking about inherently safe designs that cannot result in another Fukushima or Chernobyl. As for spent nuclear fuel, we can either store it or send it into the Sun. It's a matter of commitment. We can really move to a completely electrical driven economy for this with the vast majority of electricity generated from renewable energy and the rest generated from nuclear sources. Over time electricity costs actually drop to 0.

Kirt

Namdrol said:

Nuclear is one of the least efficient ... energy sources.

N

kirtu said:

Nuclear fission exceeds all other power sources in terms of potential energy by at least 1M times. So how is it the least efficient energy source? Your statement is wholly unsupportable.

Malcolm wrote:

Because of the total amount of energy that goes into mining and refining fissionable material, in addition to the costs of disposing the waste (the sun, really? you have any idea how expensive that would be in terms of energy cost?), constructing the plants, etc.

Nuclear is totally untenable.

Author: Malcolm

Date: Monday, January 9th, 2012 at 2:35 AM

Title: Re: Misunderstanding emptiness

Content:

yadave said:

always means something like "object + a cognition". If yours is the latter, I'll have to work on managing unusual expressions like "true relative truth." (Seem simpler to just say "true cognition" is a truth, "false cognition" is a falsehood...)

Malcolm wrote:

For Candrakirti, a truth [satya] is always the object of a cognition (of which there are two kinds).

The reason why we say that there is a true and false relative truth, is as I explained it above. The former is mistaken concerning the nature of an apparent object; the latter is mistaken about the apparent object itself.

An ultimate truth is an object of an wholly unmistaken cognition.

N

Author: Malcolm

Date: Monday, January 9th, 2012 at 3:14 AM

Title: Re: Misunderstanding emptiness

Content:

gad rgyangs said:

where in madhyamaka texts does it talk like that?

Namdrol said:

Gorampa uses this term all the time in his Madhyamaka texts.

gad rgyangs said:

i mean indian madhyamaka texts, not post-dzogchen tibetan ones

Malcolm wrote:

Gorampa was not a Dzogchen practitioner at all. He was a Sakyapa. He rejected the authenticity of kun byed rgyal po, and so on.

But anyway, it does not matter. Pre-Yogacara Madhyamakas [i.e. pre Shantarakṣita] accepted the standard cognitive model of Abhidharma, so for them it was proper to speak of objects, organs and sense consciousnesses. So in fact your whole line of inquiry is in vain. For them, there were, conventionally speaking, given objects in precisely the terms to which you object. For them, from Nagarjuna onwards, without the meeting of a cup, for example, and a healthy eye organ [i.e a functional patch of atoms in the shape of a flax flower in the back of the eye], and an eye consciousness operating through that sense organ, there could be no eye-consciousness of a cup at all. Three things are required for an instance of vision, in the Madhyamaka model.

Face it, my statement was just not a problem from a classical Madhyamaka point of view so I am not going to spend anymore time on this. Why? Because this is non-controversial.

N

Author: Malcolm

Date: Monday, January 9th, 2012 at 3:30 AM

Title: Re: Misunderstanding emptiness

Content:

gad rgyangs said:

the whole point of madhyamaka is to deconstruct the abhidharma phenomenology as anything other than arbitrary and illusory convention. once abhidharma loses its really existent simple dharmas, it collapses as anything other than a language game.

Malcolm wrote:

No, the whole point of Madhyamaka is to bring abhidharma back into line with dependent origination by refuting abhidharma essentialism. Madhyamaka does not reject such things as the 5 skandhas, twelve āyatanas, and eighteen dhātus, the twelve nidanas and so forth.

Author: Malcolm

Date: Monday, January 9th, 2012 at 3:39 AM

Title: Re: Misunderstanding emptiness

Content:

gad rgyangs said:

the whole point of madhyamaka is to deconstruct the abhidharma phenomenology as anything other than arbitrary and illusory convention. once abhidharma loses its really existent simple dharmas, it collapses as anything other than a language game.

Malcolm wrote:

You've confused Madhyamaka with Wittgenstein.

Author: Malcolm

Date: Monday, January 9th, 2012 at 3:42 AM

Title: Re: Buddhism and Peak Oil

Content:

Huseng said:

How is it that China, let alone the rest of the world, is going to transition from an economy and infrastructure that is based in its majority on fossil fuels to something that

isn't?

Malcolm wrote:
Yak shit!

Author: Malcolm

Date: Monday, January 9th, 2012 at 4:38 AM

Title: Re: Yeah, Dzogchen is confusing

Content:

Clarence said:

It worries me when a relative Dzogchen newbie (who claimed earlier to be a Sotapanna) starts giving Dzogchen advice to other newbies. I don't know whether this should be the place for such things. Especially with the certainty that accompanies said advice.

Virgo said:

People are generally always worried about something. But I am not concerned.

Kevin

heart said:

At you level of realization you should try to do something special to test your realization, here is a good example http://chronicleproject.com/stories_19.html "
onclick="window.open(this.href);return false;

/magnus

Malcolm wrote:

Frankly, in this story, Trungpa just comes across as a clueless jerk.

N

Author: Malcolm

Date: Monday, January 9th, 2012 at 4:41 AM

Title: Re: Illusory body /rainbow body after death and rebirth

Content:

heart said:

I have no idea. But if you have a rainbow body rebirth just doesn't make any sense.

/magnus

Malcolm wrote:

Khyentse Wangpo managed it. Guess this begs the question -- when is rebirth not rebirth?

Author: Malcolm

Date: Monday, January 9th, 2012 at 4:59 AM

Title: Re: Misunderstanding emptiness

Content:

yadave said:

So you agree with MS and, for Candrakirti, a truth [satya] means an object, and each "object" is really two objects...

Malcolm wrote:

Not exactly, a truth is "an object of a cognition" -- you cannot leave the cognition part off since it is integral to the definition. A truth is not merely an object, it is an object defined as relative or ultimate depending upon whether the cognition is deceived or undeceived. One object, two natures, hence two cognitions, correct and false.

This is an development over the Abhidharmic concept of a truth, in which a truth [satya] is a cognition, for example, a cognition of water is a relative truth, whereas a cognition of the characteristics of water, limpidity, wetness and coolness, are ultimate truths.

In other words, here, in Abhidharma, an ultimate truth is defined as the irreducible cognition that remains after something (such as a cup or water) has been subjected to complete analysis.

There really isn't than much difference between this and the Madhyamaka definition. The Madhyamaka definition might run something like "...an ultimate truth is defined as the object of an unmistaken cognition that remains after something (such as a cup or water) has been subjected to complete analysis."

The emphasis in both causes, both in Abhidharma and Madhyamaka is on the cognition. So no, I do not agree with the MS discussion in all respects.

Author: Malcolm

Date: Monday, January 9th, 2012 at 5:01 AM

Title: Re: Illusory body /rainbow body after death and rebirth

Content:

heart said:

I have no idea. But if you have a rainbow body rebirth just doesn't make any sense.

/magnus

Namdrol said:

Khyentse Wangpo managed it. Guess this begs the question -- when is rebirth not

rebirth?

heart said:

Since he was Chetsun Senge Wangchuk in an earlier life?

/magnus

Malcolm wrote:

indeed.

Author: Malcolm

Date: Monday, January 9th, 2012 at 10:23 AM

Title: Re: Misunderstanding emptiness

Content:

yadave said:

In other words, the Candrikirti interpretation you provide requires Buddhists to be antirealists --

Malcolm wrote:

Not all Buddhists, just Madhyamakas.

N

Author: Malcolm

Date: Monday, January 9th, 2012 at 10:24 AM

Title: Re: Misunderstanding emptiness

Content:

yadave said:

Candrikirti would reject his own formulation today. QED.

Malcolm wrote:

You're reaching.

Author: Malcolm

Date: Monday, January 9th, 2012 at 10:50 AM

Title: Re: Misunderstanding emptiness

Content:

catmoon said:

Yup, us nasty, navel-gazing cowherders got better things to do. Fer Instance, I need to take a leak. Please notice how carefully I aim so it does not land on someone else's path.

Malcolm wrote:

My point was that this book is typical of Madhyamaka books these days that cannot escape the event horizon of Gelug -- but there is a whole neglected world of Madhyamaka out there that has nothing to do with Tsongkhapa and his opinions.

N

Author: Malcolm

Date: Monday, January 9th, 2012 at 11:03 AM

Title: Re: Misunderstanding emptiness

Content:

yadave said:

In other words, the Candrikirti interpretation you provide requires Buddhists to be antirealists --

Namdrol said:

Not all Buddhists, just Madhyamakas.

yadave said:

Guess I value a bigger Dharma, larger audience, higher number of liberated beings than you.

Malcolm wrote:

There is a term Madhyamikas, including Gelugpas, use for other Buddhist schools below Madhyamaka "dngos po smra ba" (vastuvadins) which roughly means "those who advocate things as real". This assumes of course that Madhyamaka is the ultimate Buddhist perspective.

N

Author: Malcolm

Date: Monday, January 9th, 2012 at 12:21 PM

Title: Re: Misunderstanding emptiness

Content:

Unknown said:

If "Buddhism" means many schools of equal status

Malcolm wrote:

It doesn't. Madhyamaka is definitive, the rest are not.

Author: Malcolm

Date: Monday, January 9th, 2012 at 12:27 PM

Title: Re: Misunderstanding emptiness

Content:

yadave said:

I'm too tired to redesign religions. The feeling of fatigue. Sleep well.

Malcolm wrote:

If you wish to understand Madhyamaka, then I, among others can help you here. Some of us, like myself, have formal training in the field.

But there is nothing in Buddhism to redesign. Buddhism is all about understanding dependent origination. Some people's understanding of dependent origination is deeper than that of others. Those who still cling to existents as real necessarily have shallower understanding of dependent origination than those who understand that the final implication of dependent origination is that existents, though apparent, are not real in any meaningful and ultimate sense.

N

Author: Malcolm

Date: Monday, January 9th, 2012 at 12:57 PM

Title: Re: Misunderstanding emptiness

Content:

Namdrol said:

Those who still cling to existents as real necessarily have shallower understanding of dependent origination than those who understand that the final implication of dependent origination is that existents, though apparent, are not real in any meaningful and ultimate sense.

N

Virgo said:

And thus we have Madhyamaka.

Kevin

Malcolm wrote:

Well, the main point is to help people overcome limitations, not erect a school.

Author: Malcolm

Date: Monday, January 9th, 2012 at 11:00 PM

Title: Re: Misunderstanding emptiness

Content:

Namdrol said:

Those who still cling to existents as real necessarily have shallower understanding of dependent origination than those who understand that the final implication of dependent origination is that existents, though apparent, are not real in any meaningful and ultimate sense.

PadmaVonSamba said:
Are those people really clinging? I mean, Really?
Is the fact of ignorance real?

Malcolm wrote:
No, ignorance is just as illusory as buddhahood.

N

Author: Malcolm
Date: Monday, January 9th, 2012 at 11:03 PM
Title: Re: Yeah, Dzogchen is confusing
Content:
padma norbu said:
Well, I'm throwing my mala in the toilet.

Malcolm wrote:
Who needs a mala?

Author: Malcolm
Date: Monday, January 9th, 2012 at 11:06 PM
Title: Re: Yeah, Dzogchen is confusing
Content:
padma norbu said:
btw, I was joking about throwing the mala in the toilet. Just venting and grappling with some shi-yot, per usual. I don't know why I bother, though, really. I already know everything, apparently, because I never hear anything new. :: pats self on back :: :: is know-it-all ::

Malcolm wrote:
There is a bit of a pun on the word māla and mala in this story. In prakrit, Indians tend to not pay attention to long and short vowels -- so māla means a garland of flowers, but mala means excrement. So he threw his māla in the mala.

Author: Malcolm
Date: Monday, January 9th, 2012 at 11:16 PM
Title: Re: Yeah, Dzogchen is confusing
Content:
padma norbu said:
lol, thanks for point that out, Namdrol.

I think I should change my name to "the grappler"... I wrestle too much. seems to be how

my brain is wired.

Malcolm wrote:

What you should do is learn Tibetan.

N

Author: Malcolm

Date: Monday, January 9th, 2012 at 11:28 PM

Title: Re: Orthodoxy in Vajrayana

Content:

Astus said:

What constitutes orthodoxy (including orthopraxy) in Vajrayana? What is its definition? Or is it that there are several definitions? What are they?

I find that faith is emphasised as an essential key to Vajrayana practice. However, is it based on pure faith in the tantras, the lineage and the guru, or there are objective criteria for what makes a teaching Vajrayana? What are the requirements of a lineage, transmission, treasure text? Is it possible at all to separate transmission from the teaching, or they implicitly require each other? What is the guarantee for a transmission to be true?

What would be good to have here are actual references in answer for the above questions, and then some extra discussion of them.

Malcolm wrote:

There are ten criteria that define a valid tantra, for example. But the Dzogchen tradition throws them away.

The real difference between sutra and tantra is the following: yoga tantra and highest yoga tantra has a method based on transmission of an example wisdom communicated by a guru, a physiologically based understanding of meditation and the path, a concept of wisdom being physically embodied in the center of the body, the theory of mind and vāyu interactivity; teachings on ṇāḍī, vāyu and bindu which is crucial to tantric praxis, the so called body method. All of these features are almost completely lacking in lower and non-Vajrayāna teachings.

As far as transmission goes, the Nyingmapas argue that all Mahāyāna teachings are treasure texts. The gsar ma schools were predicated on bringing back new Indian texts. So Sakya, Gelug and Jonang tend to emphasize the new tantras as being more authentic since they have a clearer Indian pedigree. Kagyus go both ways, historically -- that is to say. Nyingmapas have developed various polemics to defend continued text production. Basically, the Nyingma collection of tantras is not closed, the Kengyur and Tengyur are closed. I am a student of three different tertons who have produced "new" tantras.

One cannot separate transmission from the teaching. The transmission is true if a) the teacher teaching it has personal realization of the teaching, or his lineage is unbroken. The first is the best of course, but most people get the latter. Of course there are no guarantees at all.

Author: Malcolm

Date: Monday, January 9th, 2012 at 11:29 PM

Title: Re: Misunderstanding emptiness

Content:

Namdrol said:

No, ignorance is just as illusory as buddhahood.

N

PadmaVonSamba said:

Is that really true?

Malcolm wrote:

Word games. Not interested.

Author: Malcolm

Date: Monday, January 9th, 2012 at 11:45 PM

Title: Re: Yeah, Dzogchen is confusing

Content:

Clarence said:

Namdrol-la,

You are allowed to teach Dzogchen. What if someone like Padma came to you with his story, what would you say? Why would he have to learn Tibetan (colloquial or Tibetan)? How would that get rid of his doubts? I know you don't want to teach but I am genuinely curious as Padma isn't the only one with doubt.

The advice to practice more seems not to work perfectly well either as the problem is doubt. Not just doubt about the whole tradition but also doubt about whether the practice is done right. At the same time we hear stories that if the practice is done wrongly, the results will be disastrous. So, the practice more exhortation does not work in this case. At least, that is what I think.

Just curious about your opinion.

Thanks, C

Malcolm wrote:

If someone comes to me with doubts, I generally send that person back to their teacher. In Padma's case, he should try and get his hands on ChNN's Upadesha on All-Penetrating Wisdom (ye shes zang thal), Longsal Series Volume three. If he attended the recent webcast, ChNN gave the Longsal transmission of Yeshe Zangthel in the last open retreat, not the lung, but the transmission. This book also contains the Longsal Ngondro for which ChNN gave the lung in the last retreat. So he should have no trouble procuring this text. I personally found this one short text to be something like a key that deepened my understanding of Dzogchen beyond tregchö and unlocked the meaning of many tantras.

BTW, in tregchö, that is it. All you are doing just totally relaxing in a state of instant presence. It does not make anything better but if you are relaxed, you don't mind, also if things are better, you don't mind. If you are not being relaxed, then you are not understanding the main point of tregchö. So you must learn and apply the four chozhags. Cog (ཚལ་) is an ancient Tibetan word that means all. It also means to have leisure. Shag (གཤམ་) means to let go. So this is why ChNN translates this as total relaxation. There are four points of cogzhag which should be applied together at the same time. It is not hard to learn what this means, as I recall ChNN talked about this in the last retreat.

N

Author: Malcolm

Date: Monday, January 9th, 2012 at 11:53 PM

Title: Re: Misunderstanding emptiness

Content:

PadmaVonSamba said:

really true meaning, "is (the alledged fact of) ignorance being just as illusory as buddhahood merely a subjective projection of the mind, or can we say that objectively ignorance is just as illusory as buddhahood?"

Malcolm wrote:

The entire path, from the beginning until final Buddhahood is completely illusory, insubstantial, according to Haribhadra.

For example, afflictions are not substantial entities in the mind that must be removed. They have no more reality than the mind they are felt to afflict. Wisdom is not something substantial which is gained by the mind.

The whole network of dependent origination is insubstantial. There are no substantial members which belong to anything dependently originated. Substantiality is a deluded mental appearance.

N

Author: Malcolm

Date: Tuesday, January 10th, 2012 at 2:45 AM

Title: Re: How practical is consort practice for the majority?

Content:

Tsering927 said:

My point is that they are not in union in bed

Malcolm wrote:

Of course they are -- this idea is a total fantasy, I am sorry to say.

N

Author: Malcolm

Date: Tuesday, January 10th, 2012 at 3:00 AM

Title: Re: Misunderstanding emptiness

Content:

yadave said:

There are other methods to reveal knowledge

Malcolm wrote:

There is all kinds of knowledge and all kinds of methods to reveal it -- Madhyamaka is intent on discovering the knowledge that completely pacifies suffering.

N

Author: Malcolm

Date: Tuesday, January 10th, 2012 at 3:03 AM

Title: Re: Misunderstanding emptiness

Content:

PadmaVonSamba said:

If what you are experiencing is illusion, then how do you know it is illusion?

Malcolm wrote:

The same way you know you are dreaming when you are in a dream.

Not easy, not impossible.

Author: Malcolm

Date: Tuesday, January 10th, 2012 at 5:45 AM

Title: Re: Misunderstanding emptiness

Content:

PadmaVonSamba said:

If you are having a dream, and somebody in the dream comes up to you and tells you that you are dreaming, since they are not "real", why should you believe them?

Malcolm wrote:

Who else would you believe if there are no real persons.

Anyway, this is a boring game of semantics.

Author: Malcolm

Date: Tuesday, January 10th, 2012 at 5:48 AM

Title: Re: How practical is consort practice for the majority?

Content:

deff said:

masturbation is very dangerous?

Malcolm wrote:

Some people apparently think so -- they might go blind or grow hair on their palms.

Author: Malcolm

Date: Tuesday, January 10th, 2012 at 5:58 AM

Title: Re: 'How Yoga Wrecks the Body' via The New York Times

Content:

Lhug-Pa said:

If there is any danger in "Yoga", it's that most mainstream "Yoga" studios don't teach Hatha Yoga for its original purpose: To prepare the body for deep meditation.

It seems that most "Yoga" studios nowadays only, whether intentionally or unintentionally, teach people how to increase their vanity and lust; and charge an arm & a leg to boot (whether for overpriced classes, supplies, clothing, mats, etc.)

Better to learn Yantra Yoga instead, and from a qualified source.

Hatha Yoga can be very beneficial too though, that is with proper guidance (even if only from an authentic book) and Right Intention.

Malcolm wrote:

The fact is that most of the people I know who have done a lot of yoga (of any kind) have seriously injured themselves, and this includes more than one high lama.

N

Author: Malcolm

Date: Tuesday, January 10th, 2012 at 6:32 AM

Title: Re: Yeah, Dzogchen is confusing

Content:

Lhug-Pa said:

With having the Lung for Longsal preliminaries, can I practice the preliminaries until I receive the Longsal Empowerment as well?

Malcolm wrote:

yes.

Author: Malcolm

Date: Tuesday, January 10th, 2012 at 7:09 AM

Title: Re: Yeah, Dzogchen is confusing

Content:

Namdrol said:

yes.

Lhug-Pa said:

Thanks. I've got enough 'practices' lined up as it is, but if upon reading about the Longsal preliminaries we decide that it's more effective, then it can only help to adjust our practice for the better. Of course it's important too to work with what we have and stick to it, instead of going something like "Oh, I now have a Lung for this other better practice, I'd better learn it first before I start practicing." (note to self)

Pero

No worries lol

Ah I see, thanks again.

Malcolm wrote:

Who is "we".

Author: Malcolm

Date: Tuesday, January 10th, 2012 at 7:09 AM

Title: Re: 'How Yoga Wrecks the Body' via The New York Times

Content:

Namdrol said:

The fact is that most of the people I know who have done a lot of yoga (of any kind) have seriously injured themselves, and this includes more than one high lama.

N

zangskar said:

Do you mind saying a bit about what kind of (permanent?) injuries? (Not who.)

Best wishes

Lars

Malcolm wrote:

Neck, back, knees.

Author: Malcolm

Date: Tuesday, January 10th, 2012 at 8:17 AM

Title: Re: My father

Content:

KeithBC said:

My father left this life at 2:05 this afternoon, three weeks short of his 89th birthday. If you feel so inclined, please join me in wishing him a safe journey to his next life, and fortunate rebirth. He did his best in this life.

Om mani padme hum.

Keith

Malcolm wrote:

Om aḥ hūṃ bodhicitta mahāsukha jñānadhātu a

Author: Malcolm

Date: Tuesday, January 10th, 2012 at 9:24 AM

Title: Re: Misunderstanding emptiness

Content:

Namdrol said:

Anyway, this is a boring game of semantics.

PadmaVonSamba said:

....Or does it only APPEAR to be???

Malcolm wrote:

Yes, it appears so.

Author: Malcolm

Date: Tuesday, January 10th, 2012 at 10:23 AM

Title: Re: Misunderstanding emptiness

Content:

PadmaVonSamba said:

is physical phenomena an illusion

or is it the reality of physical phenomena that is the illusion?

Malcolm wrote:

If the reality of physical phenomena is an illusion, physical phenomena are illusory because the nature of a thing cannot be different than the thing that bears that nature -- for example, wetness and water, heat and fire, etc.

PadmaVonSamba said:

But why is divisibility the criteria for establishing the "reality" of something?

Malcolm wrote:

Irreducibility is held to be the criteria for establishing identity. Identity is the basis for establishing the reality of a given thing. If the identity of a given thing cannot be established for that thing because a given thing can still be reduced and analyzed, that thing's reality depends on non-analytical acceptance (hence a convention). Assuming that no phenomena can bear ultimate analysis, a given thing's reality is an imputation based upon an appearance that has not been subject to ultimate analysis.

N

Author: Malcolm

Date: Tuesday, January 10th, 2012 at 8:17 PM

Title: Re: Bhairava in Buddhism?

Content:

Adamantine said:

Hi, wondering if anyone is familiar with the cross-pollinating deities of Nepal, and specifically with the various statues and shrines devoted to Bhairava and how / if they fit into the context of tantric Buddhism. I wonder because I find some of the statues beautiful and powerful, but I am not familiar with the link.. some appear almost identical to the protector Mahakala... but unlike Siva I have not heard that Bhairava specifically corresponds to a Nyingma protector ---->although Bhairava is supposedly another manifestation of Siva -- so would I then consider Bhairava as Mahadeva?

I know that this deity was particularly important to Newars, but I also understand Newars are primarily Buddhist. . . if anyone has any in-depth insight I'd love to hear it.

Malcolm wrote:

Hindu Bhairava = Mahākala

Author: Malcolm

Date: Tuesday, January 10th, 2012 at 9:06 PM

Title: Re: Bhairava in Buddhism?

Content:

Namdrol said:

Hindu Bhairava = Mahākala

Karinos said:

Mahakala and Bhairava are not the same.

Malcolm wrote:

I know that Bhairava and Mahākala are not the same.

However, Bhairava shrines in Nepal are considered Mahākala shrines by Tibetans.

It is the same principle with Vajrayogini statues being considered to be emanations of Kali.

N

Author: Malcolm

Date: Tuesday, January 10th, 2012 at 10:35 PM

Title: Re: Yeah, Dzogchen is confusing

Content:

padma norbu said:

We are told that if we have visions of deities not to hold too much importance to that

Malcolm wrote:

Because those visions are mental projections, based on mind.

padma norbu said:

and yet here we have world-famous teachers writing entire series of books based on visions from deities.

Malcolm wrote:

Because this teacher has knowledge of his real state, and because he is expert in dream yoga, the display of his wisdom manifests as teachers and deities that communicate knowledge which he then commits to writing.

And he also has provided the method by which we may know the difference between karmic dreams (based on mind) and dreams of clarity (based on wisdom).

N

Author: Malcolm

Date: Tuesday, January 10th, 2012 at 10:36 PM

Title: Re: How practical is consort practice for the majority?

Content:

deff said:

masturbation is very dangerous?

Namdrol said:

Some people apparently think so -- they might go blind or grow hair on their palms.

Dechen Norbu said:

If it was, most male teens would never reach adulthood...

Malcolm wrote:

Some women would argue that most male teens never do.

Author: Malcolm

Date: Tuesday, January 10th, 2012 at 10:59 PM

Title: Re: Yeah, Dzogchen is confusing

Content:

padma norbu said:

So... why is it necessary to receive knowledge from something "other" at all? Why can't he just know these teachings if they come from his real nature without the necessity of a manifestation of wisdom display to communicate it back to himself?

Malcolm wrote:

Because he has a body, and therefore a mind, and in the state of dreams, everyone has seven times more clarity than when they are awake.

Also while he is a realized person, he says he is not a completely realized person at the end of the path.

You also have this same state, so, you might as well ask yourself why you are not spontaneously receiving these teachings, etc.

N

Author: Malcolm

Date: Tuesday, January 10th, 2012 at 11:33 PM

Title: Re: Yeah, Dzogchen is confusing

Content:

padma norbu said:

It seems there is a quality of awareness which contains all knowledge and which is shared by everything in various quantities like an energy of some sort, basically, and then you basically contact and capture bits of this awareness like lightning bugs in a jar.

Malcolm wrote:

Yes, it is called thugs rjes which expresses itself as rtsal or energy.

N

Author: Malcolm

Date: Wednesday, January 11th, 2012 at 12:22 AM

Title: Re: How practical is consort practice for the majority?

Content:

Author: Malcolm

Date: Wednesday, January 11th, 2012 at 12:35 AM

Title: Re: The individual in dzogchen, independence, dharmakaya

Content:

wisdom said:

It is also all pervading and infinite, present in all things.

gad rgyangs said:

how is this different from vedanta or theism?

Malcolm wrote:

Dharmakāya isn't real.

N

Author: Malcolm

Date: Wednesday, January 11th, 2012 at 1:27 AM

Title: Re: The individual in dzogchen, independence, dharmakaya

Content:

gad rgyangs said:

dharmakaya is a turtle living in a gingerbread house under the sea, but it isn't real, so my statement is buddhist and not a fairytale.

Malcolm wrote:

Being unreal does not mean being arbitrary.

Author: Malcolm

Date: Wednesday, January 11th, 2012 at 8:31 AM

Title: Re: How practical is consort practice for the majority?

Content:

Tsering927 said:

I think this is the crucial point of Vajrayana.

Malcolm wrote:

The crucial point of Vajrayāna is using the body as the method.

Author: Malcolm

Date: Wednesday, January 11th, 2012 at 10:00 AM

Title: Re: The individual in dzogchen, independence, dharmakaya

Content:

brendan said:

Why then did you write "RIP Steve Jobs" on your facebook page when Steve Jobs died?

Malcolm wrote:

Why do you care?

Author: Malcolm

Date: Wednesday, January 11th, 2012 at 10:17 AM

Title: Re: The individual in dzogchen, independence, dharmakaya

Content:

brendan said:

Why then did you write "RIP Steve Jobs" on your facebook page when Steve Jobs died?

Namdrol said:

Why do you care?

brendan said:

Dont cheat.

Malcolm wrote:

The answer is: I wrote that out of sentimentality because I am fond of his products.

Author: Malcolm

Date: Wednesday, January 11th, 2012 at 11:54 AM

Title: Re: The individual in dzogchen, independence, dharmakaya

Content:

brendan said:

RIP=Theism

Malcolm wrote:

Only you if have severe aversions to wishing people to experience nirvana.

N

Author: Malcolm

Date: Wednesday, January 11th, 2012 at 11:57 AM

Title: Re: The individual in dzogchen, independence, dharmakaya

Content:

Sherab said:

Wow, the exchanges are UNREAL.

asunthatneversets said:

FOREAL.

Malcolm wrote:

brenden is forever seeing theism under every bed.

Author: Malcolm

Date: Wednesday, January 11th, 2012 at 1:42 PM

Title: Re: The individual in dzogchen, independence, dharmakaya

Content:

brendan said:

Your facebook profile says "Originally Pure Natural Formation", you seem to be contradicting your self once again with "wishing people to experience nirvana".

Malcolm wrote:

The reason the basis is called "the basis" is because it has not been realized.

Once the basis has been fully realized, then there is parinirvana.

There is no contradiction.

N

Author: Malcolm

Date: Wednesday, January 11th, 2012 at 1:43 PM

Title: Re: The individual in dzogchen, independence, dharmakaya

Content:

brendan said:

The less Theism in the place the better.

Malcolm wrote:

There is no theism in my thinking or statements, so it is just your imagination.

Author: Malcolm

Date: Wednesday, January 11th, 2012 at 1:47 PM

Title: Re: Misunderstanding emptiness

Content:

yadave said:

It is odd that there was such interest in Conventional Reality on its original thread but now there is none.

It is odd that the only response was "More Gelug naval gazing" and no Gelug's jump forward (if this has anything to do with it).

Almost makes me uncomfortable to ask.

Malcolm wrote:

The reason is, is that that I can argue for the Gelug position and against it. BTW, I know Jay Garfield reasonably well, and we have also had this conversation. He is a smart guy, but I don't completely agree with his assessment of Madhyamaka -- but we respect each other.

N

Author: Malcolm

Date: Wednesday, January 11th, 2012 at 1:56 PM

Title: Re: The individual in dzogchen, independence, dharmakaya

Content:

gad rgyangs said:

attempting to get back to the OPs mereological question, the holographic paradigm may point to an understanding: in a hologram, each fragment contains/reflects the whole.

Aurobindo also said (IIIRC) something to the effect that each thing is the whole universe

presenting a different frontal aspect. clues like these may be fertile for rumination.

Sherab said:

So if one part of the universe becomes enlightened, every part of the universe become enlightened?

gad rgyangs said:

since this is the Dzogchen forum, of course theres nothing to "become enlightened", in the sense of a process or attainment actually happening. Illusory holographic fragments may kaleidoscopically change colors, that is all. the point is, there is both the illusory individual fragment holographically containing/contained in the illusory whole, and the illusory whole containing/contained in the illusory fragment. its not an either/or situation.

Malcolm wrote:

Read Guenther much? Word salad. At best some distorted Hua Yen. It is just not that complicated.

Author: Malcolm

Date: Wednesday, January 11th, 2012 at 2:10 PM

Title: Re: The individual in dzogchen, independence, dharmakaya

Content:

Acid_Trancer said:

I am very much interested in dzogchen but I dont understand the relation between the dharmakaya and the individual natural state.

Malcolm wrote:

The basis is free from one and many, therefore it is niether individual nor shared.

The three kayas have one essence.

The three kayas do not exist apart from the basis.

Sentient beings occur through non-recognition of the basis.

The result does not arise from a cause.

Author: Malcolm

Date: Wednesday, January 11th, 2012 at 2:22 PM

Title: Re: How practical is consort practice for the majority?

Content:

Adamantine said:

Namdrol, could you explain how you can say wanking is only sexual misconduct for

monks without contradicting Dudjom Rinpoche? I am not trying to debate, I am just genuinely interested.

Malcolm wrote:

Because that item is not covered as part of sexual misconduct for laypeople.

Losing the "white" bodhicitta is interpreted differently by different masters. So I regard the whole thing as a matter of opinion, with no masters opinion being definitive.

I don't consider either Ngari Panchen or Dudjom R. to be final authorities about anything. The same goes for Sakya Pandita, Kongtrul, etc.

In other words, I am happy to contradict any scholar living or dead if I think they are mistaken.

N

Author: Malcolm

Date: Wednesday, January 11th, 2012 at 10:11 PM

Title: Re: The individual in dzogchen, independence, dharmakaya

Content:

Namdrol said:

The basis is free from one and many, therefore it is neither individual nor shared.

gad rgyangs said:

are you an individual? yes

does that mean you and the basis are therefore distinct?

Malcolm wrote:

Imputing ignorance [kun brtags ma rig pa] reifies the basis as a self and an other. This ignorance does not exist in the basis, has never existed in the basis and will never exist in the basis. Nevertheless, the basis, nature, essence and compassion, serve as its cause in the sense that it is the basis which is reified. However, the basis itself is free from reification and therefore any sort of enumeration. Even the notion of three wisdoms of essence, nature and compassion is merely a way of talking about the basis which in fact has one essence.

Individuals occur because the basis was not recognized at the beginning of the eon, when the neutral awareness [shes pa lung ma bstan, jñāvyakṛta] in the basis became consciousness [rnam shes, vijñāna] through not recognizing the basis as its own state due to the imputing ignorance mentioned above. When that neutral awareness recognizes the basis as its own display, it becomes prajñā [shes rab] through knowing [rig pa, vidyā] the basis as its own display, there is effortless buddhahood in the state of realization called "Samantabhadra".

Sentient beings in others words are merely a continuation of ignorance about our own

true state.

The answer of course is that individuals are neither the same nor different than the basis. If they were the same, the basis would be afflicted, if they were utterly different, sentient beings could not become buddhas through recognizing the basis as their own state.

Also bear in mind that the term "basis" is applied to the three wisdoms because they have not been realized. When the three wisdoms are realized, then they are termed the fruit and one rests on the stage of great original purity, *uttarajñāna*, highest wisdom.

N

N

Author: Malcolm

Date: Wednesday, January 11th, 2012 at 10:12 PM

Title: Re: The Lack of Cause and Result in Dzogchen

Content:

Namdrol said:

Sentient beings occur through non-recognition of the basis.

The result does not arise from a cause.

Mr. G said:

Would you be able to elaborate on this? I'm stuck on the notion that recognition or non-recognition is a "cause" of sorts that enables the result.

Malcolm wrote:

The result does not depend on the two accumulations.

Author: Malcolm

Date: Wednesday, January 11th, 2012 at 10:28 PM

Title: Re: How practical is consort practice for the majority?

Content:

Jnana said:

There are also other conservative interpretations on the role and importance of *karmamudrā*. For example, Chomden Rigpey Raltri's *Dohāṃkārāpuṣpa* (Do ha rgyan gyi me tog):

People who do not know [that] the nature of everything [is] co-emergence claim that unadulterated great bliss is attained while engaging in sexual union with a *karmamudrā*. They are mistaken, like the thirsty wild deer who sees a mirage as water, goes running after it and gets injured. They die from thirst; can they get water from the sky? Similarly, [such people] mistake the bliss of the four joys to be primordial awareness, and do not

realize co-emergence. For this reason, since that bliss which is born from sexual union has no capacity to give rise to and sustain co-emergence, where can it complete the realization [which is] free of the three worlds, [i.e.] the three doors? Well, it cannot complete this.

Malcolm wrote:

Correct. The bliss of karmaudra practice is just a tool. In the lamdre system, it is called the practice of small bliss and emptiness and is connected with the third consecration. It does not produce a final result since it works by purifying the the white and red bodhicitta. For that, you need the practices of the jñānavāyu, the wisdom winds (albiet still practiced with either sort of mudra), termed in Lamdre, great bliss and emptiness -- the practice that transforms the karmavāyus into jñānavāyus -- thus resulting in rainbow body, as in Dzogchen.

The main advantage of Dzogchen togal over these practices is that a) it does not require a consort b) it does not require the step by step purification of the four mandalas through the two stages (i.e. the outer body channel mandala, the inner channel syllable mandala, the bodhicitta mandala, and the vāyu mandala). This is why togal is sometimes equated with the completion stage practices of the gsar ma system.

The practice of tregchö, the inseparability of samsara and nirvana of Sakya, mahāmudra of Kagyu, and clear light nature of the mind of the Gelugpas have essentially the same point i.e. cultivating a momentary unfabricated awareness.

Dzogchenpas maintain however that this cultivation of a momentary unfabricated awareness by itself will not result in rainbow body, but rather, will result only in the the body dissolving at death into subtle particles. In Nyingma, Sakya and Gelug, it seems this cultivation of a momentary unfabricated awareness forms the basis for the practice the two stages, whereas Kagyu dissents, and asserts that this meditation alone can be sufficient for a person of supreme caliber.

In any event, the main point of the view in all four (or five if we included Jonang) schools is the experiential cultivation of a momentary unfabricated awareness. Other than that, the main differences are terminologies related to the specifics of each schools presentation of their respective paths and methodologies.

N

N

Author: Malcolm

Date: Wednesday, January 11th, 2012 at 10:36 PM

Title: Re: Misunderstanding emptiness

Content:

yadave said:

And if you can argue for and against a view, it makes one wonder why you casually brush

one off.

Malcolm wrote:

Because I think that Tsongkhapa's presentation does not reflect Chandrakirti's intention, or that of Nagarjuna.

Author: Malcolm

Date: Wednesday, January 11th, 2012 at 10:40 PM

Title: Re: Misunderstanding emptiness

Content:

yadave said:

Then I look at my example of a modern person searching for saltiness and stopping at the salt molecule and it seems so dumb to continue decomposing things, everything is made of the smaller stuff.

Malcolm wrote:

Molecules are made of atoms which are made of electrons and protons, etc.

By stopping at the salt molecule, you are making precisely the mistake Madhyamakas criticized Sarvastivadins for making i.e. arbitrarily stopping your analysis at a false level of irreducibility.

Author: Malcolm

Date: Thursday, January 12th, 2012 at 12:06 AM

Title: Re: The Lack of Cause and Result in Dzogchen

Content:

Mr. G said:

The basis was not recognized as being originally pure and free of afflictions which initiated samsara and nirvana. However, we can't call the act of "recognition" a real act or cause due to the the basis which possesses a nature, essence and compassion. So it is not the individual that is "recognizing", but it is the intelligence of the basis that is at work.

Malcolm wrote:

The three wisdoms, essence, nature and compassion, are called the basis (aka bodhicitta in sems sde) when they are not recognized. When they are recognized, they are called the path. When they are realized, they are called the result.

N

Author: Malcolm

Date: Thursday, January 12th, 2012 at 12:11 AM

Title: Re: The Lack of Cause and Result in Dzogchen

Content:

Namdrol said:

....are called the basis (aka bodhicitta in sems sde) when they are not recognized. When they are recognized, they are called the path.

N

Mr. G said:

Hi Namdrol,

What "causes" the act of recognition?

Malcolm wrote:

It is more like, what is the condition for recognition. The condition for recognition is the stirring of the basis

Author: Malcolm

Date: Thursday, January 12th, 2012 at 12:23 AM

Title: Re: Yeah, Dzogchen is confusing

Content:

padma norbu said:

One last question, then: when everything is destroyed at the end a world age, do the Buddhas survive that or not?

Malcolm wrote:

This is one of those fourteen questions....

Author: Malcolm

Date: Thursday, January 12th, 2012 at 12:49 AM

Title: Re: The individual in dzogchen, independence, dharmakaya

Content:

gad rgyangs said:

then this implies that the sentient being exists first, and then fails to recognize its state, which results in it being a sentient being, which is a circular regress.

Malcolm wrote:

Yes.

As I have stated elsewhere, Dzogchen cosmology is just a minor variation on the standard abhidharma cosmology. In Abhidharmakośa, at the end of the eon, all sentient beings are reborn in the two upper form realms, where their minds are in a state of dharmaatā. After twenty anatarakalpas, intermediate eons, because of traces of latent afflictions, the air mandala forms and so on, resulting in a container universe which is

repopulated by sentient beings who take birth in it from top to bottom.

In Dzogchen, at the end of the previous mahākalpa, all sentient beings attain "buddhahood" after taking birth in the Kalavinkaloka. Then after twenty thousand eons while samsara and nirvana does not appear (this is called the bardo (antara) of samsara and nirvana in dzogchen texts), because of the lingering traces of affliction and action left over from the last eon, the basis becomes stirred, the five lights shine out and there is a chance for recognition or non-recognition by the neutral awareness(es) that is/are obscured by the innate ignorance of mere non-recognition while the basis is in a latent state. Depending on the fact of recognition or non-recognition, there is Samantabhadra and sentient beings.

Thus, we understand that the basis has two phases, active and latent. During the bardo of samsara and nirvana, it is in a latent phase.

N

Author: Malcolm

Date: Thursday, January 12th, 2012 at 1:54 AM

Title: Re: Yeah, Dzogchen is confusing

Content:

Nemo said:

I think that reading a book about dzog chen without a Masters supervision is about as useful as reading a book on brain surgery.

Malcolm wrote:

Agreed, fortunately I have all necessary transmissions and instructions. Thanks.

N

Author: Malcolm

Date: Thursday, January 12th, 2012 at 3:03 AM

Title: Re: The individual in dzogchen, independence, dharmakaya

Content:

gad rgyangs said:

sounds good, but im not sure how this is really different from Vishnu dreaming the universe or other creation myths. this "basis" seems like a possesor of substance svabhava.

Malcolm wrote:

No, since it is originally pure.

gad rgyangs said:

if you say no, its empty, then that means its dependently originated, in which case, the question becomes, what kind of "basis" is it that would be dependent on causes and

conditions, and what would these causes and conditions be in this case?

Malcolm wrote:

No, since it is naturally formed [lhun grub] i.e. it is not made by anyone [sus ma byas, (the actual definition of lhun grub)] but it is also not conditioned by afflictions.

However, since it is naturally formed, it can appear as dependently originated phenomena, for example, the five lights being reified as the five elements, etc.

Author: Malcolm

Date: Thursday, January 12th, 2012 at 3:04 AM

Title: Re: Mahāmudrā & Dzogchen

Content:

Kai said:

Thats a strictly Sakya view.

Malcolm wrote:

Nope, it is view of the Samputa tantra.

Author: Malcolm

Date: Thursday, January 12th, 2012 at 10:58 PM

Title: Re: The individual in dzogchen, independence, dharmakaya

Content:

Namdrol said:

No, since it is naturally formed [lhun grub] i.e. it is not made by anyone [sus ma byas, (the actual definition of lhun grub)]

gad rgyangs said:

this is the actual definition of svabhava.

Malcolm wrote:

There is no diversity in a svābhāva. There is diversity in lhun grub. This is the reason why ka dag is termed ngo bo, or svabhāva; while lhun grub is termed prakriti or rang bzhin.

N

Author: Malcolm

Date: Friday, January 13th, 2012 at 12:19 AM

Title: Re: The Lack of Cause and Result in Dzogchen

Content:

Mr. G said:

Hi Namdrol,

Perhaps I was being a bit more granular than I wanted to be. This is the context in which I was using the word "causation":

The accumulation of merit leads to the meeting of Dzogchen teachings, which leads to receiving Direct Introduction, which leads to the eventual recognition of rigpa. So:

merit ---> Direct Introduction ---> recognition of rigpa.

Does this sound about right?

Malcolm wrote:

Not at the time of the basis; after the basis has arisen and samsara and nirvana have split, then this is correct. I.e. it is correct for sentient beings. At the time of the basis however there are neither buddhas nor sentient beings, hence it is called the bardo of samsara and nirvana.

N

Author: Malcolm

Date: Friday, January 13th, 2012 at 12:27 AM

Title: Re: Orthodoxy in Vajrayana

Content:

Astus said:

Thanks Namdrol for the initial input. You listed the major differences between sutra and tantra, but what are the fundamental doctrines that tantras have to accord with in order to be considered authentic? I think of something similar to the four seals and such.

Malcolm wrote:

Those are the ten criteria I listed above. Then I mentioned that Dzogchen tosses them out.

Astus said:

You say the transmission is valid if the teacher is realised or if s/he has an unbroken lineage. I assume there are no verifiable proofs for either of that, are there?

Malcolm wrote:

Zero.

Astus said:

Is a lineage authentic as long as it originates from a realised master -

Malcolm wrote:

Yes. But this is true of both sutra and tantric teachings.

Author: Malcolm

Date: Friday, January 13th, 2012 at 3:05 AM

Title: Re: Dzogchen cosmogeny

Content:

gad rgyangs said:

is the basis a dependent arising or not? if it is, its not a basis. if it is not, it is not empty, which is impossible.

Malcolm wrote:

The basis is not dependently originated. It is self-originated.

The Blazing Lamp Tantra:

Within initial original purity

the nature is like so:

not made by anyone, intrinsically clear

the nature is already just so.

Author: Malcolm

Date: Friday, January 13th, 2012 at 3:08 AM

Title: Re: How to Generate Merit?

Content:

Clarence said:

So, after some thinking and contemplating, I decided to get cracking at increasing my merit. Now, my life is good and easy so I am looking to increase the merit so I get to do retreats and meet realized Lamas. I don't need merit to attract women or money, so you can skip that.

What would you suggest are the best practices for this?

Many thanks, C

Malcolm wrote:

DO Ganapujas. Sing SOV. More merit in a single moment of contemplation than all the stupas in the universe.

N

Author: Malcolm

Date: Friday, January 13th, 2012 at 3:12 AM

Title: Re: May wrathful practice be performed?

Content:

Kilaya said:

Does Throma Nagmo have any separate sadhana of her own apart from the Chöd ritual?

Malcolm wrote:

Yes. Many.

N

Author: Malcolm

Date: Friday, January 13th, 2012 at 3:18 AM

Title: Re: Dzogchen cosmogeny

Content:

gad rgyangs said:

is the basis a dependent arising or not? if it is, its not a basis. if it is not, it is not empty, which is impossible.

Namdrol said:

The basis is not dependently originated. It is self-originated.

The Blazing Lamp Tantra:

Within initial original purity

the nature is like so:

not made by anyone, intrinsically clear

the nature is already just so.

gad rgyangs said:

how is this reconcilable with the standard Dzogchen trope that Dzogchen follows the view of Prasangika Madhayamaka and the MMK?

Malcolm wrote:

The basis is original purity. The Unwritten Tantra states:

“There is no object to investigate within the view of self-originated wisdom: nothing went before, nothing happens later, nothing is present now at all. Action does not exist. Traces do not exist. Ignorance does not exist. Mind does not exist. Prajñā does not exist. Samsara does not exist. Nirvana does not exist. Even vidyā itself does not exist i.e. nothing at all appears in wisdom. That arose from not grasping anything.”

However, Prasaga is an intellectual view. Dzogchen is not and that is the main difference between the two.

Author: Malcolm

Date: Friday, January 13th, 2012 at 3:42 AM

Title: Re: Dzogchen cosmogeny

Content:

Namdrol said:

The basis is original purity. The Unwritten Tantra states:

“There is no object to investigate within the view of self-originated wisdom: nothing went before, nothing happens later, nothing is present now at all. Action does not exist. Traces do not exist. Ignorance does not exist. Mind does not exist. Prajñā does not exist. Samsara does not exist. Nirvana does not exist. Even vidyā itself does not exist i.e. nothing at all appears in wisdom. That arose from not grasping anything.”

However, Prasaga is an intellectual view. Dzogchen is not and that is the main difference between the two.

gad rgyangs said:

so wisdom (ye shes) is prior to vidya (rig pa), and is actually a synonym for the basis?

Malcolm wrote:

Yes.

gad rgyangs said:

when ye shes takes an object it becomes rig pa (or rather ye shes stirs and becomes a duality of rigpa and object)? what then is "resting in rig pa", what is the object then?

Malcolm wrote:

Awarenesses [shes pa rnam] in the basis are neutral, meaning they are not afflicted, but they possess innate ignorance since they not know themselves. When there is a stirring in the basis and the light of wisdom shines out, then these awarenesses either recognize it, in which case their shes pa becomes a shes rab and they know [vidyā] the basis as their own state; or they reify appearance of the five lights as an object through the imputing ignorance and this sets into motion I-making, dependent origination and all the rest of it, and their shes pa becomes rnam shes.

BTW, the texts themselves do not speak of the shes pas in the plural. They just use the the term shes pa lung ma bstan.

N

Author: Malcolm

Date: Friday, January 13th, 2012 at 3:51 AM

Title: Re: Dzogchen cosmogeny

Content:

gad rgyangs said:

a "basis" that is "self originated" and possesses some kind of rudimentary "awarenesses". it sounds like some kind of primordial blob or something.

Malcolm wrote:

I guess you are not very interested in understanding Dzogchne. It is probably better for you to study Lamdre or Mahamudra.

N

Author: Malcolm

Date: Friday, January 13th, 2012 at 3:59 AM

Title: Re: How practical is consort practice for the majority?

Content:

Malcolm wrote:

Masturbation is not listed as lay sexual misconduct in Abhidharma or the Vinaya Sutra.

It is a sexual misconduct that requires confession and penance in the case of bhikṣūs.

N

Author: Malcolm

Date: Friday, January 13th, 2012 at 4:05 AM

Title: Re: Dzogchen cosmogeny

Content:

gad rgyangs said:

a "basis" that is "self originated" and possesses some kind of rudimentary "awarenesses". it sounds like some kind of primordial blob or something.

Namdrol said:

I guess you are not very interested in understanding Dzogchne. It is probably better for you to study Lamdre or Mahamudra.

N

gad rgyangs said:

thats not fair. i am asking honest questions and expressing my perplexity with some aspects of this creation story. i don't see how anyone could not experience some perplexity with this story. your explanations are very clear and appreciated, but that

doesn't mean its something to be just swallowed hook line and sinker without question.

Malcolm wrote:

You should examine the tone of your questions. BTW, it is not a creation story. The basis refers to a time between universes. Also, as I have mentioned before, if you are not practicing thögal, this explanation is not relevant to your practice. This explanation is directly tied to tögal teachings and provides the basis for understanding the Nyingthig model of liberation. It is actually not really good that there is so much out there about this "cosmology" since people misunderstand its intent badly.

N

Author: Malcolm

Date: Friday, January 13th, 2012 at 4:31 AM

Title: Re: Dzogchen cosmogeny

Content:

gad rgyangs said:

i don't see how anyone could not experience some perplexity with this story.

Virgo said:

It's actually the clearest explanation of things I've come across.

Kevin

gad rgyangs said:

i didnt say it wasnt clear, i said it was bizarre.

Malcolm wrote:

No more bizarre than Kalacakra space atoms.

Author: Malcolm

Date: Friday, January 13th, 2012 at 5:34 AM

Title: Re: Dzogchen cosmogeny

Content:

Kai said:

Therefore KaDag ChenPo = basis = yeshe?

Malcolm wrote:

indeed.

Author: Malcolm

Date: Friday, January 13th, 2012 at 7:36 AM

Title: Re: Dzogchen cosmogeny

Content:

gad rgyangs said:

the dzogchen presentation of the basis, what exactly it is or isn't, and how things arise from it, is intimately related to questions of just what a sentient being is, just what we are, what our awareness is, where it comes from, etc. none of this stuff is trivial.

Malcolm wrote:

Things don't rise from the basis. They arise from non-recognition of the basis, i.e. the parikalpita- avidyā.

N

Author: Malcolm

Date: Friday, January 13th, 2012 at 8:12 AM

Title: Re: Krishnamurti and Buddhism

Content:

Beatzen said:

Atisha explicitly stated not to concern oneself with others. You really shouldn't even judge yourself. You are encouraged to cultivate without hope of benefit or reward.

gregkavarnos said:

Hogwash, not only do we have the right to judge the capacity and motivation of those that are teaching us, we have to! It's a tantric thang! How else will we find a teacher to totally commit to?

Malcolm wrote:

The unexamined master is a māra for the disciple,
the unexamined disciple is the enemy of the master.
-- Tantra of Self-arisen Vidyā

Author: Malcolm

Date: Friday, January 13th, 2012 at 9:30 AM

Title: Re: Dzogchen cosmogeny

Content:

gad rgyangs said:

the dzogchen presentation of the basis, what exactly it is or isn't, and how things arise from it, is intimately related to questions of just what a sentient being is, just what we are, what our awareness is, where it comes from, etc. none of this stuff is trivial.

Namdrol said:

Things don't rise from the basis. They arise from non-recognition of the basis, i.e. the parikalpita- avidyā.

N

gad rgyangs said:
what is it that fails to recognize the basis?

Malcolm wrote:

I have explained this now several ways. So, I'll try again: there are no sentient beings at the time of the latent basis, because all sentient beings, theoretically, achieved some kind of buddhahood in the last eon. The notion of the basis in Dzogchen *man ngag sde* is very similar to the Hindu idea of *Pralaya*. [In fact, in the term *kun gzhi*, *ālaya*, *kun* = *ā*, *gzhi* = *laya*. The term *kun gzhi* is distinguished from the term *gzhi* in Dzogchen, as you can easily find out, but the fact that *gzhi* is described as the *bardo* of *samara* and *nirvana* is nothing if not telling. If someone is taking a text critical approach, they will note that there is a movement in Buddhist tantric texts in India in the late 9th through the 10th century in such texts as the *Samputa tantra* and the *Kalacakra* to borrow and repurpose some *Samkhya* concepts. Hence Dzogchen use of the term *prakriti*, etc.]

After the collapse of the previous universe, there are no buddhas and sentient beings -- and this is called the *bardo* of *samsara* and *nirvana*. Present in the latent basis however is a neutral awareness which does not know itself.

Because of traces of action and affliction remain from previous universe, the basis is stirred, lights shine out, and they are either recognized or not, resulting in *samasara* and *nirvana*.

This neutral awareness is what happens when someone achieves an incomplete full awakening, for example an *arhat* or some other form of lesser liberation that can "return to the cause". This is why Dzogchen makes such a big deal about Dzogchen Buddhahood being one that "does not return to the cause".

gad rgyangs said:
have sentient beings existed since beginningless time alongside the basis, but not arising from it?

Malcolm wrote:

The Dzogchen answer is no. Sentient beings newly arise at the end of each *bardo* of *samsara* and *nirvana*.

How do they arise? They arise when neutral awareness in the basis makes the error of not recognizing the display of the basis as its own display. The imputing ignorance results in self and other, the *ālaya* forms, the twelve links start up, *samsara* and *nirvana* divide. Etc.

As I mentioned above, Dzogchen texts do not distinguish whether this neutral awareness in the basis is multiple or singular.

So this question is left for us to solve on our own: either the neutral awareness of basis is multiple, not entirely satisfying for a number of reasons, but this explains how there

are individual mind streams from the start; or it is singular (not entirely satisfying for a number of reasons), but gets warped by the presence of trace afflictions into individuated sentient beings; or is it neither singular or multiple (not entirely satisfying for a number of reasons) and gets warped by the presence of trace afflictions into individuated sentient beings. In the last two scenarios, the inability of awakened people to completely eradicate all traces of afflictions leaves traces of affliction left over, where they act as seeds for new sentient beings. There is a passage in the Gongpa Zangthal that describes wisdom as "the accumulator of traces".

gad rgyangs said:

do the basis and sentient beings have a common origin?

Malcolm wrote:

No, the basis is self-originated wisdom; sentient beings arise from the condition of ignorance. The cause of their arising is the non-recognition of wisdom. Hence the term "buddhahood that returns the cause".

N

Author: Malcolm

Date: Friday, January 13th, 2012 at 9:46 AM

Title: Re: Dzogchen cosmogeny

Content:

gad rgyangs said:

Malcolm, this is super-fascinating. thanks for taking the time to explain this stuff.

I have a question here:

Because of traces of action and affliction remain from previous universe, the basis is stirred, lights shine out, and they are either recognized or not, resulting in samasara and nirvana.

where are these traces during the basis-bardo, in the basis itself? that doesn't sound plausible. we would then have a basis with latent awareness(es) and latent afflicted traces???

Malcolm wrote:

In the basis itself, which is why I cited the passage "Wisdom is the accumulator of traces". And yes, that is exactly what Dzogchen "cosmology" is saying i.e. that there are latent awareness [shes pa bag la nyal] in the basis.

Author: Malcolm

Date: Friday, January 13th, 2012 at 9:36 PM

Title: Re: Dzogchen cosmogeny

Content:

Namdrol said:

No, the basis is self-originated wisdom; sentient beings arise from the condition of

ignorance. The cause of their arising is the non-recognition of wisdom. Hence the term "buddhahood that returns the cause".

N

wisdom said:

What is the meaning of "returning to the cause".

Malcolm wrote:

Means returning to the state of the basis -- the basis is called the basis because it has not been realized. When it is realized, the basis is called the result. If it is realized imperfectly, then that is called a result that returns to the cause; when it is realized perfectly, then it is called "the result that does not return to the cause".

Please bear in mind that these things are theoretical, and they have very little if nothing at all to do with daily practice.

Author: Malcolm

Date: Friday, January 13th, 2012 at 10:48 PM

Title: Re: Dzogchen cosmogeny

Content:

AilurusFulgens said:

Does it mean that whoever has not achieved the Rainbow Body of Great Transference i.e. the complete and final result of Dzogchen can fall back into a state of ignorance after the pralaya happens and then a new universe (or should I rather say multiverse) emerges?

A. Fulgens

Malcolm wrote:

No, one can achieve complete realization either in this life, at the time of death, or in the bardo of dharmatā.

If one is a Dzogchen practitioner, even if one is at best an average practitioner i.e. the lowest capacity, there are methods to ensure rebirth in the five pure nirmanakāya buddhafi elds, where one will attain samyaksambuddhahood within five hundred human years, according to the texts.

Author: Malcolm

Date: Friday, January 13th, 2012 at 11:25 PM

Title: Re: Red Tara Sadhana

Content:

sangyey said:

For instance I had been trying to visualize when listening to music the sound as the mantra conjoined with emptiness as a way to develop compassion/wisdom.

Malcolm wrote:

Sound is already mantra. Just enjoy it.

N

Author: Malcolm

Date: Saturday, January 14th, 2012 at 12:15 AM

Title: Re: Smoking tobacco

Content:

JinpaRangdrol said:

Also, I think it should be mentioned that a very prominent (relatively) western practitioner that I was very close to was a cigarette smoker. He died of a heart attack a couple of years ago (probably related to smoking), but his enlightenment in the Bardo of Dharmata was attested by multiple Rinpoches. There were also incredible signs surrounding his death. He was an accomplished Tögal practitioner, but had smoked long before he started practicing Buddhism...

Malcolm wrote:

Tögal does not work with relative channels. What is being discussed is relative channels.

Your friend is fortunate to have received tögal instruction, and unfortunate to have had an addiction that prevented his complete realization in this life.

N

Author: Malcolm

Date: Saturday, January 14th, 2012 at 12:35 AM

Title: Re: Dzogchen cosmogeny

Content:

AilurusFulgens said:

Does it mean that whoever has not achieved the Rainbow Body of Great Transference i.e. the complete and final result of Dzogchen can fall back into a state of ignorance after the pralaya happens and then a new universe (or should I rather say multiverse) emerges?

A. Fulgens

Namdrol said:

No, one can achieve complete realization either in this life, at the time of death, or in the bardo of dharmatā.

If one is a Dzogchen practitioner, even if one is at best an average practitioner i.e. the lowest capacity, there are methods to ensure rebirth in the five pure nirmanakāya buddhahelds, where one will attain samyaksambuddhahood within five hundred human years, according to the texts.

alpha said:

Namdrol, and what would those methods be ,if i may ask?

Is not that i am an average practitioner but i hope that one day i will come to engender the hope of becoming a beginner and thus i could be called a proper "average practitioner"

I find the knowledge in this tread extremely fascinating.

Malcolm wrote:

Rushan.

N

Author: Malcolm

Date: Saturday, January 14th, 2012 at 4:14 AM

Title: Re: Dzogchen cosmogeny

Content:

AilurusFulgens said:

Namdrol, and what would those methods be ,if i may ask?

Namdrol said:

Rushan.

N

padma norbu said:

As found in that little pamphlet The Practice of Purification of the Six Lokas?

Malcolm wrote:

Yes, that among other rushans.

'khor 'das ru shan practices are called "seperation of samsara and nirvana" is that successful completion of them guarantees one will not longer be reborn in samsara, equivalent with attaining patience on the path of application.

Author: Malcolm

Date: Saturday, January 14th, 2012 at 4:40 AM

Title: Re: Misunderstanding emptiness

Content:

yadave said:

But atoms are not salty. The homework assignment was to find saltiness.

Malcolm wrote:

If atoms don't produce saltiness, then from where does it come? From where does the saltiness of salt molecules come? Your analysis is not finished.

N

Author: Malcolm

Date: Saturday, January 14th, 2012 at 4:55 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

padma norbu said:

Uh, because I don't believe that is possible. Namdrol once said he's a vegetarian now EXCEPT for not refusing such offerings because he didn't quite think he had that ability himself, but he would never refuse ritual substances.

Malcolm wrote:

Our bodies, essentially, are composed of rtsal which is expressed in our ignorance as the five outer and inner elements.

When practitioners eat the flesh of those who have been killed (necessarily by someone else, not at our specific encouragement, nor have we seen the animal killed) a positive cause is created for this being. Why? Because a connection is made through the field of rtsal which also includes minds.

Since we don't eat anything but cattle, pigs, goats, sheep, fowl, fish and seafood, these animals are in some sense luckier than others, they are more closely associated with human beings, and more likely to wind up in the diet of practitioners.

It is not a question of ability, it is question of knowledge. When you know how everything is connected through rtsal, then such questions about the mechanisms by which a practitioner consuming the flesh of some unfortunate animal benefits that animal becomes very obvious.

The reason why Ganapujas have a powerful effect is that there is no more power an offering than offering to the Guru. If your ganapuja is just a dry ritual, then of course it will have little benefit.

N

Author: Malcolm

Date: Saturday, January 14th, 2012 at 5:19 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Sönam said:

Yes but, and that is why have difficulty with that recommendation of Rinpoché, at the same time you are more upstream of the chain, because you are also one of the multiple causes of the violent death of the concerned animal.

Malcolm wrote:

This is just as much a problem with animals killed during the production of wheat.

Author: Malcolm

Date: Saturday, January 14th, 2012 at 5:21 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

JinpaRangdrol said:

but then I spent a few years eating meat, constantly justifying it to myself with the same ol' Vajrayana rhetoric of "imbibing poison to transform it."

Malcolm wrote:

Nothing to purify, it's all rtsal.

Author: Malcolm

Date: Saturday, January 14th, 2012 at 5:54 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Sönam said:

Yes but, and that is why have difficulty with that recommendation of Rinpoché, at the same time you are more upstream of the chain, because you are also one of the multiple causes of the violent death of the concerned animal.

Namdrol said:

This is just as much a problem with animals killed during the production of wheat.

Sönam said:

yes but, as you explained to me years ago, there is a hierarchy by animals regarding buddhahood ...

Sönam

Malcolm wrote:

I did not explain it, but other people maintain that higher animals lives are more precious because they are higher life forms.

Author: Malcolm

Date: Saturday, January 14th, 2012 at 5:55 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Sönam said:

when you have no other choice, you better kill the animal form the most distant from buddhahood ... an insect is more distant to bouddhahood than a cow, for exemple.

Sönam

Malcolm wrote:

Yes, I never explained such a principle. I violently disagree with this point of view, actually.

Author: Malcolm

Date: Saturday, January 14th, 2012 at 5:56 AM

Title: Re: the great vegetarian debate

Content:

padma norbu said:

What I would like to know is... how do I bring them back to life? You know, like Tilopa. just kidding.

Malcolm wrote:

Well, I think rebirth pretty much covers it.

Author: Malcolm

Date: Saturday, January 14th, 2012 at 5:58 AM

Title: Re: May wrathful practice be performed?

Content:

JinpaRangdrol said:

Nyingma Sengdongma or the Sarma Sengdongma from the Chakrasamvara Tantra.

Malcolm wrote:

They are the same. They both use the 14 syllable mantra. The sole difference is whether it is kama or terma. Nyingma Simhamukha is all terma. Kama Simhamukha comes from Bari Lotsawa through Sakya.

N

Author: Malcolm

Date: Saturday, January 14th, 2012 at 6:00 AM

Title: Re: May wrathful practice be performed?

Content:

Kilaya said:

Does Throma Nagmo have any separate sadhana of her own apart from the Chöd ritual?

Namdrol said:

Yes. Many.

N

Kilaya said:

Is her specific activity similar to that of Sengdongma?

Malcolm wrote:

The kama origin of Krodhakali is the mahāsiddha Virupa who received the sadhana for Krodhakali in Oddiyāna. This sadhana was introduced to Tibet by Padampha Sangye.

The remaining Krodhakali practices are all terma, beginning with the Krodhakali practice of Nyang Ral Nyima Ozer.

Author: Malcolm

Date: Saturday, January 14th, 2012 at 6:31 AM

Title: Re: Misunderstanding emptiness

Content:

yadave said:

But atoms are not salty. The homework assignment was to find saltiness.

Namdrol said:

If atoms don't produce saltiness, then from where does it come? From where does the saltiness of salt molecules come? Your analysis is not finished.

N

Beatzen said:

The sixth consciousness labels the experience "salty", but the taste is dependent both on the molecules of salt and the molecules of taste buds. To paraphrase Padma, there is nothing existing which could be called salty, or cause of it's own saltiness.

Malcolm wrote:

So are you then asserting that saltiness is caused by something other than salt?

N

Author: Malcolm

Date: Saturday, January 14th, 2012 at 6:39 AM

Title: Re: Smoking tobacco

Content:

Nemo said:

You know your a Tibetan Buddhist when you don't mind if your neighbors smoke pot, but when a whiff of tobacco smoke comes across your deck you close all the windows and go inside.

Malcolm wrote:

Very true.

Author: Malcolm

Date: Saturday, January 14th, 2012 at 6:41 AM

Title: Re: You know your a Tibetan Buddhist when,...

Content:

Malcolm wrote:

You know you're a Tibetan Buddhist when you reflexively jam your left ring finger into all food and drink and flick it in the air.

Author: Malcolm

Date: Saturday, January 14th, 2012 at 11:05 PM

Title: Re: the great vegetarian debate

Content:

Dechen Norbu said:

Can Insects Feel Pain?

.

Adamantine said:

Just to shake things up even more, it's a must to read this book as an overview of contemporary scientific research into intelligence in life forms other-than-human, -- including plants (that make decisions, interact with their environments, and appear to feel pain) and slime molds which solve mazes. Warning-- the contents of this book certainly do challenge some long-held Buddhist beliefs about the limits of "sentience" .

Acchantika said:

I just wanted to clarify that whether an insect can or can't feel pain is not a reflection of whether or not it is sentient. As before, some human's can't feel pain, but that doesn't mean they are not sentient. Just as humans lack the sensory capabilities to detect

gamma rays, but are sentient, insects lack a centralized nervous system which would make it impossible for them to experience pain as we currently understand it. But, we may understand it wrong. Either way, this doesn't mean they are not aware or conscious at all.

Sönam said:

when you have no other choice, you better kill the animal form the most distant from buddhahood ... an insect is more distant to buddhahood than a cow, for example.

Sönam

Namdrol said:

I violently disagree with this point of view, actually.

Acchantika said:

Forced to kill one or the other, what would inform your decision?

Malcolm wrote:

I would insist the person forcing me be the one to choose.

Author: Malcolm

Date: Saturday, January 14th, 2012 at 11:07 PM

Title: Re: Dzogchen cosmogeny

Content:

gad rgyangs said:

so even fully enlightened Buddhas never really eliminate all afflictions

Malcolm wrote:

Samyak Sambuddhas fully eliminate traces. Hence the "samyak". Dzogchen texts speak of them achieving parinirvana.

N

Author: Malcolm

Date: Sunday, January 15th, 2012 at 12:53 AM

Title: Re: Dzogchen cosmogeny

Content:

gad rgyangs said:

so even fully enlightened Buddhas never really eliminate all afflictions

Namdrol said:

Samyak Sambuddhas fully eliminate traces. Hence the "samyak". Dzogchen texts speak of them achieving parinirvana.

N

gad rgyangs said:

so when you said earlier:

there are no sentient beings at the time of the latent basis, because all sentient beings, theoretically, achieved some kind of buddhahood in the last eon.

"some kind of buddhahood" includes types that leave traces ("returning to the cause" kind?) and the samyak kind, that does not entail getting re-absorbed into the basis during the bardo period?

Malcolm wrote:

Everything from stream enterers up to the 12th bhumi.

Author: Malcolm

Date: Sunday, January 15th, 2012 at 12:56 AM

Title: Re: Misunderstanding emptiness

Content:

Namdrol said:

So are you then asserting that saltiness is caused by something other than salt?

N

Beatzen said:

Salty is a discrimination of mind consciousness. The sense object alone is not the cause of the salty experience, because that is a byproduct of the object's interaction with the sense organs. Each link in the chain leading up to mind categorization as "salty" is not the cause in itself. Therefore, emptiness via effective causality.

Malcolm wrote:

So you are saying that salt is not salty?

Author: Malcolm

Date: Sunday, January 15th, 2012 at 1:25 AM

Title: Re: A 1st look: Red Pine's Laṅkāvatāra Sūtra as Jasmine Tea

Content:

Leo Rivers said:

On the very same page as the self characterization of the text by the translator is this statement:

"These include the 5 Skandhas (form, sensation, perception, memory, and consciousness)", (page 15).

That rendering into English of "saṃskāra" as "memory"

Malcolm wrote:

This is simply misleading and wrong. The saṃskāra skandha is composed of all kinds of caittas, mental factors, of which smṛti, memory, is merely one. I hope that the rest of his

translation is not dominated by such coarse glosses.

N

Author: Malcolm

Date: Sunday, January 15th, 2012 at 1:56 AM

Title: Re: Dzogchen cosmogeny

Content:

Namdrol said:

Everything from stream enterers up to the 12th bhumi.

gad rgyangs said:

are you saying up to and including 12th bhumi has traces and gets re-absorbed? 13th-16th counts as samyak sambuddha and doesn't get re-absorbed? so where do they hang out during that bardo period? and if the basis is rang byung ye shes, are they then not "grounded" in it (so to speak), not needing to "return" to it?

Malcolm wrote:

Those who have completed the fourth vision experience the universe arising as the basis [snang srid gzhir bzhengs].

Author: Malcolm

Date: Sunday, January 15th, 2012 at 3:55 AM

Title: Re: Dzogchen cosmogeny

Content:

Namdrol said:

Those who have completed the fourth vision experience the universe arising as the basis [snang srid gzhir bzhengs].

gad rgyangs said:

what is the "basis" of that experience? it can't be the same basis, as that would be circular.

Malcolm wrote:

It is the same basis since self-originated wisdom is unchanging.

Author: Malcolm

Date: Sunday, January 15th, 2012 at 3:58 AM

Title: Re: Misunderstanding emptiness

Content:

yadave said:

If Nagarjuna had an electron microscope, he would have thought it was an alien death ray machine and freaked out. Namdrol told me the molecules-are-atoms theory and I replied that atoms weren't salty. "Self-inherent existence" is a metaphysical Buddhist

notion, a stellar concept with regards to our intuitive notion of self, a misplaced idea when projected onto shared perceptions. In my humble opinion of course.

Malcolm wrote:

Your view is similar with Sautrantika position. You accept the absence of identity of persons, but you uphold that things bear intrinsic characteristics.

Author: Malcolm

Date: Sunday, January 15th, 2012 at 4:08 AM

Title: Re: Dzogchen cosmogeny

Content:

gad rgyangs said:

im confused about where the samyak sambuddhas are during the basis-bardo.

Malcolm wrote:

Parinirvana without any remainder.

This is another place where Dzogchen doctrine differs from common Mahāyāna -- the goal in common Mahāyāna is a non-abiding nirvana.

The ultimate result of Dzogchen is an abiding nirvana.

Why? Because compassion is innate in the basis, and whenever sentient beings appear, so do Buddhas.

Author: Malcolm

Date: Sunday, January 15th, 2012 at 4:43 AM

Title: Re: Dzogchen cosmogeny

Content:

gad rgyangs said:

but there are no sentient beings during the basis-bardo, so does that mean that there are no buddhas either?

Malcolm wrote:

Correct.

gad rgyangs said:

Do both Buddhas with traces and Buddhas without traces get absorbed into the basis during the basis-bardo?

Malcolm wrote:

Again, all sentient beings achieve some species of awakening by the end of a given eon. Samyak Sambuddhas achieve buddhahood without remainder.

gad rgyangs said:

So are there Dzogchen Buddhas who wave bye bye to the Samyak Sambuddhas who enter into parinirvana without remainder? is it simply a choice which one you want to be, or is one considered a "higher" level of realization (I assume since we are talking Dzogchen view, the abiding-nirvana-Buddhas are higher)?

Malcolm wrote:

According to Dzogchen texts, Samyak sambuddhas Buddhas enter into parinirvana without remainder. Buddhahood without remainder is considered superior to or higher than Buddhahood with remainder. It is the highest form of Buddhahood, according to Dzogchen.

N

Author: Malcolm

Date: Sunday, January 15th, 2012 at 6:07 AM

Title: Re: A 1st look: Red Pine's Laṅkāvatāra Sūtra as Jasmine Tea

Content:

Leo Rivers said:

t or if you are pontificating yourself

No, I was stumbling trying to explain that Red Pine's use of the word "memory" limits the depth of the 4th skanda referred to. My bad. I am unfamiliar with it all.

Malcolm wrote:

Yes, limits it in a way that is entirely inappropriate. "Formations" is better, since the samskara skandha consists of regular formations of mental factors associated with various positive, negative, and afflicted mental states.

Author: Malcolm

Date: Sunday, January 15th, 2012 at 7:20 AM

Title: Re: Misunderstanding emptiness

Content:

yadave said:

In the meantime, I'm gonna just say salt molecules exist and they are the smallest common denominator we know of that appears in any "salt experience." This is a nonmetaphysical "essence" if you like.

Malcolm wrote:

Yes, this a substantialist position, which is incompatible with all Mahāyāna tenet systems, but is entirely compatible with non-Mahāyāna tenet systems.

Author: Malcolm

Date: Sunday, January 15th, 2012 at 8:12 AM

Title: Re: Misunderstanding emptiness

Content:

yadave said:

I tried to say that you appear to be looking for an "I" while the actual process involves no "I" in transforming sensory input into "a thought". In other jargon, there is no homunculus, no "little person" directing things in the brain. It is one massive complicated network of systems that eventually deliver something that arises as "my thought" in the forebrain, the final place where most of us start to play.

Malcolm wrote:

A view pretty much completely incompatible with Buddhism. From a Buddhist POV, the mind is not located in the brain, nor does it depend on the brain.

Author: Malcolm

Date: Sunday, January 15th, 2012 at 8:24 AM

Title: Re: Dzogchen cosmogeny

Content:

Mr. G said:

Hi Namdrol,

Am I inferring correctly that dependent origination from a Dzogchen POV is illusory?

Malcolm wrote:

Dependent origination from the Buddha's point of view is illusory.

Mr. G said:

How would a Dzogchenpa address the concern that the Basis does not accord with dependent origination?

Malcolm wrote:

Lhun grub.

Mr. G said:

How would a Dzogchenpa address the concern that the Basis has been reified?

Malcolm wrote:

Ka dag

Author: Malcolm

Date: Sunday, January 15th, 2012 at 10:18 AM

Title: Re: Dzogchen cosmogeny

Content:

Mr. G said:

Thanks Namdrol. I will give this some thought.

Malcolm wrote:

The definition of lhun grub is "not made by anyone". Lhun drub is dependent origination free of afflictive patterning, thus it is pure process and transformation.

Author: Malcolm

Date: Sunday, January 15th, 2012 at 10:16 PM

Title: Re: Misunderstanding emptiness

Content:

yadave said:

A brain is the smallest common denominator we know of that appears in any "mind experience."

Malcolm wrote:

This is the point of view of physicalism ala Dennet, etc. And I do not think it is accurate at all. MRI, PET scans, etc., don't measure the mind. They measure the brain's bloodflow, etc., but they do not measure minds.

Mind and soul differentiated in Buddhism; the former exists, the latter do not. The former is an impermanent dependent phenomena; the latter is permanent, non-dependent phenomena.

But the cause and condition of a mind is not a brain, from a Buddhist perspective. But this discussion of differences in POV between Buddhism and physicalism is a bit off topic.

N

Author: Malcolm

Date: Sunday, January 15th, 2012 at 10:20 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

padma norbu said:

Also, my other problem with the whole concept of "there is no more power an offering than offering to the Guru" is very simple: just what that means exactly is just a jumbled up mess in my brain.

Malcolm wrote:

There are four gurus: the guru who gives you introduction is the outer guru; the path practiced is the inner guru; the result realized is the secret guru; rigpa is the ultimate guru;

But without the first, the rest will not happen.

N

Author: Malcolm

Date: Sunday, January 15th, 2012 at 10:27 PM

Title: Re: Smoking tobacco

Content:

catmoon said:

Chogyam Trungpa. His mere existence disproves the whole idea that smoking is a barrier to enlightenment.

Malcolm wrote:

This presumes that Trungpa was an awakened person. I have had increasing doubts about this.

Author: Malcolm

Date: Monday, January 16th, 2012 at 12:18 AM

Title: Re: the great vegetarian debate

Content:

PadmaVonSamba said:

I hope you like barbeque. I am destined for many hell realms first. but I never read any sutra that specifically prohibited cannibalism, so grab a fork.

Malcolm wrote:

It is prohibited in Vinaya, along with the meat of predators and so on.

Author: Malcolm

Date: Monday, January 16th, 2012 at 12:31 AM

Title: Re: 'How Yoga Wrecks the Body' via The New York Times

Content:

Namdrol said:

The fact is that most of the people I know who have done a lot of yoga (of any kind) have seriously injured themselves, and this includes more than one high lama.

N

Anders Honore said:

Since we Buddhists tend to prefer the Lotus position for that sweet blend of relaxation and upright firmness, what would you propose?

Simply going into it without proper being properly limber for it is a sure way to ruin your knees and is not very relaxing either. If not yoga, how would you propose to work towards that? Or is it only some kinds of yoga that should be cautioned against?

Malcolm wrote:

Deep squats using a chair helps.

The reason it is easy for Asians to sit in lotus is that they mostly hunker when they have to go to the toilet. The infamous Asian toilets which are little more than ceramic troughs on the floor are the reason that Asians can more easily sit in lotus.

Sitting in lotus is a not a question of knee flexibility, it is a question of hip openness. This a reason why women usually find it easier to get into lotus than men, and children easier than adults.

Author: Malcolm

Date: Monday, January 16th, 2012 at 12:51 AM

Title: Re: Smoking tobacco

Content:

Fa Dao said:

I have been following this thread with interest for a while now. Can anyone explain exactly how and why smoking effects ones practice without resorting to "its bad...its evil..it blocks the channels..etc etc" Please explain how it blocks channels and effects practice. And if possible how it effects Dzogchen practice. Thank you.

Malcolm wrote:

Well, for one the tar from tobacco blocks the channels in the lungs, reducing our ability to breath.

Secondly, it contaminates the air we breath directly.

Third, it creates a vata imbalance, this will directly affect whatever practice you are doing.

Fourth, it physically addictive, which means your body will start to crave it, and this craving is distracting.

In short, there is nothing positive about smoking at all -- it is a stupid, addictive, life-destroying habit.

Author: Malcolm

Date: Monday, January 16th, 2012 at 1:15 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

padma norbu said:

Thanks for taking the time to explain these things.

Malcolm wrote:

I am glad you have found some benefit in my posts.

Author: Malcolm

Date: Monday, January 16th, 2012 at 1:16 AM

Title: Re: Increase in 5 Poisons

Content:

Virgo said:

What is going on?

Malcolm wrote:

The world is not getting worse, your vision is getting clearer.

Author: Malcolm

Date: Monday, January 16th, 2012 at 1:44 AM

Title: Re: The individual in dzogchen, independence, dharmakaya

Content:

padma norbu said:

:: kills self ::

Seriously, though, great last few pages. I particularly like the breakdown of the brain constituents and molecular comparison to a rock. I've had a sense of vague unease at times when others talk about sentient beings and vegetarianism and the idea is always raised that plants are not sentient beings. I always think of the famous experiments which show some sort of reaction from plants in response to negative or positive actions in their presence (not even necessarily to the plant itself). The plants don't have a brain, but the mind isn't found in the brain. In relation to what I've learned and

pondered these past couple days about energy, there is something interesting yet unknowable here...

Malcolm wrote:

All living things have tsal. But while plants have a hormonal system, they lack a neural system, and while the mind is not reducible to the brain and neural system, in any thing we define as sentient there is always at least a rudimentary neural network. Also, information transfer in plants depends on hormones, while information transfer in animals depends on neurons i.e. when a plant is attacked, it communicates that by releasing hormones, when an animal is attacked, it fire neurons.

Author: Malcolm

Date: Monday, January 16th, 2012 at 2:28 AM

Title: Re: Smoking tobacco

Content:

Fa Dao said:

Is it possible from a Tibetan medical or spiritual standpoint or any other for that matter that smoking could effect my ability to do visualization? And yes, if I ever am able to go to a live retreat with ChNNR and he was to tell me that I had to stop I would do it without any hesitation.

Malcolm wrote:

Yes, by disturbing your wind/vatta/rlung.

He would never tell you that you have to stop. But he always tells people it is better if they do not smoke.

N

Author: Malcolm

Date: Monday, January 16th, 2012 at 3:48 AM

Title: Re: Misunderstanding emptiness

Content:

Namdrol said:

This is the point of view of physicalism ala Dennet, etc. And I do not think it is accurate at all. MRI, PET scans, etc., don't measure the mind. They measure the brain's bloodflow, etc., but they do not measure minds.

yadave said:

You seem to hold a substantialist view. There is no mind to measure. There is bloodflow and electrical patterns and nerve impulses that "seem" like a mind. The illusion is strong but there is really no independent mind.

Malcolm wrote:

Consciousness is classified as a *dravya* [lit 'flow'], in classical Buddhist texts. So, conventionally, it is a substance, like water, or fire, it is not a material substance; it is a substance of a different order than material substances.

Namdrol said:

But the cause and condition of a mind is not a brain, from a Buddhist perspective. Judging from your disagreements with Gelugs and so on, I'm not sure a single Buddhist perspective exists. For example, HHDL seems pretty open to all this, MIT invites Buddhists to help with this work, there is even a new branch of "contemplative science." I find it fascinating rather than threatening and believe it will help us better understand ourselves and so be better able to relieve suffering.

Malcolm wrote:

The perspective on this in Tibetan Buddhism comes from the second chapter of Dharmakirti's *Pramanasiddhi*, where he systematically excludes physicalism. This text is shared by all schools of Tibetan Buddhism, and no one disagrees with its points. The reason why people disagree with Tsongkhapa is that his explanations of things are not discernable in Indian *Madhyamaka* literature, which he himself admits, combined with his and his disciples assertion that Tsongkhapa's *Madhyamaka* view came about largely as a result of a series of spiritual encounters he had with the bodhisattva *Mañjuśrī*, and not out of his personal intellectual investigations.

I don't feel threatened by research into cognition and the brain. You might think that knowledge about the relationship between the brain and sense organs is modern, not known to Tibetan Buddhists before the 20th century -- but in point of fact Tibetan Medicine was aware of the connection between the brain, sense organs and internal organs from at least the 11th century and understood the function of the brain was to act as a central processor for sense data, as well as the organ that governs motor impulses, internal organ function, so on and so forth. All of this information is pretty clearly described in Tibetan Medical literature on nerve damage and head injuries.

Namdrol said:

...the onus is on you to show us a "mind" without an associated brain or person.

Malcolm wrote:

Such a demonstration is cognitively closed to anyone who has not developed the yogic capacity to know other minds directly. If one had that ability, then there are all kinds of phenomena in the universe one could experience but never prove to someone else who had not developed the same skills.

Namdrol said:

These recent scientific studies confirm ancient Buddhist truths. *Anatta*. Emptiness in spades. I would think this fascinating to anyone studying Buddhism.

Malcolm wrote:

Hume rejected a self too. Not too interesting, from my point of view. He also rejected

necessary connection -- Nagarjuna beat him to the punch by 1500 years.

The fact that there is no identity, or self, is the natural conclusion of the logic of dependent origination. Scientific studies only confirm what some Buddhists have already known for millenia -- entities in causal relationships have no intrinsic nature or essence. If entities did, they would not need to be in causal relationships.

The primary difference between Buddhist schools was in how far down they were willing to extend that analysis. The non-Mahāyāna schools stopped at paramanus i.e. "atoms"; the Mahāyāna Yogacara school stopped at consciousness. Madhyamaka extended its analysis all the way and came up with emptiness as the basis of reality i.e. that in the end, reality has no objective basis whatsoever.

Namdrol said:

My teachers encouraged an attitude of curiosity. Hope I don't lose this.

Malcolm wrote:

The unwillingness to entertain the idea that yogis may possess knowledge that cannot be tested for in a lab is a form of lacking of curiosity. Thinking that PET scans, etc., prove that the mind is merely an epiphenomenal illusion is simply fundamentalist physicalism. The only thing these experiments prove is what Buddhists have been saying all along, mind and matter can interact, conventionally speaking. Pet scans don't work on formless realm beings. You would assert it is because they don't exist. Buddhists would assert that it is because they do not have physical bodies. As I said, you can only verify their existence yogically. You cannot share that perception directly in an empirical or testable fashion, because not everyone has the same capacity to do develop the necessary skills to perceive devas in the form and formless realms.

N

N

Author: Malcolm

Date: Monday, January 16th, 2012 at 3:51 AM

Title: Re: banned from zenforuminternational...

Content:

klqv said:

has anyone else experienced this kind of bullsh1t on a supposedly buddhist website?

gad rgyangs said:

you're joking right? have you ever heard of e-sangha?

Malcolm wrote:

The funny thing is they all quit e-sangha because we were too "draconian" -- but from what I hear, they have instituted very draconian policies.

N

Author: Malcolm

Date: Monday, January 16th, 2012 at 4:37 AM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

<http://www.grist.org/list/2012-01-12-american-beef-consumption-is-at-a-50-year-low> "
onclick="window.open(this.href);return false;

Author: Malcolm

Date: Monday, January 16th, 2012 at 4:43 AM

Title: Re: banned from zenforuminternational...

Content:

Fruitzilla said:

I always figured you and Nonin had more in common than you both wanted to admit.....

Malcolm wrote:

One thing people really don't understand is that I virtually had no hand in making the policies of E-Sangha.

I was just a convenient person to blame.

N

Author: Malcolm

Date: Monday, January 16th, 2012 at 4:45 AM

Title: Re: The individual in dzogchen, independence, dharmakaya

Content:

PadmaVonSamba said:

But if having a brain were all that was needed to be perfectly free from suffering, then why wouldn't beings be perfectly free from suffering? Why seek food and warmth?

.

padma norbu said:

Also, something I just remembered regarding Namdrol's point of neurons firing (sentient beings) vs. hormones (plants) is that all forms of Buddhism I am aware of consider various spirit beings as sentient beings. Pretas (ghosts) and demons, etc. have less of a body than plants (from the human perspective of being able to examine and compare, anyway). I suppose in deciding about the sentience of beings, we must defer to whatever the Buddhas have said.

Malcolm wrote:

I was talking about sentient beings with gross physical bodies.

Author: Malcolm

Date: Monday, January 16th, 2012 at 4:54 AM

Title: Re: banned from zenforuminternational...

Content:

Fruitzilla said:

I always figured you and Nonin had more in common than you both wanted to admit.....

Namdrol said:

One thing people really don't understand is that I virtually had no hand in making the policies of E-Sangha.

I was just a convenient person to blame.

N

Fruitzilla said:

I have no insight into the internal affairs of the moderating team.

You did seem pretty pivotal in the prevailing culture over there though.

Malcolm wrote:

No more so than here.

The fact is that E-sangha was too big, and trying to wear too many hats, being everything to everyone. The fact that it fell apart and reconstituted itself into three separate forums completely makes sense.

N

Author: Malcolm

Date: Monday, January 16th, 2012 at 5:17 AM

Title: Re: banned from zenforuminternational...

Content:

Fruitzilla said:

Funny that there's a Theravada, a Mahayana (actually mostly Vajrayana) and a Zen forum by the way. Three pretty different interpretations/temperaments it seems.

Malcolm wrote:

That is pretty much exactly how it was at E-Sangha. What made people unhappy was that most of the mods were Tibetan Buddhists, even though we tried hard to have team balanced between Zen, TB and Theravada.

N

Author: Malcolm

Date: Monday, January 16th, 2012 at 6:20 AM

Title: Re: banned from zenforuminternational...

Content:

Fruitzilla said:

Well, you're pretty pivotal here also it looks like.

Mr. G said:

The overall policies of this forum were, and are setup by the Owner, Founders, Administrators, and Moderators. Namdrol assisted in setting up the initial policies for the Tibetan Medicine sub-forum as he is the Tibetan Medicine Lead.

Malcolm wrote:

Right, I have no role at all otherwise.

Author: Malcolm

Date: Monday, January 16th, 2012 at 7:54 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

asunthatneversets said:

Is there also such thing as a vajra guru? Who takes it upon themselves to have sole responsibility of their student's realization? I heard this somewhere.

Malcolm wrote:

The only person who can be responsible for your realization is you, despite whatever else you may have heard.

A vajra guru just means a teacher of secret mantra.

Author: Malcolm

Date: Monday, January 16th, 2012 at 11:05 PM

Title: Re: Unable to visualize

Content:

Inge said:

I saw this in the "smoking tobacco" thread

Fa Dao said:

Is it possible from a Tibetan medical or spiritual standpoint or any other for that matter that smoking could effect my ability to do visualization?...

Namdrol said:

Yes, by disturbing your wind/vatta/rlung.

...

N

Inge said:

I have been trying to learn to visualize for a couple of year now, but it is as if I lack the ability to do so. Could this be a result of my rlung imbalance? Is it something specific that can be done in order to overcome this problem.

I feel that much of the practice I try to do is ineffective because I can't do the visualisations. Especially the guru yoga of white A.

Malcolm wrote:

Well, visualize a western Letter A in a thigle. That is fine.

IN terms of deity practice, in Dzogchen, it is sufficient to think you are the deity. There is no need to focus on all details.

N

Author: Malcolm

Date: Monday, January 16th, 2012 at 11:21 PM

Title: Re: Smoking tobacco

Content:

Virgo said:

For example, work places should let smokers smoke outside the front or back doors, etc., one should not have to leave the parking lot and so on.

Malcolm wrote:

Oh, I don't agree. I hate walking through clouds of smoke into a building. Smoking is a nasty habit and it would be better for all concerned if cigarettes were taxed and banned until it just becomes impossible to smoke. For years I would not go listen to music, or go to clubs, because of all the smoke.

There is no two ways about it -- smoking is an awful habit.

N

Author: Malcolm

Date: Monday, January 16th, 2012 at 11:24 PM

Title: Re: banned from zenforuminternational...

Content:

Fruitzilla said:

Again, I never said or meant subversive, just cultural. Buddhist "modernists" would fit badly in this culture for example, so the chance of one sticking around here for a time are pretty slim.

So, I think I can actually correlate that.

Malcolm wrote:

They would fit badly if they expected people to simply roll over and not challenge any of their views.

I love it when "Buddhist" modernists feel they have an absolute right to challenge any Buddhist idea they like, but get so offended when their own modernist biases and irrationalities are called into question.

N

Author: Malcolm

Date: Monday, January 16th, 2012 at 11:29 PM

Title: Re: Energy from Buddhist perspective

Content:

DarwidHalim said:

Same with karma. Although we experience good karma, actually that karma cannot be exhausted or vanish. It just changes.

Malcolm wrote:

This is a completely baseless statement. You really do need to study abhidharma.

Author: Malcolm

Date: Tuesday, January 17th, 2012 at 1:06 AM

Title: Re: banned from zenforuminternational...

Content:

Fruitzilla said:

Mostly they don't mind so much as far as I remember.

But I know that as soon as I (for example) would start talking about rebirth being metaphorical instead of literal, or what have you, some people would immediately get on my case, and wouldn't stop hounding me until I cried uncle...

It's not a very pleasant situation to be in to be honest, so I can imagine someone with these viewpoints not getting into a habit of posting here frequently.

Malcolm wrote:

The reason why people would get on your case about it is that it is quite obvious that the Buddha never intended for rebirth to be taken as a metaphor. There is simply no justification for such a view. If you wish to understand rebirth metaphorically, that is one thing -- but asserting that rebirth must be understood as a metaphor is completely

wrong.

N

Author: Malcolm

Date: Tuesday, January 17th, 2012 at 2:10 AM

Title: Re: Misunderstanding emptiness

Content:

yadave said:

So Tsongkhapa had a revelation that doesn't count but yogi's have other revelations that do count.

Malcolm wrote:

Yogis don't have revelations, they have direct personal knowledge.

Now, Tsongkhapas followers believe of course that Tsongkhapa was a realized person with such direct knowledge. Tsongkhapa's detractors on the other hand are not convinced.

yadave said:

Now you label me physicalist after erasing my actual view. Scientists and Buddhists agree that a "mind" or "self" really does not exist.

Malcolm wrote:

Buddhists may assent to the fact that there is no person identity which is any other than a designation for the five aggregates, but I don't think you will find any Buddhists who assert that the aggregate of consciousness is a non-existent, conventionally speaking.

yadave said:

My curiosity is to keep all doors open rather than repeat a dogma I cannot personally confirm in direct experience per Mr. Buddha's recommendation.

Malcolm wrote:

Actually, Buddha, in the Eastern Gatehouse Sutta, asserted the opposite -- those who do not have direct knowledge need to accept it on faith from people who do. The Sutta spoken to the Kalamas was spoken to non-buddhists who were confused by all the competing claims made by itinerant religious teachers who visited them. In the end, in that Sutta, Buddha does not teach anything especially Buddhist, but gave them the brahma viharas, asserting that those who practiced these would take rebirth in a better place, and even if they did not believe in rebirth, this practice would improve their lives as they were. But the four brahma viharas are not a specifically Buddhist practice and therefore are never held to lead to liberation. They are the practice of the "vehicles of gods and humans".

Namdrol said:

The fact that there is no identity, or self, is the natural conclusion of the logic of dependent origination.

I think the Buddha was blown away practicing self-enquiry under a tree before he started writing books.

Malcolm wrote:

What Buddha arrived at was the logic of dependent origination through having reviewed thousands of his previous lives. When he discerned the principle of dependent origination, he applied to his continuum and then he woke up. In other words, his view preceded his realization.

Author: Malcolm

Date: Tuesday, January 17th, 2012 at 3:44 AM

Title: Re: Misunderstanding emptiness

Content:

PadmaVonSamba said:

... there is no duration of thought which cannot be divided infinitely

Malcolm wrote:

Actually, according to Buddhist texts, the duration of a thought is about 13 milliseconds, almost three times the amount of time it takes for a neuron to fire in the brain.

The basic unit of time in Buddhism is the duration of a thought.

N

Author: Malcolm

Date: Tuesday, January 17th, 2012 at 3:45 AM

Title: Re: Misunderstanding emptiness

Content:

Clarence said:

Going

N-la,

Namdrol said:

Such a demonstration is cognitively closed to anyone who has not developed the yogic capacity to know other minds directly. If one had that ability, then there are all kinds of phenomena in the universe one could experience but never prove to someone else who had not developed the same skills.

Clarence said:

How does one develop those skills? Is it described in the Abhidharma? Are those the same perceptions developed through for example Tsa Lung practices?

Many thanks, as usual,

Clarence

Malcolm wrote:

The five abhijñās, i.e. the ability to recall past lives, see into other realms, know the minds of others and so on are simply a result of concentrated śāmatha practice and are in themselves nothign special.

N

Author: Malcolm

Date: Tuesday, January 17th, 2012 at 3:54 AM

Title: Re: Misunderstanding emptiness

Content:

Namdrol said:

The five abhijñās, i.e. the ability to recall past lives, see into other realms, know the minds of others and so on are simply a result of concentrated śāmatha practice and are in themselves nothign special.

N

Clarence said:

One more time

Thanks N-la. Nothing special because they are easy to attain or because they don't lead to liberation?

- C

Malcolm wrote:

They do not lead to liberation. not so easy to attain. They come naturally though, for most practitioners who practice enough.

Author: Malcolm

Date: Tuesday, January 17th, 2012 at 4:12 AM

Title: Re: the great vegetarian debate

Content:

Namdrol said:

In the US, there is trend for yoga practicing Buddhists to eschew eating meat. Also amongst some younger Tibetan Buddhists there is a trend to stop eating meat -- which

is ironic, because virtually all instructions of yantra and tummo recommend that one eat some meat, especially lamb and yak, which are quite warming.

Virgo said:

Hey Loppon, what about elk and venison?

Thanks,

Kev

Malcolm wrote:

Both prettthy warming, as is bison.

Author: Malcolm

Date: Tuesday, January 17th, 2012 at 5:44 AM

Title: Re: Misunderstanding emptiness

Content:

Namdrol said:

Buddhists may assent to the fact that there is no person identity which is any other than a designation for the five aggregates, but I don't think you will find any Buddhists who assert that the aggregate of consciousness is a non-existent, conventionally speaking.

yadave said:

Exactly. Buddhists have skandhas, Kant had his categories, scientists speak of a language center, an analytical left side, an intuitive right side, and so on. Conventional descriptions of dravya (flow of consciousness).

Malcolm wrote:

Yes, my point was is that there are two kinds of dravya in Buddhism, rūpa and nāma, material dravya, and mental dravya. What you said was that Science and Buddhism where in agreement that the former existed and the latter does not. I think this a false statement.

Some scientists, like Dennet, et al, are certainly of the opinion that there is no such a thing as a mind at all.

One of more impressive western scholars on the question of the hard problem of consciousness is Colin McGinn, whom I once had the pleasure of hearing speak. He argues, pretty well in my opinion, that the nature of consciousness is cognitively closed to human minds i.e. that in some sense we are frogs in a well and that our view is limited to what we can see out of the top of it.

Author: Malcolm

Date: Tuesday, January 17th, 2012 at 8:55 AM

Title: Re: Western Buddhists, modernity and the European enlightenment

Content:

Beatzen said:

My european history professor argues that modern people are distinguished by their capacity for doubt.

Malcolm wrote:

He never met a 12th century Tibetan scholar then. Let alone a 6th century Indian Buddhist acharya.

Author: Malcolm

Date: Tuesday, January 17th, 2012 at 8:57 AM

Title: Re: Western Buddhists, modernity and the European enlightenment

Content:

Beatzen said:

The only way to preserve the pure dharma of established traditions is to establish a strong monastic community here.

Malcolm wrote:

I used to believe that, but I don't anymore. Dzogchen does not survive well in the monastic system.

N

Author: Malcolm

Date: Tuesday, January 17th, 2012 at 9:01 AM

Title: Re: Unable to visualize

Content:

Inge said:

I have been trying to learn to visualize for a couple of year now, but it is as if I lack the ability to do so. Could this be a result of my rlung imbalance? Is it something specific that can be done in order to overcome this problem.

I feel that much of the practice I try to do is ineffective because I can't do the visualisations. Especially the guru yoga of white A.

kirtu said:

Do you think in images? Can you imagine an image of a circle in your mind?

Kirt

Inge said:

No I don't and no I can't.

Malcolm wrote:

Hi Inge,

Then just sound A and relax into that state -- don;t worry about the visualization. It is not important.

Author: Malcolm

Date: Tuesday, January 17th, 2012 at 9:14 AM

Title: Re: Smoking tobacco

Content:

JinpaRangdrol said:

All of the spiritual side effects aside (blocked channels, breaking of Samaya with protectors, addiction, distress in the Bardo, etc.), I think the bottom line lies in the Four Thoughts. The precious human birth is EXTREMELY hard to attain. Why would you EVER participate in a practice that is proven to destroy it, without any kind of tangible benefit whatsoever?

Malcolm wrote:

Catmoon is not a Nyingmapa, and so I don't think these dire warnings, which are from a Nyingma perspective, have much influence.

Author: Malcolm

Date: Tuesday, January 17th, 2012 at 9:30 AM

Title: Re: Western Buddhists, modernity and the European enlightenment

Content:

Beatzen said:

I wouldn't know that, but it seems like preserving atiyoga is peripheral when it concerns the survival of the whole enchilada. Not unimportant, just that why focus on dzogchen?

Malcolm wrote:

All teachings spring from dzogchen, it is the source of all teachings, and the place to which all teachings return. Therefore, preserving dzogchen is of the greatest importance.

Monastic sangas are secondary, and not every Buddha's dispensation has one.

N

Author: Malcolm

Date: Tuesday, January 17th, 2012 at 9:32 AM

Title: Re: Western Buddhists, modernity and the European enlightenment

Content:

Beatzen said:

I'm sure you can say that dzogchen constitutes the essence of the path, sort of the way trungpa said that the three yanas compliment each other. I'm sure you get what I mean by "preserving the essence though

Malcolm wrote:

The essence is dzogchen.

If you ask someone else, they will give you a different answer.

Author: Malcolm

Date: Tuesday, January 17th, 2012 at 9:34 AM

Title: Re: How practical is consort practice for the majority?

Content:

Namdrol said:

Masturbation is not listed as lay sexual misconduct in Abhidharma or the Vinaya Sutra.

It is a sexual misconduct that requires confession and penance in the case of bhikṣūs.

N

Adamantine said:

So you don't disagree that for a Vajrayana practitioner it is breaking the fourth root vow?

Malcolm wrote:

I disagree that it breaks the fourth root samaya. That vow is referring to Mahāyāna bodhicitta, not semen.